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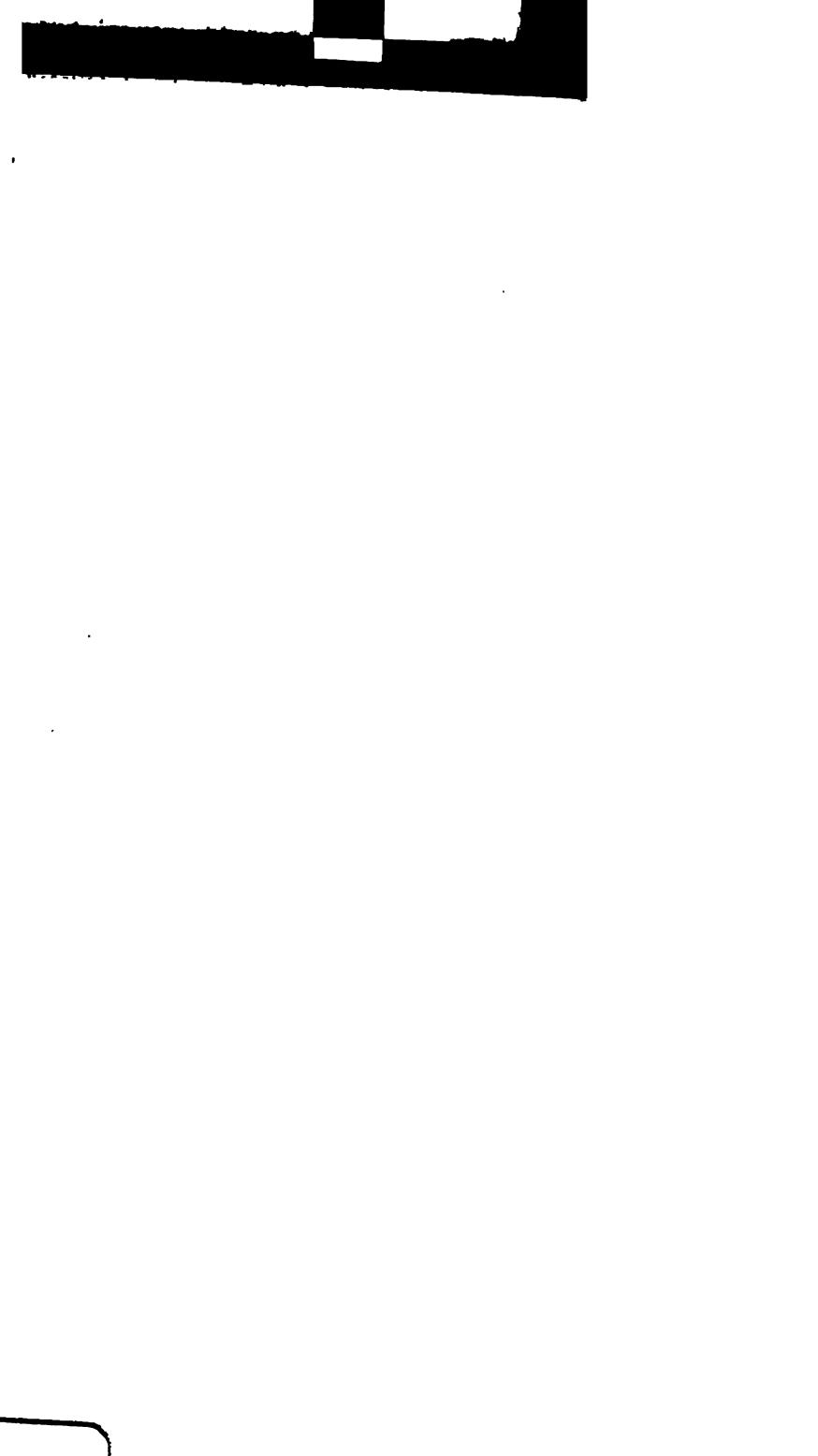
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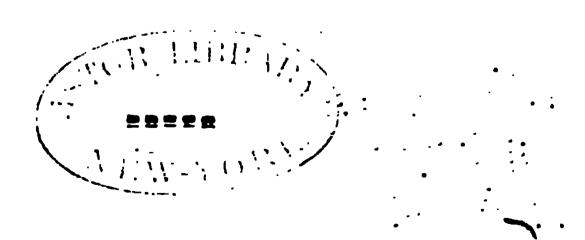
# PANOPLIST,

AND

## MISSIONARY HERALD,

FOR THE YEAR 1818.

VOL. XIV.



BOSTON:

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## PREFACE

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THROUGH the Lindberg of Providence, we are enabled it could another complete volume into the world. These inglie is no court thankishness of permitted to do acy thing toward the promotion of religious a corbing and religious, and toward are toward are account to Christian in a monoir to greater and noir and noir another or considering to greater and oner arter agenciance.

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### PREFACE.

GH the kindness of Providence, we are enabled to sende complete volume into the world. Great ought to be our sess, if permitted to do any thing toward the promotion of knowledge and religious zeal; and toward awakening the community to greater and more active beneficence.

friends we have, who, if we may credit their spontaneous ons, regard our labors with a favorable eye, and would make at least a trifling exertion to procuse us subscribers. ot be amiss to remind these persons, that without extensive a such a work as ours cannot exist at all, on the present d that its benefits must bear some proportion to the extent culation.

hatever may be the destiny of our work in future years, the satisfaction of having attempted something for the glory of the salvation of men will not forsake us. The day will arrive, exertion, put forth with a sincere desire to benefit the souls will be of more value to the person who made it, and will be ghly appreciated by the intelligent universe, than all the at avarice ever desired, and all the power for which ambition d. To our readers we would solemnly commend the inquiry, ld intreat each one to propose it to his own conscience, he is earnestly, sedulously, and prayerfully engaged in those love, the effects of which will last forever? Soon will all s, like the one now closing, be numbered, and no desirable of them will remain, unless we imitate Him, who "went ing good," and who will not forget any sacrifice made to his

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# PANOPLIST,

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## MISSIONARY HERALD.

No. 1.

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JANUARY, 1818.

Vol. XIV.

#### RELIGIOUS COMMUNICATIONS.

FAMILIAR SERMONS .- NO. VIII.

Bev. v1, 17. For the great day of his wrath is come; and who shall be able to stand.

Thus is the language of the enemies of Christ, uttered under the most fearful apprehensions of the effects of his displeasure. They are represented, at the period when his wrath is kindled into a flame, as hiding themselves in the dens and in the rocks of the mountains, and saying to these former objects of dread, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Though the time, at which this is described as taking place, is not at the end of the world, still, it is by no means improbable that the unhappy sufferers might have supposed that the time of Christ's second coming was indeed at hand. However this may be, their language so exactly corresponds with the representations of the Scriptures in relation to this period, that they will be considered in this discourse with exclusive reference to it. I propose to attempt their illustration, considered in this light, under the following divisious.

I. There will be a day of Christ's wrath.

II. I shall inquire, why this is called the great day of his wrath? And,

III. We may attend to the import of the question, Who shall be able to stand?

I. We learn from these words that there will be a day of Christ's wrath.

There has been a day of his mercy, a day in which he has been extending his grace to the humble and penitent. During this period, he has been ready to bestow the blessings of forgiveness and eternal life upon those who sincerely and earnestly sought them. All who would, have been invited to take of the water of life freely. "Come unto me all ye that are weary and heavy laden," has been his language, "aud I will give you rest." He has hitherto been known chiefly, as a kind and compassionate Savior, touched with the feelings of our infirmities, and ready to save to the uttermost all who, through faith in him, should approach unto the Father. To reveal him in this character, the Gospel has been preached, and men of every shade of moral turpitude have hern directed to "behold the Lamb of God, who taketh away the sin of Vol. XIV.

the world." But there will also be a day of his wrath; a day in w his anger will wax hot against the workers of iniquity. He can pu the character of the Lion, as well as that of the Lamb. He is mig to save. He will show himself to be no less mighty to destroy. It is t the word of prophecy teaches us, that in the last days scoffers s come, who will affect to disbelieve in the second appearing of Chi and will exultingly say, Where is the promise of his coming? Sim are disposed to flatter themselves that he will never display his wr that they shall have peace, though they walk in the imagination of the own hearts. But whatever may be the feelings of wicked men on subject, the apostle Peter declares, and the issue will affix the sea truth to the declaration, that "the Lord is not slack concerning promise, but is long-suffering." "The day of the Lord," he adds, "come as a thief in the night." Another apostle comforts his breth with the expectation of rest from their troubles, in that day "when Lord Jesus shall be revealed from heaven with his mighty angels, flaming fire, taking vengeance on them that know not God, and t obey not the Gospel of our Lord Jesus Christ: "Who," says he, "s be punished with everlasting destruction from the presence of the L and the glory of his power." Sinners may disbelieve and talk prou because Christ delayeth his coming. So did the slothful servant, so, probably, did the foolish virgins. But as in these cases, they find to their infinite cost, that he is not slack concerning his prom His readiness to save them may produce forbearance. But he come in the appointed time, will cut them in sunder, and appoint the a portion with hypocrites and unbelievers. The verity of God's w was tested by the inhabitants of the old world. When Noah war them of the near approach of a flood of water, which would utterly stroy the guilty tenants of the earth, they gave no credit to his te mony. But did their unbelief avert the threatened judgment? "T knew not," says the Savior, that is, they believed not, "until the fl came, and swept them all away." In the appointed time the div word received its accomplishment. All the inhabitants, except No and his family, were involved in the general ruin.

The warnings of Lot also appeared to the inhabitants of Sodom I mockery. They indulged no fears of a deluge of fire. But beh while they scoffed, God fulfilled the words of his servant. Suddenl rain of fire and brimstone descended from heaven, and destroyed the all. Equally certain is it that the day of Christ's wrath will be upon a guilty world. Yet a little while, and he that should come, a come, and will not tarry. When sinners look not for it, nay, when are flattering themselves that it will never arrive, the Son of a will make his appearance in the clouds of heaven. Then will the of his wrath have come; a day against which the apostle to the Rome

represents sinners as treasuring up wrath.

II. We are next to inquire why this is called the great day of Chriswrath.

1. Because it is a day long threatened. Sentence against an a work has not been executed speedily. God has, in some instances, a ited flagrant transgressors with immediate retribution. But he more frequently reserved the wicked unto the day of judgment, a

n of ungodly men. Of the approach of this day he has given t intimation. A day is already appointed, in which God has ssurance to all men, that he will judge the world in righteous-To this day both saints and sinners have been directed to look To the one, it has been revealed as the day of redemption. i deliverance from all enemies; and to the other, as a day when Il begin to receive the proper wages of sin, and to sink under eness of the wrath of Almighty God. Then will arrive the conion of all the schemes of Divine Providence in relation to the world; the final adjustment of the concerns of this probation-In the present world, the wicked have been suffered to sin imparative impunity. All things have happened alike to all. he wicked have triumphed in their wickedness, and have flatemselves, either that the Most High does not notice the conduct or that holiness and sin are equally objects of his regard. But ptures have left no room for such presumptuous self-flatteries. ave plainly revealed a day of retribution, and referred all to the . In the mean time, they teach that sinners are treasuring up against this day of wrath, and the revelation of the righteous nt of God; that their calamities are at hand, and that the evils coming upon them, make haste. With the greatest propriety ay, to which the threatenings of the Scriptures have so long diheir attention, and on which so much is depending, called the ly of Christ's wrath.

may be so denominated to distinguish it from other seasons of

th of the Lamb. time when Jerusalem was destroyed, is noticed as a day of s coming. As a nation, the Jews had rejected the Savior; and destruction of their temple and city by an infuriated Roman Christ came out in judgment against them. This was a day of The calamities, which were then experienced, were perperior to any with which the nations of the earth have been vis-Before the full glory of the millennium, is to be fought the great of God Almighty. The whole antichristian host, it is supposed, on be engaged in a desperate effort against the church of Christ. period the Savior will "come quickly," and utterly destroy his s that have combined against him. These will be days of Christ's and so are all those seasons when he comes out in judgment : his infatuated foes. But these are not the great day of his They are indeed terrible. The destruction of Jerusalem prea scene of anguish which surpasses description. The battle at jeddon will probably be still more awful. But what are these red with the day of Christ's vengeance upon the finally impeni-The severest judgments, of which even sinners are the subjects present world, are mingled with mercy. They are attended with ting circumstances. But the day of Christ's coming to judgvill be to the wicked a day of wrath without mixture; a day of relating calamity. When his hand takes hold on judgment, he ender fury to his adversaries, and reward them that hate him. we are assured, he will neither pity nor spare. His wrath, long

d, will be kindled into a flame. The things which are now com-

ing upon them will not merely make haste, but will overtake them with dreadful ruin. "Who then shall be able to stand?" To consider the import of this question was the

111. Thing proposed.

By the unhappy sufferers who uttered this question, the great day of the wrath of the Lamb had just begun to be contemplated as a reality, and how would they be able to stand? If in the land of peace they had been wearied, how would they do in the swelling of Jordan? The words, which are here put in the form of a question, are not to be considered in the light of a mere interrogation, but as a strong denial of the possibility of standing. They could hope to be able neither to escape, to

appease, to resist, nor yet to endure the wrath of the Lamb.

Could they hope to escape? How could they expect to fice from him whose eye runneth to and fro through the whole creation? Should they ascend up to heaven, he is there. Should they make their bed in hell, behold he is there. Or should they take the wings of the morning, and dwell in the uttermost parts of the sea, even there he would find them, and bring them back to their torment. Nor could they hope to escape by concealing themselves in secret places from his view. Darkness and light are both alike to him. "There is no darkness," says Elihu, "nor shadow of death, where the workers of iniquity may hide themselves." The language of the Psalmist is equally explicit. "If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee." Should they call upon the rocks and mountains to fall upon them and conceal them from the wrath of the Lamb, they would find no security from the displeasure of him, who can easily tear up the foundations of the mountains, and make the very objects to which they have fled for refuge, the executioners of his vengeance.

Nor could they hope to appease the wrath of the Lamb.

There was a time, when he was engaged in reconciling the world unto himself. Reconciliation was then to be obtained. Sinners were invited to agree with their adversary; and, for their encouragement, Christ assured them that he would east out none who should come to him. But it had now become too late. If the great day of his wrath had come, as his enemies feared, he was not to be appeased. There could then be no place for repentance, though they might seek it carefully with tears. While his friendship was attainable, it was not sought, but despised. They had neglected his salvation during the day of his patience, and had only been treasuring up wrath against the day of wrath. Now there was no Mediator. The season for the full exercise of his anger had come. It had already begun to burn with such fury, that it was not to be extinguished. No wonder, that, while beginning to experience its effects, they cried out, Who shall be able to stand?

To expect to resist was equally vain.

Who were they, that they could think of resisting him who had conquered death, and him who had the power of death, that is the devil? How could they hope to stand before him who possesses an almighty arm, who brought the world into existence by a word, and who continually sustains it by his power? Well might their courage fail at the first rising thought of contending with Omnipotence. As well might

the briars and thorns set themselves in battle array against the devouring fire. Can thine heart endure, or can thine hands be strong, when I shall deal with thee, saith the Lord? I the Lord have spoken it, and will do it. Let the potsherds strive with the potsherds of the earth; but woe to him that striveth with his Maker.

Nor, finally, could these affrighted enemies of Christ have any hope that they should be able to endure his wrath. There is sometimes a courage in desperation. When sinners find themselves forced to the conclusion that their characters demand punishment, they frequently attempt to comfort themselves with the resolution, that they will sapport their torment as well as they are able. But how can they bear up under the weight of the indignation of Almighty God! How will their hearts endure, when the incensed Judge of the world shall pour on them the full vials of his wrath! As well might the vilest insect think of sustaining the weight of a falling rock. Alas! sinners will have no courage to think of supporting their sufferings. Their anticipated resolution will be banished forever. All hands will be faint, and every man's beart will melt. They will sink down into absolute discouragement and despair. They will have no heart to attempt to assuage their sufferings, or to dry up their tears; but will give way to hopeless and wavailing grief. The employments of those unhappy beings, who will experience the wrath of the Savior, are summed up in his own impressive language, "weeping, wailing, and gnashing of teeth." Despair will be depicted on every countenance. And while they cry out in their anguish. O how long, eternity will be echoed back from every part of their gloomy prison. Who then will be able to stand, or to derive any hope either from escape, or mitigation, when the great day of Christ's wrath shall appear?

The subject which we have contemplated exhibits the wretched condition of those who will experience this vengeance. The Psalmist represents some as perishing from the way when it is kindled but a little. But how completely ruined must those be, who experience its effects when it is blown into the fiercest blaze? Christ is indeed a most gracious Savior. His compassions are great: his long-suffering mercy is unscarchable. Happy are all those who enjoy his love. But merciful and gracious as he is, they who shall fall under his indignation are not less miserable, than his friends are happy. He is terrible in anger. Men of the greatest power and resolution, even kings of the earth, and mighty men, are represented as calling on the rocks and mountains to shelter them, and conceal from their eyes the terrors of his presence. Let those who are enemies to the Lord Jesus Christ, consider how they will endure his displeasure. Should the Savior shut up the bowels of his mercies, and at once, "stir up all his wrath," you too, in the despairing agony of your souls, would cry out, Who shall be able to stand? Awful indeed would you find it to have provoked that wrath, which you could neither escape, appease, resist, nor endure. It is a fearful thing to fall into the hands of the living God.

Should you fear his displeasure, and should you tremble at the thought of having the Savior your enemy? O be in earnest to obtain his friendship. Agree with your adversary quickly, while he is in the way with you. Now his forgiveness may be obtained. He is ready to become

your friend. Before he ascended on high he appointed a ministry of reconciliation, and those who are honored by being put into this office, beseech you in Christ's stead, be ye reconciled to God. But if you neglect him while he is ready to become your friend, at a future period when the day of his mercy is past, you will seek it and not be able to find it. Be persuaded now to escape that wrath, which you cannot bear, and from which when he rises in judgment, none will be able to deliver you.

For the Panoplist.

## THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

\*Render, therefore, to all their dues: tribute, to whom tribute is due, custom, to whom custom; fear, to whom fear; honor, to whom honor." \*Owe no man any thing, but to love one another: for he that lovelh another hath fulfilled the law."

From the natural relations existing among mankind, and from their mutual dependance on each other in society, arise various duties, which the law of God and their own happiness require them to perform. However correct any may be in their religious sentiments, zealous in defence of the doctrines of the Gospel, and diligent in their attendance on the means of grace, they are not considered truly pious, without an habitual observance of the law of love;—a just and benevolent conduct in all their intercourse with their fellow-men. Whatever reputation may be acquired for laudable actions occasionally performed, the real disposition and character of every one are known only in the ordinary transactions of life.

The precepts, "Render, therefore, to all their dues," "Owe no man any thing, but to love one another," involve all the injunctions and prohibitions of the second table of the moral law; and allow no one to withhold good from them to whom it is due, when in his power to do it, for the same reason that they prohibit the commission of crime. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The design of the following remarks, is to notice some of the duties which are requisite to the fulfilling of the law; mention several causes which hinder the performance of these duties, and show the importance of Christians performing them.

That part of the divine law which contains the duties men owe to one another in society, and which is comprised in these words, "Thou

shalt love thy neighbor as thyself,?' requires,

I. A disposition and earnest endeavors to live peaceably with all men.

II. A benevolent and charitable behavior to one another.

III. Honesty and justice in all our dealings with each other.

1. A disposition and earnest endeavors to live peaceably with all men. The commands of God are all spiritual and exceeding broad. The prohibition of the divine law, "Thou shalt not kill," requires a renovation of the will, a temper and disposition conformed to the precepts of the Gospel, and a victory over the sinful passions. "They

That are Christ's have cracified the flesh with the affection had but."
There is therefore, no condemnation to them which are in Christ

Issus, who walk not after the flesh, out after the Spirit.

True Christians have the spirit of Christ, are children of the Prince of Peace, and heirs of that kingdom which "is not itent and drinks but righteensess, and peace, and joy in the Holy Christ." They exercise temility, forheavance, discretion, forgiveness, justice and good will to nea; virtues and graces which effectually secure peace. Contention is the offspring of pride, ambition, and revenge. "Unly by pride comes contention." It is the duty of Christians not only to preserve a peace-shie temper themselves, but to use their influence for the promotion of peace among their fellow men. The precepts of the Gospel, which in you, live peaceably with all men." "Be at peace among yourselves." "Follow peace with all men." "Be at peace among yourselves." "Follow peace with all men, and holiness, without which so men shall see the Lord."

II. A benevolent and charitable disposition towards one inteller. The divine law requires, not only a performance of strict justice to all nen, but a sincere desire, and carnest and constant endeavers to promete their temporal and everlasting good. It enjoins relief of the pil and needy, mutual kindness and civility, and a proper regard to the rights of others. Many, who regard only their own profit in all their engagements with the poor, think themselves very charitable, been they contribute a trifle to their temporal relief in circumstances of esfrome want and distress. But to conduct favorably towards them at 25 times, undoubtedly affords much better evidence of Christian charlty. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he-be a stranger, or a sojuuruer, that he may live with thee." "Take thou no usury of him, or increases. but fear thy God, that thy brother may live with thee." Charity respects not only the property, but the good name and reputation of our mighbor. The possessors of it refrain from slander thomselves, and become tenance it in others: are affable and condescending, unwilling to give pain to any, are frank and unsuspicious in their behavior, put a candid construction on the words and actions of others; and manifest a hospitable, sympathizing and compassionate disposition to one mother.\*\*

III. Honesty and justice in all our dealings with each other. The correise of these virtues implies sincerity, aprightness, and a strict regard to truth in all our intercourse with mankind. Honesty and justice require a regard to the reputation and property of our neighbor, a willingness to yield to every one all those rights, both natural and acquired, which belong to him, a disposition to render honour and respect to superiors, the performance of our promises, the payment of all our debts to the full amount; and that we do to all men, as we would they should do to as.

The causes which hinder the performance of these duties are,

1. Want of love to God, and inadequate and erroneous opinions of the requirements, extent and spiritual nature of the divine law. Unless our opinions and practices accord with the precepts of the Gospel---un-

less all our intercourse with each other be regulated by the divine rule, "All things whatsoever ye would that men should do to you, do ye even so to them," we can never discharge all the duties which we owe to our neighbor. The opinion, that it is not unlawful to follow the maxims of the world and the unscriptural example of superiors, leads many professed Christians to deal with their neighbor contrary to the law of love; and not to doubt of their performing all their duties to others, so long as they retain a regular standing in the church, and refrain from such gross acts of immorality as are cognizable by the civil law. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things." "Brethren, be followers together of me, and mark them which walk so, as ye have us for ensamples." "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

2. Worldly prosperity, and an inordinate love of the riches, honors, or pleasures of the world. The disposition, the relish, and many times the ability for the exercise of Christian and social virtues, diminish in proportion to the ascendency which carnal affections obtain over the mind. All those passages of Scripture which enjoin spiritual mindedness, living above the world, and mortifying the deeds of the body, must be observed by all those who would love their neighbor as them-

scives.

The constitution of man, and the limits of his faculties, render the exercise of opposite dispositions and affections at the same time impossible. "Yo cannot serve God and mammon." They whose hearts are supremely attached to the world, devote all their time and talents to the gratification of their passions. If the passion be for wealth, selfishness will predominate, duty give place to private interest, and conscience connive at those principles, however unscriptural, which are most favor-

able to the acquisition of it.

There are various ways in which, "they that will be rich," are tempted to deviate from the path of duty. The great plans contrived by worldly men for the advancement of their temporal interests, occasion them to covet the wealth of others, to be hard, disobliging, and unrighteous in their dealings, unmerciful and oppressive to the poor, backward, and sometimes deficient in the payment of their honest debts; not disposed, and in their own opinion not able, to patronize benevolent and charitable undertakings; void of benevolent affections, and utterly disqualified for the exercise of Christian virtues and graces. Affluence often produces pride, insolence, and covetousness; and worldliness is always attended with those distracting cares which banish all serious thoughts and reflections from the mind, and occasions a neglect of the eternal interests of the soul. "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The love of money is the root of all evil." How hardly shall they that have riches enter into the kingdom of God!

Nothing more disqualifies persons for rendering to all their dues. Than a love of the honors and pleasures of the world. Prodigality

indulgence in sensual pleasures, are as great enemics to virtue cousness. They whose hearts are attached to the favorite purthe gay and thoughtless, have no taste for spiritual objects; nor ion to practice self-denial for the sake of promoting their own I good, and that of others; the affections being selfish, all their

of doing good are employed in sensual gratification. ie importance of performing these duties is apparent, from the and moral obligations by which men are bound to love their r as themselves. They are all descended from one common are created in the image of God, and alike the objects of his d protection. "The Lord is good to all; and his tender mercies r all his works." "He maketh the sun to rise on the evil and good, and sendeth rain on the just and on the unjust." An exbedience to the commands of the first table of the moral law. no sufficient evidence of love to God, without a performance the duties which we owe to our neighbor; because the equires greater self-denial, and is more contrary to the corrupt sities of human nature than the former. "If a man say I love nd hateth his brother, he is a liar: for he that loveth not his whom he hath seen, how can he love God, whom he hath not "And this commandment have we from him, That he who God love his brother also."

[To be continued.]

For the Panoplist.

#### LCTS OF A LETTER FROM A FATHER TO HIS SON, ON THE DUTY OF FAMILY PRAYER.

AR SON, entioned in your last, some uncertainty respecting the time when prayer ought to be attended; whether in the morning, evening, I will submit a few thoughts to you on this subject. And for e of method will first attend to the voice of reason on this point; to Revelation; and third, make some miscellaneous remarks. Observation teaches that there is a moral defect in man; that he naturally what his own reason and conscience tell him he ought This is so obvious that a child may discover it; this I rememmoticed when a child, seven or eight years of age, and asked y it was so? For an answer to this, and an explanation of its we are wholly indebted to the sacred Word; but that we are in ion to the divine sovereignty, estranged from God, and ignohis true character, must be admitted a fact. Now what would dictate as proper to be done in this case? Did not Job's friends the suggestions of reason, in advising him to acquaint himself od and be at peace? Do we even become acquainted with any without some mode of communication with bim? The more frehis correspondence, the stronger is the probability that we shall tain our object. If the person with whom we seek acquaintance superior, and this acquaintance is altogether for our benefit, we not consider ourselves under great obligations to him. it out the method of communication between us? This oh L. XIV.

ligation would increase, in proportion to the dignity and authority of the person with whom we sought this acquaintance. How deeply then are we indebted to the great Sovereign of the universe, for designing and executing a plan for our becoming acquainted with, and reconciled to himself! He hath appointed means for us to use in order to form this necessary acquaintance, and is it not reasonable for us to use these means? Rather, is it not most unreasonable and ungrateful to neglect them while in our power? And what means so proper as the word of God and prayer? In his word he speaks to us, and in prayer we speak to him; this is correspondence; this is communion, if done in the spirit of piety and true devotion! Is it not a fair conclusion, that the more frequent these interviews, the sooner the acquaintance will be formed; and the more free and familiar such intercourse, the stronger the ties of friendship thence resulting? Can twice a day then be too often? Is not morning, before we are engaged in worldly affairs, a suitable season? and at evening, when we have completed our daily labors and concerns, should we not have an interview with our best friend? Especially, when we consider, that "in him we live, move, and have our being," and on him depend for life and all its comforts, does it not appear proper to seek his blessing in the morning for the day, and his protection at evening. for the night, and to give thanks for his daily and nightly mercies, besides all special occasions. What less than this would reason dictate? It seems then that reason would point out the morning and evening sacrifice. So do the Scriptures, for we would observe,

II. "That the word of God is not silent on this subject. Though Moses gave but a very brief history of the times before he lived, yet, even in that short history we are not left without some hints of the evening devotion of God's people; but these are mentioned only occasionally, in narrating other events; such in particular, as the condition in which Isaac was found, when Abraham's servant was returning with Rebecca; who was at evening, at the end of his last day's journey, when he found Isaac in the field, meditating, (or praying, as in the margin.) which would have been the case as likely in the morning. But God himself gave particular direction to his people by the hand of Moscs. He established the morning and evening burnt-offering; a lamb without blemish. This being a type of Christ, and the worship under the Christian dispensation, points to the fire of divine love, which every Christian, in the exercise of the suitable temper and graces, offers to God every morning and evening, while he by faith remembers the "Lamb of God that taketh away the sin of the world," and makes mention of his righteousness, and of that only, as the ground of his own hope of pardon and acceptance with God.

"The prophet Ezckiel. xlvi, 13, mentions the morning only to offer the lamb.—"every morning;" as though looking forward to our day, he saw professed Christians neglecting morning and evening devotions, through the multiplicity of their worldly cares, and contenting themselves with prayer in the evening only; he reminds them of the morning burnt offering; not a cold, lifeless, languid devotion, but the fire of divine love must burn! Not on the Lord's day only, when they have more leisure, but every morning. Thus we have Isaac's example for

greation mere years and enirited, not e my of things to come; because the Autitype he a the types must, of course, he useless. The him h were not in themselves typical, therefore, suffered uptooly the typical forms were laid aside. Thus the ng wombin of God would continue, but only the made of an engle. The secrifice of the lamb might be emitted, be type of the great Sacrifice, the Lamb of God, who has less red himself once for all: but the prayers that accompanie rifices must be continued morning and evening was aforetime." og always the same occasion for prayer, while men continue ptionary state. If it be asked, whether prayers were offered with the morning and evening oblation, look at Danielle sporded ix, 21, where we read of the angel Gabriel coming to a he was yet praying," about the time of the evening obli in the New Testament we find the continuance of this praca the instance of Peter and John going up to the temple at \$ myer, which was the pinth hour, or the time of offering the lation. The scarcity of the copies of the Scriptures may be a reason for the families of the Jews assembling in the tem their synagogues, where alone the Scriptures were found remorning and evening oblations. But we having the word every house, "have no such lengths to go" to obtain a place ing. And having the example of our blessed Lord for more ming prayers with his family, (or disciples,) and his gracious presence, where two or three are met in his name; and his t where two or three shall agree, as touching any thing they in his name, it shall be done for them, dec. Shall not the ion of commands and promises of God, the transles of the

is required to discern the process by which an avaricious disposition increased, till the property, which was first desired as the means of placing the necessaries of life within reach of its possessor, become eventually the sole object of pursuit; and after losing sight of those designs, which originally suggested his measures, and prompted their execution, he continues the chase with a celerity proportioned to his distance from the goal whence he took his departure. Among the examples of the wrong propensities of our nature, which multiply at every step as we advance in the knowledge of mankind, a signal one is presented in the fact, that genuine liberality should diminish as the means for its exercise increase; that a diminutive soul should daily grow marrower, while the fortune continues to amplify.

It is not intended that such pursuits necessarily contract the intellect.; or are incompatible with its improvement; but we appeal from individual exceptions to general experience, to decide whether the position dos not rest on ground which cannot be shaken. It is not, however, to be questioned, that the desire of distinction has, in this as in other is stances, unfolded talents, which might otherwise forever have remained unknown to their possessor and the world; talents, that after receiving various degrees of improvement, have subsequently been directed to a nobler channel, and have both honored and defended a better cause.

In reflecting on some of the methods of discipline instituted by m all-wise Providence for meliorating the condition of a fallen world, it has often afforded me satisfaction to contemplate the grandeur of that process, whose operations are performed in silence, unknown to the surrounding multitude, and unnoticed even by the actors themselves. While noticing some of the schemes of individuals, and many of the more systematic arrangements of nations, which are planned and executed in the bitterest hostility to the government of God, it is indeed a consoling reflection, that the enormous mass of human misery shall, in some approaching season, awaken the uncontrollable energies of a compassionate Power, to whom the magnitude of that misery presents no obstacle to its removal; that the very means, which for many centuries have been employed in assaulting his institutions, violating his commands, and insulting his majesty, in beaping reproach on his servants, and spreading unmeasured desolation among his works, shall eventually change their direction; in the appointed time, shall be made to abandon the temper and attitude of enemies, and join themselves to that cause, to which is promised the unexampled triumph of witnessing every effort of its opposers swell the tide of its glory.

Seen in this aspect, the large fortunes, which sometimes fall into the hands of unprincipled men, should not excite such gloomy apprehensions in the benevolent mind, as are often indulged. True, it is a terrible judgment by which the Supreme Ruler visits the votaries of a remorseless ambition, when he suffers them to be lulled in the lap of luxury, and pours the gifts of his bounty into their treasures till they overflow. Such indulgences are, to an evil heart, truly dispensations of wrath. And while noticing their effects on the child of affluence, the crimes they enable him to perpetrate, and the wretchedness they furnish

of spreading tround then, the companional and other's wees but lorgets its own, may well be afflicted. The eye of faith glances at the future destinies of the importance the Christian weep in anticipation of the ineffable much those pampered sons of indulgence, whose god has been guld may altar of worship is sensual gratification; and who are dreamned week into the belief, that they are fair candidates for a heavily, while cancurously opposing the laws of that Severeign, by heavy it is revealed.

lese evils ought not exclusively to occupy the mind in the min exertion. For comfortable reflections on a subject productive th painful feeling, the eye must be withdrawn from vice tall sant calamities, and perhaps from all present example, to repor adder beauties presented in the landscape drawn by lope. 🔐 a moment be doubted, that so powerful an instrument 📸 in instrument capable of putting in motion the emoral maof the world, was bestowed for a most signal purpose. None seen the objects it has accomplished, need be told how much mented by that man, who can bring the productions of every hais feet; who can purchase the labors, control the actions, and he homage of his fellow-men with almost as much facility, as a edge is power," by substituting a shorter word instead w a being of a superior order. Instead of Bacon's maxim. The noble institutions of benevolence, reared and supported in number of men, present some feeble illustration of the grand be expected, when the principles of Christianity shall have so alled, as to constitute the prominent features of a state or the

of made a question that the physical wants necessarily claim distribution. Those who have observed how very slowly human alvances, and how long the intellectual faculties are suffered to withe reasonable demands of animal appetite are supplied, with prised, that so selfish a being should need a strong impulib his philanthropy to seek the moral improvement of others, i le found so backward in attempting his own. Before this can The must have been so far instructed in the principles of his satto know, and so fully convinced as to feel, that a material soucreated for the service of an imperishable mind, should not be of to usurp the dominion over that better part, which it was into serve. He must clearly understand that all the enjoyments receive the name, are intimately connected with a due suberillof matter to mind: that a being in a state of discipline is not so expect pleasure, as to seek improvement. In fine, that the imsoul, in a world so miserably destitute of substantial happiness, not seek its food among those atoms of dust in which the body a slumber.

courses whomse he learns the dignity of his nature, and his destio an hereafter, in which will be rendered impartial retribution, domand his serious attention. In proportion to the dramese of helief of those truths which teach the grandens of his desting. ever, does not seem to have been the fact. Let it not be supposed that. I shall attempt even to enumerate the causes which have retarded the appeal of the Gospel during eighteen centuries, arising from the hostility of its avowed enemies. A catalogue of these would swell to a size

hoyand the limits of this paper.

Although the exposure of faults be always an invidious task, still, as those are not prepared to reform, who do not know their defects, it is our belief, that the professors of Christianity must be taught to see and shhor their former indolence, before they can make those invincible forts necessary to the conversion of a world. Already are discovered some symptoms of awaking from a slumber of many ages; and those low who are most aroused, now wonder not only that they have slept so long, but why others cannot be persuaded to rise with them to the indefatigable labors of evangelizing the nations. If it be a mortifying fact, nevertheless, it must not be denied, that very few people look beyond their immediate connexions, or travel a single step out of the brates path of ordinary duties. Of these, if they can pacify the one, and persuade themselves that they have performed the other, soldom is a look er a thought glanced any further. It is not made a question, whether these demand the earliest attention, but that they have not an exclusive claim to all the care, all the property, and the whole heart, of one who pretends to believe that the kingdoms of this world shall become the kingdom of our Lord. I do not think it necessary to attempt to prove. ..

But, perhaps, the evil to be remedied consists not so much in a refosal, or unwillingness to perform a well known duty, as in a negligence by obtaining information respecting it. This is indeed too obvious to mood any labor to establish its truth. Let this single inquiry be mades are there not at this moment, in our own country, thousands of professor of Christianity contentedly ignorant of all the transactions of the religious institutions of the world, and of the efforts of Christians to propagate the knowledge of the Sacred Oracles? Are they not almost as profoundly ignorant on this subject, as if there were no publications whence intelligence could be received? Ask some of these people for their opinion or their assistance, in any projected scheme for meliorating the condition of human society, and for their aid to some of the meanures in operation for this purpose, and they stare and wonder what you mean. Tell them of the condition of that immense majority of mane, kind who are destitute of the Word of God, and they think your description the result of a disordered imagination. Request them to procure and read some publication on these subjects, that they may learn from facts to judge of their obligations and their duty, and you are told at once, that they "cannot afford to pay the expense."

REVIEW.

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CVII. A Geographical Dictionary, or Universal Gazetteer; suctive will had the Entry to volumes. By J. E. Woretteer. Knilleven Plany & Goods. 2007.

in a matter of no weal difficulty to special well, in a special of writing so common so that which the title just sites proceed to p

the first place, one is always sure to have many competitors, either on a larger or smaller scale; among whom, if his work is really valble, will be not a few, who will borrow from him, without giving him ly credit for what they take. Then a man may spend years of laboous study, in collecting, digesting, and rendering correct, accounts of aces, and countries, which had previously been inaccurately describ-, and after all, find bimself rewarded with but a slender patronage d a scanty fame. A poetic genius, who can adorn a worthless ficon with all the colors that enchant the fancy and fire the imagination, ay, now a days, acquire more celebrity by the labors of a week, or a ly, than a modest, unaspiring man, who labors for years on a work extensive public utility. Add to all this, that the writers of Gazetteers we been so numerous, heretofore, that the public are almost prepared call in question, the expediency of another work of this nature.

In view of such considerations, we feel that it required more than an dinary share of resolution and perseverance, on the part of Mr. W.,

engage in so extensive and costly a work as the present.

Without saying a word to detract from the merit and usefulness of rmer Gazetteers, in this country and in Europe, (and it would be unst, as well as unnecessary to do this,) we are fully of opinion, that a ork like the present was needed. The latest and bost Gazetteers in ngland and America, leave a multitude of places undescribed, or very urtially described, which have, in the series of events, become very inresting to us. To collect materials for the description of these, need-I time, patient industry, perseverance, a habit of selecting the most teresting topics in description, and a clear mode of exhibiting them; id we are of the opinion that Mr. W. has united these requisites in the mposition of his work. We know that he has labored long and most ligently upon it, and that he has had access to the best sources of in-

rmation, which this country can furnish.

In our apprehension, the preference of this Gazetteer, over former orks of the same nature, consists in six particulars. First; it is far ore complete in the list of places, than any former Gazetteer. The ost copious of all the former ones is Crutwell's, published in 4 vols. tavo, in England, and bearing an enormous price. On comparing r. W.'s work with this, it is found, that, so near as can be ascertain-, there are about thirty thousand more articles in it, than in Crutell's. This fact alone, if the Gazetteer be no more than tolerably put gether, would give the work a most decided preference, for use, over rutwell, the most copious of all the former writers in this department. Secondly; Mr. W.'s work before us, is the proper medium between n much diffuseness and too much brevity. The reader of Crutwell ill not unfrequently wish the author had possessed a better talent for ethod and condensing his materials. Besides; the work is so duminous as to be very inconvenient for common use, and the exense of it is a decisive objection to its general use. On the other and, had Mr. W. made but one volume of his work, his account of aces must have been a mere dry skeleton, without the power of creing interest, or affording satisfaction. He must also have excluded multitude of places which are now inserted. The author has selected e best medium between the two extremes. Every person, indeed, ay not be satisfied with his brevity, in all cases, and may now and then wish for a more minute account of a place, which is peculiarly interesting to him. But then such readers ought to reflect, that Geographies and Gazetteers are not the same thing, nor intended to fill exactly the same place in the department of the sciences. To a system of universal geography we look for the description of many things, which find no place in a gazetteer, or ought to find none. The compiler of a gazetteer ought to aim only at selecting what is most useful and interesting. Detail should be left to the traveller, or the geographer; otherwise a gazetteer must swell to a size which would render it useless, both from its expense and its inconvenience. There is, no doubt, a small class in the community, who will require a more copious detail than the gazetteer in question affords. There is another class for whom this work embraces a great deal too much; but both of these classes constitute the minority of readers; and the author has adapted his work to the most general use.

Thirdly; the work before us is furnished with an Appendix of very useful and interesting matter, such as other gazetteers do not exhibit. The first table in it exhibits the population at one view, of all the cities in Europe, that have more than 100,000 inhabitants; then of those whose number exceeds 50,000, and 10,000. Then follow similar tables of America. Asia. and Africa. To these is subjoined a table exhibiting the various height of mountains on both continents, which is followed by an account of the length of rivers. Next we have an account, much needed and very interesting to the scholar. of all the universities and larger libraries in Europe. The whole is concluded by a table of the population of all the different countries on the globe, as calculated by the most celebrated geographers. Tables like these do not, indeed. make a great show in a book; but they add very greatly to its value; they give the best view of comparative geography which can be presented, and afford the most ready means of ascertaining the relative strength, literature. Ac. of different countries. The labor of compiling them, with any tolerable degree of accuracy, is indeed very great; but we are so well persuaded of their being useful and acceptable, that we would recommend to Mr. W. to increase their number, should his work come, as we trust it will, in the course of a few years, to a second edition; and to exhibit such articles as the square miles in each country, the latitude and longitude, the capital towns, the principal productions, the number of war-ships and merchant-vessels, the military strength, &c. &c.: all of which, being combined into a table-view, will subserve excellently the purposes of comparative geography. We should be particularly pleased, if his table of universities could, by any pains, be made to exhibit the number of coileges, professors, and students in each, with some account of their funds and libraries.

Fourthly: the plan of uniting ancient and sacred geography, so far as the nature of the work would allow, is an improvement upon the method of former gazetteers, which will be grateful to every student of sacred or protate history.

Fitably: the account of the United States, and of America generally, is far note complete than any which we have hitherto had. This may be attributed to the mere ample means which Mr. W. has possessed, than those of his predecessors. It ought not to be forgotten, and will not be, that American geography was its rise and its improvement,

principally to the labors of one man, whose works have long since re-

ceived the general approbation of the public.

Sixthly. The gazetteer before us has a decided preference over all others in point of type-work and paper. It is, indeed, a kind of book, which it is very difficult to print so as to look neatly, because there are so many numerals, abridgments, and breaks in the page. We feel a pleasure as Americans, in being able to challenge any production of the English press, of the same nature, to bear comparison with this. The price may seem high for octave volumes; but if the size of the volumes and the pages, with the size of the type, and the beauty of the execution be taken into the account, few books come into the market at a cheaper rate.

That the author of this work has, in no instance, committed any oversight, would be a proposition so extravagant, as to meet with universal incredulity. We presume he is very far from making any such claim. How is it possible that error should not creep into a book of this nature, when there are thousands of errors in the sources from which it must necessarily be drawn? Doubtless, every intelligent traveller may find some inaccuracies in this, and every other book of the kind. But the author is not therefore to be taxed with negligence. If he has drawn from the best sources of information, and stated the results with care and impartiality, it is all which we can reasonably expect, and all that

we ought to demand.

We have no doubt, that where errors are discovered, the author will

receive a correction of them with grateful acknowledgments.

Mr. W. professes to have made Crutwell the basis of his work. But then this must be understood with great abatements. Thirty thousand articles his work contains, which Crutwell has not even named. All the articles respecting this country are elaborated anew, without reference to any other gazetteer; and of the important articles in Crutwell, there is in general almost an entire transformation. Let the reader compare, for instance, the articles England, France, London, Paris, Edinburgh, Jerusalem, Rome, Oxford, Cambridge, (in Eng.) in the two Gazetteers, and judge for himself how far Crutwell serves as the basis of the present work, in the more important articles. We have found but a single paragraph in the whole of these that is transcribed from Crutwell, and that is a short one, under the article Edinburgh.

The smaller articles that are unimportant are pretty nearly trans-

scribed, with the exception that they are more briefly represented.

We cannot omit noticing also, that the population is much more extensively, and we believe more accurately given in the present work, than in Crutwell.

As Mr. W. has given himself wholly to this work for a considerable time past, and has executed it with so much labor and neatness, we indulge the hope that he will find that patronage which his labors deserve, and that encouragement which will enable him to proceed, by and by, to a second edition, with renewed efforts and hopes. We understand, that he has issued a proposal for a particular Gazetteer of the United States, which is a desideratum in the literature of this country, and which, we hope and trust, he will spare no pains to render the most particular and interesting account of this nature, that has yet been given to the public.

Voz. XIV.

#### TEMPERATURE AT BOMBAY AND BOSTON.

We observed, in a preceding number, that the missionaries at Bombay I transmitted an account of the state of the atmosphere, as exhibited by the Ti mometer and Barometer kept at the Literary Rooms in that city. The Bar eter in the course of July 1816, varied from 29.64 to 29.89. The register of Thermometer for that month is inserted below, for the sake of comparing it a similar register kept in the immediate vicinity of Boston. The hours of obvation, it will be seen, are different; and the Sabbaths are entirely omitted.

## BOMBAY.

### BOSTON.

		•						
-016	T1	10	1	4		Sun	2	10
1816.	July.	AM.	PM.	PM.		rise.	PM.	PM.
	Date.	Deg.	Deg.	Deg.	Date.		1	
	1	821	814	82	1	52	63	59
	2	83	84	83	2	54	74	66
	3	821	801	81	2 3	60	74	68
-	4	78	79	79	4	60	66	64
•	5	803	814	811	5	<b>5</b> 8	74	66
	6	80	803	803	6	64	70	60
Sanday.	7				7			
	8	81 <del>1</del>	824	82	7 8	<i>5</i> 3	67	60
•	9	79	81	81	9.	<b>5</b> 0	65	60
	10	79	804	81	10	<b>5</b> 6	77	66
	11	791	81	813	11	60	77	63
	12	771	791	80	12	58	68	60
	13	77	781	78	13	<b>5</b> 8	63	58
Sunday.	14				14			1
	15	791	793	80	15	60 -	75	70
	16	80	803	803	16	64	80	71
	17	80	81	81	17	68	80	58
	18	791	803	803	18	56	73	60
	19	<b>79</b> 1	<b>79</b>	78 <del>]</del>	19	58	80	76
_	20	77	771	78 <del>1</del>	20	62	83	70
Sunday.	21				21		l	
	22	78	781	79	22	62	70	65
	23.	80	80	80	23	62	68	62
	24	78	79	80	24	62	80	69
	25	79	791	781	25	58	72	61
ļ.	26	79	803	80	26	58	76	66
1	27	80	80	81	27	63	72	64
Sunday.	28				28			
1	29	80	803	803	29	58	64	58
	30	783	78	79	30	56	63	58
f .	31	79	81	82	i 31	56	<b>6</b> 6	60

General average of heat at Bombay, \$0.01 Greatest heat, at noon of the 2d, Least heat, on mernings of 15th & 20th	2. 84° 77°
Range of the Thermometer,	7:
General average of heat at Boston, 66°.7°. Greatest heat, noon of 90th, Least heat, morning of 1st,	83° 52°
Range of the Thermemeter.	819

#### MEW WORKS.

in Scriptures liable to be wrested to mea's own destruction, and an instance of this found in s writings of Elias Smith. A Discourse, the substance of which was delivered before the pregational society in Berkley, Dec. 1816. By Thomas Andres, A. M. Tauston, Mass:

hrth. 1817. pp. 50.

Hessedness of those who shall ascend to glory without dying. A Sermon delivered before # Hampshire Missionary Society, at their annual meeting in Northampton, Aug. 21, 1817. Morthampton: Ephraim Whitman. 1817. pp. 40. A Sermon presched 6th November, 1817, in Chauncy-Place, Boston, before the society for specifing the Gospel among the Indians and others in North America. By John Fester, D. Minister of Brighton. Cambridge: Milliard and Metcalf. 1817. pp. 44.

Memoirs of the life and writings of the Rev. Claudius Buchanau, D. D. late vice-provest of e college of Fort William in Bengal. By the Rev. Hugh Pearson, M. A. of St. John's Col-p, Oxford. Philadelphia: Benjamin and Thomas Kite. 1817. pp. 537.

Constitution of the Herkimer Hible Society, adopted May 5th, 1817. Herkimer: Edward Segment. 1817. pp. 7.

Report of the General Missionery Society of young people in the Western District. Utiqs:

m Williams. 1817. pp. 94.

A Discourse at a public meeting of the singers in the North parish in Wrentham, 15th May, 117. Published at their request. By Thomas Williams, pastor of the church in Foxborough.

beliam: Abelill, Alleyne. 1817. pp. 98.
The blessedage of these who die in the Lard. A Sermon, delivered in Richmond, Mass. me 10, 1817, at the funeral of the Rev. David Perry, who died June 7, 1817, aged 71 years. fith an appendix, giving some account of the happy state of his mind in the near view of buth. By Alvan Hyde, D. D. pastor of the church in Lee, Mass. Published at the request of manners. Newburgh, N. Y.: U. C. Lewis. July. 1817.

Mothing too pretions for Christ. A Sermon delivered at Nerridgewook, June 25, 1817; bethe Maine Missionary Society, at their tenth annual meeting. By John W. Ellingwood, pur of the morth church in Bath. Hallowell: N. Cheever. 1817. pp. 40.

Litters on the education of children, and on marriage. By the Rev. John Witherspoon, A.D. L. L. D. President of Princeton College, N. J. Andover: Plagg & Gould. 1817. pp. 81. Bessiption of the picture, Christ nowing the seal in the company of the Pennsylvania Hos-in President of the Royal Academy, and presented by the author to the Pennsylvania Hosital. Philadelphia: James Webster. 1817 pp. 15.

As Essay on the historical gense of the New Testament. By Gottlob Christian Storr, late Poster of Divinity and Professor of Theology in the university of Tubingen. Translated from

Letin. Boston: Wells & Lilly. 1817. pp. 92.

The close communion of the Buptists contrary to the word of God. Dedham: Abel D. Alha. 1817. pp. 12.

# OBITUARY.

[Most of the following obituary notices were received and intended for insertion in former unbers, but were unavoidably excluded by other articles of which the immediate publication m indispensable. We hope this circumstance, and the consideration that the records of dewied worth do not, like the fugitive news of the passing day, lose their value nor their inrut, by appearing a few duys later, will be a sufficient apology to our correspondents for a May which was beyond our power to remedy.]

tes, at Worthington, (Mass.) July 25, Mrs. Absort Wilbur, relict of Mr. Jedidials Wher in the 74th year of her age. She was born and educated in a pious family. She beme hopefully pious herself and made a public profession of religion, before attaining her phteenth year. Possessing a tenacious memory, she retained in her latest years a distinct etion of many texts of Scripture from which interesting discourses had been heard in x youth. Through life the institutions and ordinances of religion were peculiarly dear to her, As a child she was dutiful, as a companion, amiable, discreet and affectionate. In the relamefamother, she was indulgent without caprice, and ever attentive to the best good of relidren. They have abundant cause of gratitude to God for the many judicious, affecwate, and pious instructions which she communicated to them from infancy to manhood. meaning a good understanding, her example enforced her precepts; and her fervent prayers I doubt had a connexion with the effusion of the Holy Spirit on her offspring. In the estiution of those who best knew her, she was a consistent, engaged, and exemplary christian. The was a firm believer in the divinity of her Savior, and often expressed much grief that by, calling themselves Christians, should attempt to strip him of that glory which he had with is Father before the world was. She felt that fallen man needed a Mediator who could with-M robbery claim equality with God. All her own hopes of salvation were suspended on the mere brey of God through the mediation of a Redcemer.

Few persons converse so frequently, and apparently with so much delight on religious sub-

jects, as she did.

Yet she spoke with diffidence respecting her own hope, in language like this. \_ "I trust that God has begun a good work in me, and will perform it until the day of Jesus Christ. I desire to love Christ more than all things else, and hope I do. Yet I often weep that I low

him no more, and am no more like him.

More than 30 years previous to her death she was deprived of health. Her diseases broke down her constitution, and produced frequent seasons of severe pain and great debility, which she ever endured with an eminent degree of patience, apparently resulting from true reignation to the divine will Though she was often doubting and trembling respecting her hope, previous to her last sickness, God was pleased to grant her grace for a dying hour. Her evidences of an interest in the merits of Christ appeared clear to herself. Her hope was firm and fastened on things beyond the vail of mertality. Equally free from stupidity and enthusiation raptures, she seemed willing to wait all her appointed time till her change should come; but choosing rather to be absent from the body and present with the Lord. As her illness was lingering, she sometimes expressed her reluctance to have the prayers of friends for her longer continuance in the body.

Portions of Scripture treasured in memory furnished her with much of the language which she used to counsel and exhort others, and to express her own sentiments and comforts: These were generally the most appropriate passages, and the most impressive language which could have been used. To the friends around her dying pillow, death appeared disarmed of ill terrors by the manifestations of divine support. After much distress she was at length grash ed an easy dismusion, and we hope an entrance was ministered unto her into the everlasting kingdom of our Lord and Savior, Jesus Christ. For the extension of this kingdom she cheer fully contributed, and fervently prayed. She sought to glorify her Maker through life and in death. Among the last words which she uttered were these, with which we conclude the

present remarks, "Blessed are the dead, who die in the Lord."

At Concord, (N. H.) August 10, 1817, Mrs. Mart Calre. This pious and venerable ledy had nearly attained her ninety eighth year. Her life "show'd somewhat of that happier life to come." For five or six years before her decease she was confined to her bed, in consequence of a fall. Yet she continued cheerful, never uttering a complaint or murmur; but evincing a perfect contentment with the divine will. It was delightful to witness the sweet screnity d her temper, to hear her talk of heavenly things, and to behold in age and decrepitude, an eliject which youth and beauty might have envied. She had early chosen that good part, which

was her strength and support in age.

The Rev. George Whitefield she considered her spiritual father; for his memory she retained the greatest affection and reverence. She loved to dwell on those days when his presde ing excited such awakening in New England, to recount what she knew of its effect in her native town, (Exeter, N. II.) and what she believed it had been made the instrument of effect ing in her own heart. Allusion to this period would recal an accuracy of recollection which had failed her on subjects more recent. Her memory also remained painfully accurate on a seme of sorrow through which she early passed; the death of her first husband, Mr. Samed Bradley," who was killed by the Indians, at Concord, Aug. 1746. Mrs. Bradley was afterwards married to Mr. Calfe of Chester, whom she survived nearly thirty years. These years were passed in the family of her son, the late Hon. John Bradley of Concord, who died July s, 1815, aged 71. On the 4 ath of this beloved child, Virs. Calfe strikingly exemplified the Christian. She became a consoler to the afflicted family, and not only her fath and hope, but her mental powers, appeared to brighten on the trying occasion.

Before her confinement she had been accustomed to read a great deal, and for some time without glasses; but afterwards she was never able to read much, and the last year not any. Her sense of hearing had likewise failed, so that she could understand little, if any thing, from the reading of others. But, while wisdom was thus shut out, she was happy in having a mind richly stored from the word of God. This Holy Book had been her delight. It "taught her how to die," and how to live reconciled to every dispensation from the hand of her how enly Father. Her intimate acquaintance with the sacred volume was discoverable in her conversation. Highly edifying were her observations on religious subjects, while "the darkes" eye, the withered face, and hoary hair," gave to them an additional interest. This good woman loved the Subbath, and to worship God in public; she rejoiced in the revival of rain

gion, and in the extended knowledge of the Gospel to the destitute.

One week before her death, her nurse being dangerously sick, she gave her much pittle counsel; besought her to renounce all self-righteousness, saying "we have no righteousness of our own, we are all sinners, but the righteousness of Christ is sufficient." Him she recommended to others. Him alone she trusted, not her own merit.—The word of God was her meditation all the day. She often repeated from John, (a book much in her mind) "In my Father's house are many mansions; if it were not so, I would have told you. I go to pro pare a place for you, that where I am there ye may be also." Her nurse, who had attended her for more than twenty years, suid she often heard her voice in the allence of night to peating passages of Scripture, and engaged in prayer.

.Her last illness was of only two or three days continuance. She could not converse, but evidence was not then wanting of her preparation for eternity. On Sabbath day, (10th #

noon,) she gently fell soleep in Jeaus."

<sup>&</sup>quot; His brother, Jonathan Bradley, and three other men, Peters, Lovekin, and Boan, wer killed at the same time. (Stickney and Roberts, were taken captive.)

Since the above was written, died, August 15, Mrs. HARMAR BRADZEY, aged 66, relict of the late Hon John Brudley. The tears of friendship—the tears of the poor speak, her eulogy. Long will affection dwell on her virtues.

At Amesbury, Mass. Sept. 8, 1817, Mrs. Mina Sawien, wife of the Rev. Benjamin Sawyer, and third daughter of the Rev. Abijah Wines, of Newport, N. H. in the 27th year of her age. She remembered her Creator in the days of her youth, and became hopefully pious when about fourteen years old. At the age of sixteen she made a public profession of her faith, which it is acknowledged she adorned till her death.

Her convictions of sin, and of her ill desert were apparently very pungent and peculiarly solemn. She expressed herself in the following manner. "I have been such a vile sinner, it is estocishing that God has spared me till now. I wonder he has not cut me down, and sent me to hell long before this time. It appears to me that I am the vilest sinner upon earth. Hell appears so much the fittest place for me, should God send me there, I feel as though I could

truly say, Even so, father, for so it seemeth good in thy sight.?

She embraced the doctrines of grace. She appeared to love and understand them well. It was, however, her peculiar pleasure to dwell on the doctrine of salvation by Christ. It was to

her a delightful consideration, that we are dependant on such a Savior for eternal life.

Her love to God and her Savior never failed, but seemed to glow with peculiar ardor in her last sickness. Her own language to her husband, one morning as he entered her chamber, hefore her disease was considered alarming, was, "O my dear friend, what views of God and Christ I have had the last night; and what ardent love to the Savior I have felt! It appears to use that I never had such glorious prospects, and such heavenly joy and comfort before. Religion is all." Such was the temper of mind she exhibited in life and at death. She endured the distress of a fatal disease with great patience, and cheerful resignation to the divine will.

So far, the Writer of this sketch has depended much on information received from the friends of Mrs. Sawyer. He would now express an opinion formed from his own observation, and mention some traits of character, which endeared her to the people of the parish, to all her

friends, but especially to Gospel ministers.

She was remarkably frank in her conversation, though modest and benevolent. She was active, and very attentive to all in her house, and always made her friends welcome and happy. The possessed a discriminating mind, was discreet, governed well in her family, and managed her domestic concerns with more than ordinary skill. When she did not take a part, she listened with peculiar attention to religious conversation; rejoiced in the presperity of the church, and felt a lively interest in the various means now in use to extend the Redeemer's kingdom. She was well adapted to herstation, calculated to bless society, and especially to comfort and assist her husband in the arduous duties of his sacred office. In a word, she appeared to possess the qualities of a good wife, good mother, friend to the human family, and a real disciple of the Divine Redeemer. And should not these things be told of such a dear woman "for a memorial of her?" The departure of friends should always animate the diligence, and improve the watchfulness of survivors, and be received as an admonition to all; but especially to those who are just entering on the more active and important part of life, with prospects of health, comfort and usefulness. We should always live as dying creatures, and as not knowing the time when our Lord will come.

WE cannot fail to cherish the memory of those who were once dear, even after their departwe from this world of sorrow. Nay, the recollection of their virtues, cheers us amidst the glooms of our earthly pilgrimage, with the hope of meeting them hereafter, when they shall belong to the society of the wise, and the virtuous, purified and glorious forever. The reflection that we shall meet all our pious friends when made free from imperfection, gives an imperishable value to their memory, and should animate us to look forward to death, not us the extinction of happiness, but as the introduction to pure and perfect felicity in the society of all we loved, and the general assembly of the first born.

When we look at our present existence, and extend not our views beyond the short period

ellotted to us here, we are apt to exclaim;

"We are such stuff "As dreams are made of, and our little life "Is rounded with a sleep."—— ---- Like the baseless fabric of a vision "The cloud-capt towers, the gorgeous palaces, "The solemn temples, the great globe itself, "Yea, all which it inherit, shall dissolve; "And, like the unsubstantial pageant faded, "Leave not a wreck behind."

But our hope in Jesus bursts through the thick glooms of the grave, and through the vista of eternity discloses beings and worlds beyond the present, and gives a glimpse of that perfection

and glory, "Which mortals dream of, but which angels know."

Instead of making us grieve at the dispensations of Providence, when those who are in the midst of their usefulness are removed, such events should influence us to cultivate a more intimate acquaintance with heaven, as the final abode of all the virtuous, and the happy world whore our friendship will be perpetual.

It was grief which led us to complain of the determinations of God in an event which has saused lamentation and wo; but reflection has restored the calmuss of resignation to the weeping friends. The early removal of those qualified for usefulness and honor, always gives surviving friends a painful struggle, or a disposition to complain of Him who maketh darkness

his pavilion. But the ways of Jehovah are always reasonable as well as just.

I have been led to this reflection, from the recent death of a young man whose hopes in the world were great, and from whom his friends anticipated all which can be expected from talent's, literature, and virtue. The subject of this memoir, LUTHER BARSTOW, Esq. of Homer, New York, died at Canterbury, Con. August 12th, 1817, in the 32d year of his age. Mr. Barstow had been declining for some weeks, when he left Homer to visit his parents, hoping that a journey would be beneficial to his health. He reached the place of destination on the 19th of July, much fatigued, and nearly exhausted. So rapidly did he decline after this, that he was soon unable to visit his friends; but with an unusual calmness, he endured till the morning of August 12th, when he expired without a struggle or a groan. His parents had the satisfaction of invoking the blessing of the Father, Son, and Holy Spirit, upon his departing soul, and the melancholy pleasure of closing his dying eyes!

Mr. B. was a graduate of Brown University. While a member of that seminary he pursued science and literature with an ardor seldom equalled, and a success which all admired. Having a thorough knowledge of human nature, he was always ready to guide, correct, or stimulate the prejudices of his associates; and many now wonder with what facility he gained the ascendency over his equals in age and standing. He excelled in the solid sciences, as well as literature. His talents as a writer are well known to those who were students at that time in college, and to those who witnessed his public exhibitions. Few young men have left the institution with more honor at Commencement, or greater respect from the faculty and students universally, than

Mr. Barstow.

To the writer of this sketch he explained his feelings fully when he entered upon his professional studies. He possessed a firm belief in Christianity, and his conduct was agreeable to Its dictates. It was through's want of confidence in his own Christian character, that he declined the study of theology, and turned his attention to the law. Had he been satisfied that Jesus had instamped his image upon his soul, it would have been his delight to spend and be spent for Christ and his religion. He would have been an ornament to that profession, had not this darkness prevented his entering it. As it was, he always became an advocate for religion, and made its opposers afraid or ashamed in his presence. Having completed his legal studies at the usual time, he settled in Pennsylvania. He was gaining the confidence of the people, when sickness, occasioned by that climate, almost destroyed his constitution; and he removed to the Western District of New York, where he continued until a few days before his death. In his last place of residence he was estectned and respected by all with whom he was acquainted, and had exalted hopes of usefulness. But his life was cut off in the midst of his prospects, and we hope he now enjoys that assembly of the righteous, where sorrow and imperfection cease; that he is now free from the glooms which accompanied him in life, as it respected his Christian charaster, which were dissipated in the hour of death; and that his hope, which supported him in that solemn hour, and seemed to say to all present, "See how a Christian can die," was such as maketh not ashamed. Instead of complaining, we ought to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At Andover, Dec. 15, 1815, Miss Sarah Hills, in the 42d year of her age.

The subject of this brief memoir was born of respectable parents, Josiah and Elizabeth Hills, of Newbury, Mass. She was the youngest of eleven children. In her younger years, with ordinary advantages for improving her mind, she was devoted to the common cares and labors of domestic life. But after arriving at mature age, instead of giving herself to the vanities, or being engrossed with the business of life, she discovered an increasing thirst for knowledge, which nothing could satisfy but solid acquisitions. Her most valuable improvements began, at an age when the improvements of the female mind are generally closed. Her success in a late education is here recorded, as a powerful motive to others to copy the laudable example of her zeal and perseverance. The truth is, she possessed strength and sotivity of mind far above what is common. Her conversation, her letters, and some attempts at poetry showed what her genius, connected as it was with a very correct judgment and taste, was capable of accomplishing.

It was after she had succeeded in furnishing her mind with much useful knowledge, that she became sensible of the supreme importance of religion. For several years she was the subject of deep anxiety and distress respecting her spiritual condition. During this period, she was conscious of total and unyielding opposition of heart to the humbling doctrines of the Gospel, especially to the doctrines of man's depraved and ruined state, and the sovereignty of divine grace in the salvation of sinners. With great subtilty of reasoning, and greater violence of feeling, she fought against the truth, till the conviction got fell possession of her conscience that the fau't lay in herself. But even that conviction did not control her feelings. The writer of this memoir was intimately conversant with her, while for a long time her conscience, was clearly convinced of the truth, and yet her heart fully set against it. He likewise remembers the time, when her resistance began to abate, and her feelings quietly to acquiesce in the hely

doctrines of Christianity.

But in her, the transition from enmity to love, from hardness of heart to penitence was, so far as her apprehension of it was concerned, very gradual. The renovation of her character was accompanied with marks so indistinct and obscure, that she remained long in a state of

exing doubt. It was in the year 1811, that she became so well satisfied of her piety, that mought it proper to make a public profession of religion. Both before and after this, her , broken health, attended with a long train of nervous complaints, contributed, undoubt-to overcast her future prospects, and interrupt her comforts. But she had that portion of ment, which her God and Savior saw best to give; and no doubt, the various afflictions afferings she endured, and the imperfections she lamented, prepared her to partake, with relish, the unmingled pleasures of the heavenly world

s Hills had uncommon sensibility to the pleasures of friendship, and tender sympathy afflicted. The influence which her intelligence and her piety gave her over the minds many relatives and friends, she applied to the best purposes. She labored to persuade religious to seek heavenly wisdom, to excite the friends of God to be diligent and persent impart comfort to the afflicted, and hope to the desponding christian. She was a ntimate friend and useful correspondent of several pious females, who have de voted them-to the Missionary service. HARRIET NEWELL was her friend, and her relative; and

n to her beloved Miss S. H. The letters of Miss Hills in this correspondence, were it ht expedient to commit them to the public, would be read with very lively emotions. the most interesting view of her character is yet to be disclosed. I refer to her exce, as an Instructress of youth and children. She was, many years employed at a teacher ewbary, Newburyport, Haverhill, and Andover. To this employment she became dy attached. Few have had a deeper impression of the importance of early instruction; few have conceived more justly than she did, the best methods of attaining the end of a tian education. She had carefully observed the various passions, dispositions and prejuditule youthful mind. She knew the thoughts and feelings of children. She knew the es to their consciences and their hearts. In her addresses to them, she conveyed moment truths,—but it was in the language of children. By the fund of engaging thoughts she possessed, by the promptness and the affectionateness of her speech, and the conding familiarity of her whole manner, she could fix the attention and touch the hearts r little pupils. All who enjoyed her instruction, of whatever age, were sure to respect we her, because they saw that she was their friend, and was ready to bestow unwearied

s Hills had just conceptions of the importance of religious instruction. She did not, like, consider it as a subordinate branch of education. She did not pass over it with as little ion as she could, without giving offence to her employers. No, she regarded it as the tousiness, the firstilling and the last thing, in a good education. With these views, she to content herself effecting her pupils to repeat hymns and catechisms. She took to make religion intelligible to them, and to instil its holy doctrines and precepts into istening minds. This was her daily labor. To be successful in forming those who were her care, to Christian virtue and piety, was the constant subject of her thoughtfulness existy, and her prayer to God. At the beginning and close of her school each day, she is portion of scripture, and in behalf of her pupils and of herself, called upon God. It is not joy to the Christian community, that this practice is obtaining so wide a prevalence

schools.

Miss Hills leved the business of teaching the young, and was persuaded that she had a prospect of usefulness in this employment than in any other, she came to the purpose oting to it the remainder of her life. For a number of her last years, she seemed to so other object. What of health and strength God should be pleased to give her, she etermined to expend in this delightful, though arduous work. And while she was able tain the labor of instruction, there was no want of opportunity.

she was invited to visit her friend, Madam Arror, widow of the late Samuel Abbot, Andover. With that lovely and venerable woman her few remaining days were Through the greater part of her last sickness, the violence of the fever, that was cong what remained of a feeble, exhausted constitution, rendered her incapable of conversand of thought. She had however, some lucid intervals, in which she manifested much tenderness of a penitent, the humility of a trembling believer, and the sweet consolation.

who could look unto Jesus for the whole of salvation.

s Hills did not live in vain. She contributed to the instruction and the happiness of a number. There is good reason to believe that the seed, which she so diligently planted atered, will, in many instances, through the blessing of God, spring up, and bear fruit riasting life. Her decease has been a subject of deep and mournful feeling to many s, who knew the soundness of her understanding and the warmth and sincerity of her and to many pupils, who it is hoped, received from her-the elements of a new and happy

[Some extracts from the diary of Miss Hills, will appear in our next.]

For the Panoplist.

#### COMFORT IN DEATH.

ton, giving a brief relation of the happy death of Miss P --- R---.

You may not have heard that P—— B—— is dead. I have much reuson to believe she rried by angels into Abisham's busom. About half an hour after I left the bound

she closed her own eyes, and departed without even the motion of a finger. When I left her, I thought she might live until the next day. Her brothers and sisters, and various other friends were present to see her in the full possession of her reason, and to hear her express her entire resignation, and even her longing desire to be gone." "Tell me, my scal, can this be death!" It might be wrong, but I almost wanted, not to say quite, to place myself in her room; for so far as I could judge, there was no one in the company so happy as she was herself. 'Can any thing light up a smile upon the aspect of death, but religion? Can any thing else make the immortal soul willing to quit its earthly tabernacle forever, and to leave the world, with all the beloved objects which it contains? For a better country, one infinitely beter, it is not to be wondered at that we should be willing to exchange this; and if taith is the aubstance of things hoped for, and the evidence of things not seen,—faith can bring the tugworlds with which we have connexion into striking contrast before the dying saint, and show. the vanity of the one, and the glory of the other. For a Father in heaven, who would not leave parents on earth? And with a well grounded hope of being associated with angels, and with the spirits of just men made perfect, who would not cheerfully bid adieu to all that are called relatives and friends here below?"?

"P—'s mind was occupied with the great theme day and night.—Her parents have much comfort in her douth, as you may well suppose, and all her friends, who can be comforted at all. I know not whether any good effects will result from this very interesting death, to me, or to the people of my charge. Join with me, my Brother, in daily fervent supplication, that we may all be as P—— appeared to be; and that in a particular manner, those, who are young may become sober-minded, and have something set before them more substantial than the vanities, which usually engage their attention.—The funeral text was Isaiah xxvi, 12.

# DESTITUTE CONDITION OF THE BACK SETTLEMENTS IN VIRGINIA.

WE have seen a letter from a respectable clergyman in one of the middle states, who had visited the sulphur Springs of Virginia for his health, in which it is stated. "that in a region containing 120,000 sours, the people, with the exception of a few thousand Baptists and Methodists, are totally destitute of any religious privileges whatever." "When I was there," he adds, "though extremely weak, I made some exertions to preach, and did preach every Salainsh, and frequently on week-days. There is only one minister to five counties has the region and shadow of spiritual death."

#### METHUEN PEMALE BIBLE SOCIETY.

On the 2d of July last, the Female Bible Society in Methuen, held their annual meeting. From a report of the treasurer, it appears that a few females in one small society, by paying only 25 cents annually, have furnished the destitute in the neighborhood of Natchez, (Miss.) with more than 20 Bibles. From the Report made and accepted by the society we give the following abstract:

"We would express our gratitude to the Father of mercies for his goodness to this society, and our belief that not withstanding the smallness of our offering, it has through the divine blessing been productive of good. We trust that it has is some instance edified the lonely saint in the wilderness, or excited the uninstructed and thoughtless to inquiry concerning the way of salvation. Let us be encouraged by the reflection that multitudes are engaged with us in these best of labors, while we remember with thankfulness the favors shown us by the New York and Philadelphia Bible Societies, and particularly, for the Reports of their proceedings: we notice with delight the efforts exhibited by various denominations of Christians, and the increasing harmony among them, and regard it as an auspicious omen, intimating that the time to favor Zion is at hand.

The noble cause in which we are engaged, is not to feed a few with the break that perisheth, but to diffuse a knowledge of the bread of life to those who are perishing for lack of vision. The earth is the Lord's and the fulness thereof. The silver and the gold are his; and we, relying on his promised assistance, again offer a portion of it to him, in the hope that it may be instrumental in imparting

saving benefits to the souls of our fellow men."

Signed by order of the Society.

MARY EASTMAN, President. Susan Huse, Secretary.

#### INTERESTING EVENTS IN ANSWER TO PRAYER.

a village, in one of the New-England States, there resided five gentlemen of nsiderable note in society, who had lived in a total neglect of the concerns of eir souls. Three or four of these had been in the profession of law. About e year and a half ago, their companions, who were hopefully pious, agreed to set together once every week to unite in praying for the conversion of their shands. We can now state, that four of the above gentlemen have given good idence of a change of heart, and have made a public profession of religion. The remaining one has lately commenced the worship of God in his family, and a hope that he has passed from death unto life. Let all daughters of Zion, to have irreligious companions, take encouragement to pray for their salvation, ow knowest thou, O wife, whether thou shalt save thy husband.

# **ADDRESS**

# THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

'o all Foreign Mission Societies, other Associations auxiliary to the Board, and individual Patrons and Contributors.

BELOVED FRIENDS AND HELPERS,

CONSIDERABLE time has elapsed, since our last direct address to you. The ming of Quarterly Circulars was found to be attended with inconvenience. Our tigences have required other and more efficient means, and our occupations have

en multiplied and pressing.

We feel however more and more desirous of strengthening and drawing closer exties, which connect the various Auxiliaries with the Board; and of having all, ho take part with us in our great design, intimately "knit together by joints and ands," and the most affectionate and active sympathies. The sentiment excessed in our last Annual Report is a sentiment of our hearts, and one with which e devoutly wish every mind to be inspired. "The true friends of missions are ne body, having one common object—one common interest. There are many embers, but they are all necessary. If the Board is necessary, its various auxiary associations are also necessary; and so too are the individuals, even to the idow of "two mites," who contribute to its funds, and labor and pray for its success.—The small contribution of the humblest friend to the cause is as really a rvice to it,—as really, though not in the same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous bors of its most important functionary.

We therefore regard it as matter of grateful felicitation, that we have now an rangement for making, through the medium of the Missionary Herald, more ady and frequent communications to our friends, associated and unassociated, ar and remote; imparting to them, from time to time, such notices and views, id sentiments and impulses, as occasions may require, and promoting, throught the entire body, an animated communion of interest, of feeling, of spirit, and

action.

In this our first communication through the designated medium, we have a ost pleasant duty to fulfil. We are expressly authorized to present, and we do ost heartily present, the affectionate thanks of the Board in whose name we it, to those from whom help and friendly offices have been received:—to the ficers and Members of our Auxiliary Societies, and contributing Associations every name;—to the Ministers and influential individuals, in towns and partes, who have kindly received our Agents, and assisted them in forming societies in procuring collections;—to the Churches and Congregations by which confibutions for the objects of the Board have been made;—to the Teachers of schools he have inspired their young pupils with the spirit of beneficence, and taught em to remember the poor Heathen children; to the numerous Females who, ith an alacrity and ardor peculiar to the sex, have come forward with their own re-will offerings, and, by their persuasive example and influence, have excited

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the attention and liberality of their lumbands, and fathers, and brothers:—to all of every class, who, by their benefactions, their prayers, their exertions, or their friendly countenance, have aided the sacred and momentous work in which the Board is engaged. They have encouraged our hearts and strengthened our hands. They have enabled us to advance in our design and to extend our operations;—have supplied means for imparting to thousands of fellow beings a light to guide their feet from the shadow of death to the mansions of glory. Their reward is sure. He, who came down from heaven to seek and to save the lost, will never forget the smallest thing done for the furtherance of that great salvation, for which He died, and for which He reigns.

Hitherto the Lord hath helped us. Since our operations commenced, about seven years ago, the missionary spirit has been centinually spreading and rising. Associations of various names, subsidiary to the Board, have been multiplying, until they now amount to more than three hundred; not a few churches and congregations in different and distant States, have made liberal contributions; distinguished benefactors have given of their abundance, and throughout the Union many thousands of individuals have opened their hearts and their hands to our consecrated treasury. The Treasurer received during the last year about thirty thousand dollars.

You will rejoice to learn that the money, almost as fast as received, has been actually applied to the benevolent objects for which it was given. During the twelve months preceding the annual meeting of the Board in September last, about eleven thousand dollars were applied to the support of our missionaries and schools, and to the translation and printing of the Holy Scriptures, at Bombay and Ceylon; about two thousand six hundred, to our missionary Establishment in the Cherokee Nation; and about five thousand, to the founding and various expenses of our Foreign Mission School in Connecticut. Since the meeting, the Treasury has disbursed for the various purposes of the Bombay Mission, about \$7,500; for the Ceylon Mission, about \$4,000; for the Cherokee Mission, about \$3,500; for the Foreign Mission School, about \$1,600; for outfits and passages of missionaries, about \$3,000;—in all, with various contingences, more than twenty-two thousand dellars.

At Bombay we have three Missionaries,—Rev. Messrs. Gordon Hall, Samuel Newell, and Horatio Bardwell, of whom Messrs. Hall and Bardwell are married; and under their superintendence five Schools,—for children of Europeans one, consisting of from forty to fifty pupils,—for Jewish children one, of about the same number,—for children of Hindoos, or native Pagans, three, on the lists of which are the names of several hundred pupils, who have been more or less constant in their attendance.

These devoted and beloved missionaries are every day laboriously employed in preaching the Gospel to the poor heathen around them; in promoting and inspecting the schools; and in translating the Holy Scriptures, and printing them in

a language spoken by many millions of heathen people.

In Ceylon we have four Missionaries, Rev. Messrs. Edward Warren and Daniel Poor, with Mr. Poor's wife, at Fillipally; and Rev. Messrs. James Richards and Brajamin C. Meigs, with their wives, at Batticotta, distant from Tillipally seven or eight miles. It is little more than a year since these missionaries arrived at their stations; but they have commenced their operations with most commendable zeal and activity, and with very encouraging auspices and animating prospects. At their latest dates they were earnestly engaged in studying the language of the country,—in preaching by interpreters statedly at several places to very considerable congregations of Pagans,—in establishing and superintending schools,—and in making preparations for printing and dispersing the Scriptures and other books.

About three months ago the Rev. Messrs. Allen Graves and John Nichols with their wives, and Miss Philomela Thurston, embarked for India; Mr. Graves, intended for one of the stations in Ceylon,—Mr. Nichols, for the station at Bombar, and Miss Thurston, but not had to the Rev. Mr. Namel

bay,—and Miss Thurston, betrothed to the Rev. Mr. Newell.

At Chickamaugh, in the Cherokee nation, we have an establishment which was commenced last March; and at which the Rev. Cyrus Kingsbury is the superintending missionary, and Messrs. Moody Hall and Loring S. Williams, with their wives, are assistants. To the establishment belongs a plantation, which had for several years been occupied by a wlute man, of whom the improvements were

ready erected a commodious dwelling house, a school house, a mill, and ner buildings. They have also pretty amply stocked the plantation with oxen, cows, sheep, swine, and poultry; and it produced the last season

isiderable quantities of grain and various vegetables.

have under their care twenty to thirty Cherokee and half cast children th, male and female, whom they lodge, feed and clothe,—instruct in comglish school learning and in the principles of Christianity, and exercise in a and agricultural arts and labors. They have also a school on the Sabadults, which is well attended; and Mr Kingsbury preaches, from week, to large and increasing numbers of very attentive hearers. The Lord, enitude of his mercy, is manifestly in that place. The minds of a number for Indians have become deeply impressed with the truths of the Gospel; we or four are thought to have exhibited substantial evidence of true conto Christ. The Brethren, in the midst of their incessant labors and hardre filled with joy and thankfulness.

THE FOREIGN MISSION SCHOOL. It is designed for "the education of youth in such a manner, as that with future professional studies, they may hed to become missionaries, school masters, interpreters, physicians or s, among the heathen nations, and to communicate such information in ure and the arts, as shall tend to promote Christianity and civilization." ant seminary is placed, in regard particularly to salubrity and Christian id influence, in a very eligible situation. It has lands and buildings belongwell adapted to its purposes; and has commenced its operations in a man-

nspire its patrons and friends with animated hope and confidence.

e school there are pupils from the Islands of the Pacific Ocean, from the of India, and from the wilderness of America. From the Sandwich Islands re seven, of whom five are already examples of solid and ardent piety,—ning with desire to impart the knowledge of Carist, whom they have this distant land, to their perishing friends and countrymen, and give a mise of eminent usefulness as missionaries of the cross. Another is a heir of the throne of two of the Islands, and a youth of uncommon talents ivity.

the Sun of Righteousness manifestly in these establishments, "a Light to the Gentiles, and to be for salvation to the ends of the earth?"—"The all wait for his law;" "Ethiopia shall stretch forth her hands unto him;" iderness and solitary place shall be glad, and the desert shall rejoice and

as the rose."

these establishments ours? Beloved friends, they are yours;—they are r's. They have been founded with the precious and sacred offerings, you have committed to our trust; and in the disposal of which we acted, n appalling responsibility, as "your servants for Jesus sake." Yes, they ra; consecrated we trust, with many prayers, as well by you as by us, TO r AND HIS CAUSE; and dependent still, under his providence, upon your s, for continuance and advancement. To you the dear missionaries, who, love they bear to Christ and the souls for whom he died, have left their , and their kindred, and their father's houses, anxiously look for support ouragement in their arduous work. To you those hundreds of poor pagan 1, who have just begun to lisp—Jesus—Savior!—stretch forth their imhands, for the means of learning more and more of him, and of making own, with all the blessings of his salvation, to their parents, and brothers ers, and others extensively around them. From you thousands and milfellow beings, just ready to perish for lack of knowledge, are waiting, in lous jeopardy, to receive, in their own language, the words by which they r houses may be saved. To you we, on whom a most weighty charge has volved, affectionately present them all; and ask with trembling solicitude : shall do-what you will do, respecting them. Upon you the Son of God wn from that throne, to which he ascended from the cross on which he ir sins with yours, to see how much you care for their salvation!

the hopes, which you have raised, be dashed to the ground? or shall they led? Shall the lights, which you have caused to be erected in the dark f the earth, be extinguished? or shall they be augmented and multiplied?

Shall the work, which you have encouraged to be set forward, stop? or shall k proceed? We know your answer. The pledges which you have given, and on which we have felt ourselves safe in relying, are inviolable.

It must, however, be evident to you from the statements now before you, that if the work proceed, there must be no abatement—there must be an increase of liberality and of activity. There must be unquenchable and well directed zeal; there

must be unwearied and systematic exertion.

The missionary spirit is strongly counteracted, by the selfish propensities natural to the human heart, and by the worldly influences every where prevalent. It requires, not less doubtless than any other virtuous or holy affection, unsleeping care, and the constant use of suitable means, for its support and growth. If this can be remitted, if these means be neglected, individuals will grow cold and forgetful, and societies will languish and diminish.

To keep alive, to revive, and to diffuse the sacred flame will be regarded, we trust, by the officers and members of auxiliary societies, and by our friends generally, as a primary object. While with reference to this object we wish them assiduously to exercise their own wisdom; we beg to submit to their atten-

tive consideration a general plan.

The Societies of the first rank, auxiliary to the Board, are styled Foreign Mission Societies, and are engaged to raise funds for the various purposes of the Board. Of these there are now about fifty; some of which embrace entire counties, but the greater part are established in large towns, including the vicinities.

These Societies are the main pillars of the Board, and supports of the cause. The officers and members of them, cannot be too deeply impressed with their high importance; nor can too much be done for their increase, in numbers, activ-

ity, and influence.

In every county there should be at least one Foreign Mission Society; and if a county be too large, as most of the counties in the Northern States are, to be conveniently embraced in one Society, it should be divided into Districts; and in each District there should be a Society, comprehending all the towns and parishes within its limits.

Every Society will find that much depends on having a good Committee; a Committee, composed of active and influential members, from the different towns and parishes within its limits; and who, besides collecting the annual subscriptions, will exert themselves to increase the number of subscribing members, to procure benefactions, and to promote the forming of other Associations, male and female, of persons who cannot conveniently belong to the County or District Society, but are willing to do something for all, or for some, of the objects of the Board.

Associations of this latter description, of which under various names there are now about two hundred and fifty, should be formed in every town and parish Are there not in every town and parish persons who love the Redeemer, and would gladly do something to make known his saving health among the heathen? Such persons every where should be excited to action. They may do something, they may do much. Such who are already awake, and whose hearts are already warm, may not only contribute themselves according to their ability; but also excite others, and engage them to associate, and make their monthly, weekly, or annual contributions.

An active individual, male or female, in almost any place, even the most unpromising, might engage to collect one dollar a month, or twelve dollars a year in contributions from persons within convenient distance, of one cent or more a week. A hundred such individuals would collect twelve hundred dollars, a thousand, TWELVE THOUSAND DOLLARS a year! Are there not many thousands is our country, who would gladly do so much for the cause for which their Savior come down from heaven! Such collections are earnestly recommended for places towns, parishes, and neighborhoods, where Associations upon a larger scale cannot conveniently be formed. As every such collection will be entitled to receive monthly the Missionary Herald, the Instructors of Schools would in this way have the best opportunities and means for exciting in their young pupils a tender compassion for poor Heathen children, impressing them with a gratefu sense of their own privileges, and expanding their hearts with the spirit of beneficence.

It seems particularly suitable that every Church of Christ should, as a church, do something towards imparting the precious blessings of his Gospel to the perishing Heathen. It is already the practice of some Churches to make a collection for this purpose at every Monthly Prayer Meeting. The practice needs only to be mentioned, to commend itself to every Christlan's heart. What more suitable, —what more pleasant—after unitedly offering prayers to the God of all grace for the salvation of the Heathen—than unitedly to contribute towards the accomplishment of the holy desires thus solemnly offered!—If only two dollars—a small matter indeed—if only two dollars be collected in a church at each meeting, the collections of one church will amount in a year to twenty four dollars—of a hundred churches, to twenty four hundred—of a thousand churches, to TWENTY-FOUR THOUSAND.

Every person, who in the gracious providence of God is favored with the Gospel, is a debtor—to do something for extending the invaluable blessing to those who are without it. That no opportunity may be wanting for this purpose, it is exceedingly desirable that there should be in every place of worship, at least once a year, a public Congregational Contribution. It would afford occasion to every Minister to stir up his own heart, and the hearts of his people; and incalculable good might result to them that water, as well as to them that are watered.

It may often, perhaps generally, be most convenient for the Benefactions of individuals, and the collections from small Associations, from churches and congregations, to be paid into the treasury of the Foreign Mission Society of the County or District, within which they are made. When remitted, however, by the Treasurer of such Society to the Treasurer of the Board, the sums, with the names of the individuals, associations, churches, and congregations, should be distinctly mentioned; that credit may be given in the monthly accounts to be published in the Missionary Herald.

The Prudential Committee wish it to be distinctly understood, that it is proposed to send a copy of the Missionary Herald to every Foreign Mission Society or other association, the amount of whose annual payments into the Treasury of the Board shall not be less than twelve dollars; and also to every individual, who shall either give, or collect and pay into the Treasury, twelve dollars a year. And it is requested that the names of all such Societies and individuals should be, as soon as convenient, communicated to the Treasurer, Jeremiah Evarts, Esq. Boston; with such directions respecting the conveyance of the Herald to them, as may be deemed necessary.

It is also requested that the proper officer of every Society or Association, auxiliary to the Board, would communicate to the Treasurer, or to the Corresponding Secretary, the number of its members; also the names and titles of all Life-Subscribers, and Members whose annual subscription is not less than three dollars; specifying the sums subscribed by them respectively and their places of abode; that a list of them may be published with the annual accounts of the

Board.

It is most earnestly recommended to all the friends of the cause to do what they can to extend the circulation of the Missionary Herald, either by itself, or united with the Panoplist;—to take it themselves, and to use all proper means to

engage others to take it.

In this long predicted, long prayed for day, when the King of Zion is rallying his friends in all her dwellings to his standard, and is marching in the greatness of his strength to take possession of his kingdom in all lands, who does not wish to be informed of his advances, and of his achievements? Are they less interesting to the Christian, than have been the baleful marches and exploits of desolating conquerors? Who, if not well informed, can feel and act as he ought in this new era?—Can, as he ought, be awake to the wonderful facts in rapid succession transpiring—be impressed with the majestic displays of Divine power and grace—be refreshed with the opening scenes of light and of glory—have his spirit mirred, warmed, and expanded, by the momentous objects which demand his attention and exertion—or be prepared to offer up, with the many thousands of Israel, supplications, intercessions, and thanksgivings, santable to the course of events, or to the existing state of the church and of the world? Is it not for want of information such as the Missionary Herald is designed to convey, that, in regard to the missionary cause, and the great Christian movements of the day,

3. This evening about 30 persons were present at the reading of the Scriptures, several of whom were Jews.

The following narrative, taken from the Bombay Courier, is enough, it would seem, to excite in every Christian, mind the deepest commiscration for the deluded idolators, and the most ardent and active zeal for their conversion to the blessed Gospel of our Lord. Nor can we fail less deeply to deplore the ignorance, or the perverseness of the narrator; who supposes that even the most inhuman, guilty, and abominable of all the heathen ceremonics, are a sure passport

to the heaven of purity and bliss. The narrative is as follows.

"We have already noticed the pertinacity with which the Rajah of Nepaul resisted the safeguard of vaccination. He has since unfortunately fallen a victim to the small pox. His natural brother is also dead of the same disease. Seven females were burnt alive with the corpse of the former, and two with that of the latter. The resident was invited to be present at the ceremony. The eldest son of the Rajah was to be placed on the *mushed*, (throne) on the 8th instant, and it was expected without any disturbance. On the former occasion much blood was apilt in a violent struggle among the chiefs in the public durbar. No regency had been appointed, but it is supposed that Beemsain will continue in the post of Prime Minister. The following letter gives a particular account of the human sacrifice that was made on the Rajah's death.

\* Valley of Nepaul, Nov. 20, 1816.

" I have just returned from witnessing a sight that has made such an impression, as will not readily be effaced from my memory; and in the hopes that it may be acceptable. I take up my pen to endeavor to paint to you the picture. mind is in a right frame for it, but oh Yorick! that I had thy imagination to trace the fact with the imagery it requires, to convey an adequate idea of the scene to those who did not behold it.

"You will have heard ere this of the havoc the small pox has been making these three months past among the inhabitants of this delightful and interesting valley. When it first appeared, apprehensions were entertained for the safety of the Rajah and his family: and measures were adopted which, for a time, kept them and the inhabitants of the city of Kathmandoo free from the infection; but it was only for a time. It soon reached from the peasant to the prince, and notwithstanding vaccination had been successfully administered to some of the principal families of the court, either superstition or a dislike to innovation had prevented a part of the Rajah's family from receiving the benefit of it, though frequently tendered in

a pressing manner.

"On the 2d. an infant son of the Prince died from the effects of the raging distemper; and this morning information was brought to the resident, that the Rajah, who for some days had been laboring under it, was carried down to the holy temple of Pusputnauth, which is looked upon by all Hindoos as one of the portals of heaven, that, in breathing his last, his soul might be admitted in its passage from its earthly frame to the happier regions, of which this temple is believed to be the entrance. Such is seldom, if ever done, till the person is supposed to be drawing to his end; and as this was the case in the present instance, the Prince was early in the morning accompanied by the chief officers of his government, his relations and domestics, who, as is customary on such occasions, walked with his palankeen bareheaded and barefooted, to the temple. A little after he ceased to be a Prince; and the event was communicated to the resident, who, as a mark of condolence, and in compliment to the court, proceeded with his suite in mourning and on foot to the spot where much more awful scenes than had yet occurred were in a state of forwardness; I mean the preparations for the human sacrifices, that the death of a Hindoo prince in these mountainous regions iuvariably demands.

"On reaching the temple, we were received by the venerable Rajah Gooroo, or high priest, whose hoary locks bespoke his lengthened years. He was in tears; mentioned that one of the Hances (queens,) one of the concubines of the Rajah, with five of their female attendants were to burn with the remains of their master; and after lamenting the passing event, pointed out to us a spot at a little distance, from whence we could better witness the scene, and retired to continue the obse-

quies of his departed Prince.

"The funeral pile was erected in the bed of the river Bunymuttee, which in its course through the valley is very shallow, and here so narrow, that its sacred

wash the foundation of the temple of Pasputnauth on the one side, and sten the trees of its gloomy groves that overhang it from the other. As we rere beholding the funeral rites in a most anxious state of suspense, the sonorous sends of the single, while, by taking off the attention of the devoted females rem the surrounding crowd, they tended to fit them for their approaching end, dded selemnity to such scenery. Our situation did not admit of distinctly obsering what might be called the niceties of the awful ceremony: but we were near sough to distinguish the innocent victim of superstition who was about sixteen ears old, and said to be of an interesting figure. We saw her take off her ornasents, and throw loosely over her loins and breast a cloth, as she ascended the le with her companions. She distributed to the Brahmin, her attendants and sintives: that stood around, a couple of elephants, some buffalces, bullocks, sives, horses, jewels and frankincense, with the clothes and ornaments she had set thrown off; meant. I believe, as marks of her regard, or as proofs that she arted from this world in peace with all; and saying, as we were afterwards Ad. something to those who were supposed to be most endeared to her, (for hatever a suttee utters is looked on as prophetic,) she placed the head of hersparted husband on her lap, when heaps of sandal wood, smeared with oil and ice, were piled around her and her companions. On this a great number of sches, descending the steps of the temple, communicated their flames to the subustible pile, at the same time that the hallowed groves and temples rechoed the shouts and groanings of the multitude; and in a moment the souls of se devoted girls fled to heaven. To heaven, I say, for surely, an all just and all breeting God granted the boon their acts were directed to obtain; however ermeous, in the opinion of a Christian, the mode of seeking it may appear."

7. This evening at the reading exercise there was about the same number pre-

tat as on last Friday evening.

10. About the same number came together to our meeting this evening as be-

se; but a greater proportion of them were Jews.

The method which as yet we pursue at these meetings, is to read and explain in Scriptures. This exercise is performed by brothers Hall and Newell alterstely, and the Scripture, which we at present read, is our abridged Harmony I the Gospels. Should it please God to bless this our beginning, we may hope ton to add the exercise of singing and prayer.

14. Arrived the ship Saco, Captain Haskel, from Boston. We have received a Capt. H. two letters from Dr. Worcester, one of May 6th, and the other of all 2, 1816; and also a considerable number of letters from private friends, atters from Dr. Morse, together with the three first volumes of the Missionary legister from Dr. W.; the Panoplist for May and June, 1816; the Unitarian con-

prersy, several pamphlets and newspapers.

The good tidings of extensive revivals of religion in various parts of our native mil, and of many religious societies for the advancement of the Redeemer's lagdom, have greatly rejoiced our hearts. We are most happy to learn, that the missionaries are ready to embark for the East. We should rejoice to have the arrive in Bombay in the course of the present year. May the Lord of the missionaries are laborers into his harvest.

One of our native school teachers having been negligent, it was agreed that he send be severely reproved, and afterwards displaced, should be not reform.

We have farther agreed, that without delay we should make it an object to ok out a suitable spot for procuring a place of public worship among the na-

res, and also to ascertain its probable expense.

30th. One of our schoolmasters came this morning, saying, that the scholars ad told him that they had seen a Rakshus (demon,) in the garret over the hool room, where they put their writing boards, and that they were afraid to me there to school. The school master himself pretended not to believe it; the probably, he, like all the other Hindoon, does believe in such things. We like to tell the boys not to fear, there was no such thing. Then he said, he will told them so, and would again.

Some of the people called Mhars, who are properly out-casts, said that they ad come to our meeting, but that the other Hindoos would not let them sit near em; that they had reproached them, and kept them at a distance. Had we a blic building, we could much better provide for all sorts of people. They

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were told that it was our wish, that all who came should, without distinction, be-

accommodated, and that God was not a respecter of persons.

Feb. 3. This evening the monthly prayer meeting was attended in the fort. Three missionaries were present, viz. Mr. Skinner, from the London Society; Mr. Horner a Wesleyan missionary; and one of the American missionaries; the others being detained by the urgent necessity of preparing communications to get the next morning for America. About fifteen persons were present.

4. Closed our packet for America, by the ship Malabar, Captain Orne. By this ship we have sent to Dr. Worcester, besides letters, our journal to the close of the last year, and letters with a copy of our accounts up to the same time to

Mr. Evarts.

This evening finished reading to the heathen the Harmony of the Gospels. Thus far the attendance on these meetings has been as great as we had reason to expect; though by no means as great as we could wish. We feel encouraged to go on.

7. Received from Captain Haskel a very acceptable present of ham, salmon,

and cod-fish.

10. Brother Hall read and explained divine truths to about 25 of the Mhars, or outcasts, agreeably to their request. These poor despised people have repeatedly told us, that they have been to our school rooms, to hear us read and expound the Scriptures; but, that the people of the Hindoo cast would not allow them to sit down, bade them remain at a distance, and gave them abusive language.

At the close of the exercise among these people, they were asked if they wished to have the reading continued. They said, yes, and another meeting was ap-

pointed on Thursday evening.

12. This evening, at our stated season for consultation, agreed to purchase 25.

reams of Portuguese paper, for printing a tract and one of the Gospels.

19. Mr. B., an Englishman well skilled in the art of printing, called on us, examined our printing press, and very kindly suggested many improvements which will be of great benefit to us. He also kindly offered to render us like services on any future occasions, should they be needed.

Mr. B. is a very intelligent man, and has twice visited Jerusalem, and most of the other ancient places mentioned in sacred history. He visited Lebanon, and saw the stately cedars measuring more than 30 feet in circumference, and of great height. They are not now an article of commerce, nor of any special

value.

He was asked whether it were a fact, as has been reported, that many Jews from Europe are now returning to Jerusalem? He said that a considerable number, after acquiring a fortune in other countries, from a superstitious veneration for their holy city, returned to find a grave among the tombs of their fathers. They transact but little business, and that little is chiefly the business of brokers.

The promegranate and grape are almost the only fruits now growing around Jerusalem. There are no apples, except the apples of Sodom, which are beautiful and inviting to the eye, but when opened are full of offensive matter. The country in the immediate vicinity of Jerusalem is so far cultivated as to yield a produce sufficient for the sustenance of the people.

(To be continued.)

# JOURNAL OF MESSES. RICHARDS AND MEIGS AT JAFFNAPATAM, CEYLON.

# Continued from p. 481 of the last vol.

Our readers will recollect that in our number for Oct. p. 481, it was stated that the missionaries in Ceylon were then preparing to leave Columbo, to fix their residence in the District of Jaffua. They proceeded immediately to that district, and having taken two different stations, their journals of course will appear in separate portions.

OCT. 5, 1816. On Tuesday evening the 24th of Sept. we, together with our wives, went on board a dhony at Columbo for Jaffna. We were accompanied to the dhony by brothers Chater and Griffiths, who took a very affectionate leave of

us. We sailed about 3 o'clock the following morning. On Wednesday we were all very sea sick. It was a distressing day, especially to Mrs. Meigs. We were much alarmed about her on Wednesday evening, but the Lord supported her, and on the following day we were all better. We lay at anchor on Thursday night, for fear of the Pearl Banks; and on Friday noon we arrived in safety at the mouth of the river at Manar. Here the water is so shallow that dhonies are obliged to valide, and occupy several days in passing through. On Saturday morning we all went up to the fort, about two miles, in a boat which Mr. Orr, the collector, was so kind as to send us; and we spent the day at his house, and were treated very politely. We tarried at Manar till Tuesday Oct. 1st, in a house near Mr. Orrs. We had been unable to get away before that time, having been obliged to oversee the unlading of all our furniture, and that of our brethren, and having it safely lodged in the custom-house, till the dhony could get over the bar at the mouth of the river. We did not wait for this, as the season was far advanced, but hired two boats, in which we put a few of our most necessary articles, leaving the rest to be brought on in the dhony, and between 11 and 12 o'clock A. M. set sail for Jalfina, a distance of about forty five miles, where we arrived the same day, but so late that we did not go on shore that night, but slept in the boat. The next morning. Oct. 2. we went on shore before sunrise, and proceeded to Mr. Mooyart's, where we found our friends and met with a most welcome reception. Mr. Mooyart s sincere friend of missions and missionaries. Brother Newell lived with him while at Jaffna; after him Mr. Lynch; then brother Warren; so that the room in which they lived has acquired the name of the "Prophet's chamber."

Brother and sister Poor left Columbo four days before we did, that is, on the 20th of Sept. in a boat with Mr. Wilkins, a merchant of Columbo, who was coming to Jaffna on business. The dhony in which we came, being much crowded, did not afford good accommodations for more than two families, for which reason Mr. and Mrs. Poor embraced the opportunity of coming with Mr. Wilkins. Mrs. Poor suffered much on the voyage, and was reduced very low, but finally arrived

in safety on the 26th of Sept.

In view of all that has passed since we left Columbo, we have the greatest reason to admire the goodness of God, in preserving us all in health and safety.—The same day that we landed, we took possession of a house opposite to Mr. Mooyart's, which Mr. Warren had hired for us. It is a delightful situation, retired from the noise of the public road, nearly in the centre of a large garden, surrounded by a wall about nine feet in height. We expect to occupy this house for a few months, till the house at Batticotta can be repaired; this must of course take considerable time, as the house is large and much out of repair, and the rainy season is fast approaching, when it will be impracticable to continue the work at such a distance.

On Thursday the 4th, Mr. Warren and Mr. Meigs went to Batticotta, and there for the first time Mr. Meigs saw the place where he hopes to fix his future residence among the heathen in the eastern world. Many pleasing sensations and reflections were excited in his mind, while he surveyed the remains of these once soble buildings.

We have already given some account of Batticotta in our private letters to our

friends, but we think proper, nevertheless, to insert it here.

Batticotta lies about six miles N. W. of the fort of Jaffnapatam, about half a mile from the sea-shore, and in sight of it. The situation is pleasant and airy. Although it is surrounded on three sides by faddy, (rice) fields, yet the ground on which it stands is dry and healthy. On the north towards Changane the land is a little higher and very dry. It may be well to remark here, that the whole district of Jaffna, unlike the middle and southern parts of the Island, is very level; though the land is a few feet higher in some places than in others. All the ground belonging to the place at Batticotta amounts by measurement to 3 acres, 3 roods, 11 perches, and 159 links. On this ground are a church, a dwelling house, and five other small buildings, two yards, a garden, four wells, eleven margosa trees, and fifty-one palmyra trees; all belonging to the Ceylon government. That you may know in what state we found them, we give a short description of them.

1. The church. This is said to be the finest church in the whole district, and in the best state of repair. It was first built by the Portuguese, when they were masters of the island in the sixteenth century (as were all these churches and houses,) and repaired by the Dutch in 1678, as appears by the date on the western end of

the building. This is the reason why it is now in a better state of repair than the other churches in the district. After the English became masters of the island, in 1795-6, the church and houses were much neglected, and have been since fast going o decay. Many of the walls are much broken by the banians which grow in them, and break them down. This church has, however, received very little injury from them. But the walls of the dwelling house are much broken. The church is a very large and noble building. It is 171 feet in length on the outside, 163 on the inside, walls 4 feet thick. The width of it is 65 feet on the outside, and 57 on the inside. The walls are not high, and they have no galleries in this country. There is no roof on the church, but the walls, pillars, and arches are almost entire. They are built principally of coral stones, which appear to grow harder by exposure to the sun. Many of the buildings have already stood nearly three hundred years, and would probably stand as much longer were proper care taken of them. From one end of the church to the other, at an equal distance from a line drawn through the centre, run two rows of massy pillars, 20 in number, each 10 fee in circumference, supporting eighteen fine arches, which are so much higher than the walls of the church as to support the roof. The width of the church is so great, that a roof could not otherwise be easily supported. We are anxious to cover the building as soon as we have the means in our power. Two thirds of it will be sufficiently large to contain any congregation that we, or our successors, shall probably ever be able to collect. By making a partition we can have one third of it for school rooms, or for a printing press, should we ever have occasi n to use it for that purpose.

2. The dwelling house. This is only one story high, according to the custom of the country. It is more than 100 feet in length, and 41 or 42 in oreadth. It will contain eight rooms, five of which are large, and three smaller ones. The house requires a great deal of repairing before it will be a suitable habitation for two families. The walls are broken in many places by the banian trees. We found it without a roof, doors or windows; in short, nothing remained but the walls and floors, which are of brick. This, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. It may be made a very convenient and pleasant habitation, and the expense will not be very great, as labor is cheap in this country, and particularly in this district. But it requires a large stock of patience to wait for these workmen to accomplish any thing, as they are uncommonly large and base many facet days, and other things to interrupt them

monly lazy, and have many feast days, and other things to interrupt them.

3. The five small buildings. These are a kitchen, a stable, a guard house, and two other small out houses. The walls of some of these are considerably broken,

and all are without roofs or windows.

4. The yards. There are two of these directly back of the house, and about 57 feet by 25. They are surrounded by a wall about eight feet high, built of the same materials as the walls of the house,

6. The garden. From the large yard back of the house, you enter the garden through a door. The garden contains about one acre and three fourths of land, or nearly half of the whole. It is enclosed by a fine wall, built of coral stone laid in mortar, and at the top fixed in the form of a roof to shed the rain. It is nine feet high. It must have been built at great expense. The quality of the soil is not quite so good as that around Tillipally.

6. The wells. Three of these are in the garden to water it in the dry season, and one very excellent one in the large yard very near the house. The water in them appears to be good, though we have not yet had sufficient time and opportu-

nity to ascertain.

7. The trees. The eleven margosa trees are in front of the house, between it and the church, which is about twenty rods from the house. The margosa tree makes very good timber and boards, and from the nut a valuable oil is expressed. The fifty-one palmyras are all but one in the garden. Of this number 29 are fruitful and 23 are barren. Of this tree there are the male and female. Both are necessary. The female tree only bears fruit, and is good for timber. The rafters of all these houses are made of this tree. The leaf of this tree forms the Olla, so much used by the natives instead of paper. It is also much used to form the roofs of houses, and it answers very well for two or three years, when it must be renewed. The ollas are cheap, easily procured and put on. The house at Batticotta, and also at Tillipally will be covered with them. The fruit of the tree constitutes the principal food of the natives one half of the year. Thirty or forty



feet without branches, and the trunk through this extent continuing of an uniform size, being from twelve to fifteen or eighteen inches in diameter. The fruit grows among the large leaves, which form a circle of ten or twelve feet in diameter around the top. The cocoa nut tree grows and bears fruit in a similar manner, except that the leaves are much longer, a single leaf being commonly twelve or fifteen feet in length. The cocoa nut does not grow so erect as the palmyra, and the color of its wood is much lighter. The wood of the palmyra is black, or a dark brown. A tall cabbage with long leaves that has no head, will give you some idea of the shape of these curious and very useful trees.

Thursday, Oct. 3. To-day we all dined together in our bired house, having previously taken our meals at Mr. Mooyart's. Mr. Warren and Mr. and Mrs.

Pr will board with us till they go from Jaffna.

Saturday, 5. Yesterday Mr. Warren and Mr. Meigs rode into the Fort, and called on a number of friends, viz. Capt. Truter, commandant of the Fort; Dr. Nicholson, Lieut. Hunter, &c. To day we all called on Mr. Hooper, the collector of the district; and Mr. Richardson, the provincial judge. Toward evening the Rev. Mr. Glenie, his wife and three children called to pay their respects to us. Mr. Glenie is an excellent man, and a friend to missionaries; he is one of the colonial chaplains, and preaches the doctrines of grace. The English people here appear very friendly to us, and treat us with attention and kindness. Last evening Mr. Poor preached for the Rev. Mr. Lynch in his place of worship in the Pettah.\*

Sabbath eve, Oct. 6. This morning at 7 o'clock, all the missionaries went to Mr. Mooyart's, and held a meeting for prayer and religious conversation with him and his family, and the Rev. Mr. Lynch. Mr. L. is a very humble, pious man, and evangelical in his preaching; we all love and esteem him as a Christian brother, and missionary of Christ. At 10 o'clock, A. M. we attended church in the Fort, when the Rev. Mr. Glenie read the service and preached an excellent sermon. At 7 o'clock Mr. Meigs preached for Mr. Lynch in the Pettah.

Wednesday, 9. Mr. Meigs went to Batticotta to superintend the work. On the road home saw 30 or 40 of the original inhabitants of the country, the monkeys. They live here in great abundance, and many of them are very large. They have

little fear of the natives, but fice from the presence of an European.

Thursday, 10. Mr. Mooyart and Mr. Richards went to Batticotta to examine

the palmyras for the roof of the house.

Friday, 11. Sent a letter to Sir Alexander Johnstone in answer to his communications to us, and to the Secretary of the A. B. C. F. M., on the subject of the emancipation of slaves in this island.

(To be continued.)

# JOURNAL OF MESSES. WARREN AND POOR AT TILLIPALLY, CEYLON.

OCTOBER 15, 1816. This day we find ourselves in the quiet possession of a dwelling house, among the heathen. At this interesting and joyful period of our lives, we are forcibly reminded of our obligations renewedly to consecrate ourselves to the service of our divine Lord and Master, who has been pleased to put us into his vineyard. O that he would give us grace to be faithful, and crown our feeble efforts to honor his name among this people with much success.

Though the house is in an unfinished state, being destitute of doors and windows, and some other necessary appendages, yet we think we shall render ourselves comfortable till the necessary repairs are made. Carpenters are now at work.

Sabbath 20. D. Bast, Esq. spent the day with us. In the morning about 30 people came to the house to hear what we had to say. We explained to them the object of our coming to dwell among them, and the manner in which we should proceed in accomplishing it. They professed to be well pleased with our intentions, and expressed a wish to have their children instructed. At the sug-

The Pettsh is that part of the town of Jaffna which is regularly built, and inhabited principally by the descendants of the Dutch and Portuguese.

gestion of Mr. Bast, we appointed a meeting to be held next Sabbath at Mallagum, two miles distant toward Jaffnapatam in Mr. B's court house. This gentleman, a native of Dutch descent, is a sitting magistrate, and holds his court at Mallagum. His jurisdiction extends over fourteen parishes in this district. He appears to be a truly pious man; takes a lively interest in our settling here, and we think will afford us much assistance in our missionary work.

Sabbath 27. This morning sixty persons came to us. We held worship in our house. Sung in English, prayed in Malabar, by the assistance of an interpreter, and expounded the 2d chapter of St. Matthew's Gospel, concluded with singing and prayer. After the services we had some conversation with the people. They were ready to acknowledge that what we had said to them was good, and expressed a wish that we might preach to them every Sabbath. We are aware that very unworthy motives may induce this people to come to us; but we are gratified in having an opportunity of opening to them the treasures of the Gospel, hoping that in due time, God will bless the means of his own appointment. In consequence of heavy rains we had no meeting at Mallagum. In the afternoon held worship in the family.

Monday 28. Very busy in collecting materials for a bungalo, and for a roof to the church, that we may have proper accommodations for schools and for

preaching.

Wednesday 30. We see some good effects of the Rev. Mr. Palm's exertions among this people, though he labored under great disadvantages. The prejudices of the people are in some degree removed; some knowledge of Christianity was communicated, and here are ten or twelve boys who attended his school, now wishing to be instructed by us. Though we are not ready to open a school, yet as these boys are daily with us, we have given them passages of Scripture written on ollas, which they commit with surprising facility. They are also learning the English alphabet.

Monday, Nov. 4. Received letters from Calcutta, Bombay and America. They were peculiarly interesting in consequence of coming to hand on the first Monday evening of the month, the season consecrated to prayer for the success

of Missions.

Tuesday 12. Engaged in studying the Tamul language. We much need the assistance of some one who is acquainted with the grammar and principles of the language. Such a person it is extremely difficult, if not impossible, to obtain on this island. We have one set of elementary books. Books of this description cannot be purchased here. On the continent they are scarce, and excessively dear. Malleappa, our interpreter is able to assist us in construing and pronouncing the language. He is the son of a native clergyman, is preparing for the ministry, and we think, gives some evidence of possessing the essential qualifications.

This day we made our first visits among the natives. We visited two sick women; the one a poor widow, the mother of an active intelligent little boy, who has expressed an earnest desire to come and write passages of Scripture with the other boys, but was under the necessity of using every exertion with his two brothers, to procure rice for the family. After proper inquiry, we concluded to give him two measures, nearly two quarts of rice, worth four cents per week, which will enable him to devote his time to study. We also gave him a cubit of cloth, which serves for a full dress, which he very much needed. He did not need a knowledge of our language to express to us his feelings. His countenance and gestures manifested the gladness of his heart, in being placed in such favorable circumstances. On visiting this boy's mother, we were pleased to see, suspended from the roof of the cottage, a number of ollas on which were written the passages of Scripture which the other boys had learned, and which this had transcribed. On asking the woman if she had any knowledge of Christianity, she replied, that she knew only what her son had read to her from the ollas. The other woman whom we visited was a person who had sent to us for medicine. At each place about 40 persons gathered around us, and thus gave us a favorable opportunity of addressing them on the subject of the Christian Religion. (To be continued.)

# LETTERS FROM THE AMERICAN MISSIONARIES.

etter from the Rev. Mesers. Hall, Newell, and Bardwell, to the Rev. : Dr. Worcester.

AND DEAR SIR, Bombay, April 18, 1817.

OUR present communications are intended to go by Captain Haskell, of We have the pleasure of acknowledging the receipt of your commuons, and also of letters and parcels from some of our friends by the same They reached us in January last, about six months after date. We also ed on the 7th instant, your letter of October, 1816, and one from Mr. Raly way of Bengal. Our last communications to you were forwarded Feb. Captain Orne, of the ship Malabar, bound to Boston. A duplicate of our iary account, was forwarded a few days afterward, by a ship belonging to

iore, Captain Lancaster.

ze our last letters, nothing of special importance has occurred. We have inexpectedly delayed in the business of printing the Gospel of Matthew, to some defect in our types, and the numerous articles which we had to re in order to complete our printing establishment. On this subject Mr. rell will write at large to Mr. Evarts. But though we have been disapd of the pleasure of sending you a copy of the Gospel, as the first fruits of ssion press, we have the satisfaction of presenting to you a Scripture tract Mahratta language, of which we lately struck off 15,000 copies. After so discouragements as our mission has experienced, you will, we doubt not, with us in our being enabled, at length, through a divine goodness, to ence the delightful work of printing the word of God in the language of a ous heathen people. We expect to put the Gospel of Matthew to the in a few days, but shall not probably have it ready for distribution in less . hree months.

press, we hope, will soon enable us to introduce improvements into the schools. Hitherto they have not been supplied with books, except a few s prepared for them in manuscript. The tract, which we have just printed, eady been introduced into the schools; and it is pleasing to hear the name ovah pronounced, without scruple or fear, by hundreds of pagan children. would not convey the idea, that the children have abandoned their own Far from it. They still carry on their foreheads the marks of idolatry, e taught by their parents to worship the gods of the heathen. Still, we there is abundant encouragement for endeavoring to imbue their tender with the principles of a purer religion. The seed thus sown, though it lie buried, and apparently fruitless for a time, may yet spring up at some period, and bring forth an abundant harvest.

knowledge of the holy Scriptures must necessarily precede the general lence of religion among any people; and the establishment of schools, in the Scriptures are used as a school-book, seems to be one of the most pro-; methods of disseminating a knowledge of them. In this point of view we er the native schools as a very promising part of our missionary establish-

We shall carry our plans of education to the full extent of our means. We to hear by your last letter, that we may expect shortly to receive remitfor this object. Had our funds been sufficient, we should before this

ave increased the number of schools.

wish also, as soon as possible, to erect one or more buildings, which may r the double purpose of school-houses, and places of public religious inion for the heathen. This we think may be done at a moderate expense. ze our family has been enlarged, we have had public worship in English. nerly, at our own house on the Sabbath. A few persons in the neighbor. sually assemble with us. We celebrate the Lord's Supper regularly once ь.

rejoice to hear that more missionaries from home may shortly be expected part of the world. We doubt not that Providence will open a door for With respect to the destination of future missionaries, we will write more slarly in our next communications. In regard to those whom we are now ting, any thing we might suggest would arrive too late to be of any service. 4

We are pleased to learn that Mr. —— is desirous of supporting a native preacher. It would afford us much gratification to receive and apply his charity. But, at present, we are not acquainted with any native who is qualified for the work of preaching the Gospel. We hope and trust, however, that the Lord of the harvest will raise up laborers here, as he has done in other parts of the world, to assist us in our work. We shall do all we can to encourage every converted native, of competent talents and knowledge, to engage in the work of spreading the Gospel among his countrymen.

Agreeably to the communications of the Prudential Committee, we have revised the plan of polity which was forwarded to you in Dec. 1814; and we have, with perfect unanimity, adopted the Rules and Regulations, of which a copy is

enclosed.

On the subject of our domestic affairs at large, we hope to be mose particular in our next communications.

By the present opportunity we shall forward the continuation of our journal to the present time, and also our pecuniary accounts. We hope the present com-

munications will reach you before the next annual meeting of the Board.

We trust, dear sir, that we always have a remembrance in your prayers. The confidence that our beloved patrons at home take a lively interest in all our concerns in this distant heathen land, and that they bear us continually on their hearts at the throne of grace, affords us much comfort and encouragement in our work.

We remain, Rev. and Dear Sir, affectionately yours,

G. HALL, S. NEWELL, H. BARDWELL:

Extracts of another letter from Rev. Mesers. Hall. Newell, and Bardwell, to the Corresponding Secretary.

REV. AND DEAR SIR,

Bombay, May 20, 1817.

Though we have recently forwarded communications by the American ship Saco, which left this port for Boston, the 21st of April, yet we cannot neglect an opportunity so direct as the present. This letter we commit to the care of Mr. Ashburner, a respectable English gentleman, who has resided many years in this part of India. Mr. Ashburner has taken passage in the Alexander, bound to Salem. We are happy to introduce this gentleman to you, as a friend to-us, and as a man of respectability and information. He expects to settle with his family in some part of America.

In our last letter we suggested that we should soon give a more particular statement of our domestic affairs. It will perhaps be sufficient to say, that we are unanimously proceeding on the common stock system. For some time past we have eaten at two tables, though we consider ourselves as one family. With respect to the manner of receiving our support from the common stock, we have manimously agreed, that each brother shall draw monthly, from the common stock, a sum sufficient to meet his necessary expenses, and that the account of

such drafts be communicated to the committee.

The state of the printing department is much the same as when we last wrote. After waiting more than a month for the supply of little articles for the press, we began to strike off the first sheet of Matthew, about the middle of this month; but we immediately saw, that, owing to the bad state of the types, the impression could not be made legible. For a time, we were in doubts whether the types could ever be made to answer the purpose. But we at length concluded, as an experiment, to trim the irregular types with our pen knives. This laborious process we have gone through in the two first forms, and have struck off 700 sheets. The edition we have fixed at 1500. We now feel much encouraged in the business. A similar process must be gone through in the next form, and so on, till we trim nearly the whole fount. By this statement, you will at once see that our progress for a considerable time must be very slow, and attended with much labor. But to accomplish an object of such magnitude as that of printing the word of God in the language of the heathen, we almost forget the labor and futigue, and rejoice that it falls to our lot to be thus employed.



From your last communication, we hope soon to be supplied with another press, and an assortment of English types. We think that English types would be very unful to this establishment. Besides being necessary in printing school books, which we hope to do in Mahratta and English, for the benefit of natives who wish to him English, we shall probably have opportunities of doing little jobs for Europeans in this Presidency. Indeed, we have already been applied to by the Rev. Mr. Davis, one of the Chaplains, to print a sermon and some other small articles, which we should have done, if we had had types.

The present state of our schools is as favorable as we can reasonably expect. We have no assistant in our English school, though we hope suon to produce one. The whole number of boys in our Hindoo schools is more than 200. We have recently established a school exclusively of Jewish children. The teacher is a Jew of considerable information, lately come from the coast. This school at present consists of about 40 children. They speak the Mahratta language, and it is in fact, a Mahratta school. The teacher reads Hebrew, and teaches the children to read and write Hebrew. We think this an interesting school, and cannot but hope that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ.

In our last letter, we mentioned that we had in contemplation the subject of erecting one or more buildings for the accommodation of schools, and the stated religious instruction of the natives. This continues to be a subject of much consideration and inquiry. We much need some place, where we can regularly appoint seasons for instructing the natives, and can have proper accommodations. On this subject we should be pleased to have the sentiments of the Board. To what extent in expense, shall we be justified in erecting such buildings as be-

fore mentioned.

The brethren Hall and Newell continue to go out among the people every day, as usual, and preach to them the words of life. Though we are not yet permitted to relate to you any instances of conversion among the heathen, yet we are by no means discouraged. In due time, we believe God will bless the preaching of his word to these deluded heathen, and that multitudes will eventually be brought home to Christ, through the instrumentality of this mission.

We soon hope for the arrival of more Missionaries from America. Many are needed in this place. We are very desirous of establishing one or two stations on the island of Salsette, as soon as practicable. Many considerations, which we

cannot now mention, conspire to render this very desirable.

The translation and printing of the Scriptures, in which we are now engaged, will afford many facilities to new missionaries who may come to this place. And alos will be sustained by this Board, if more missionaries are not sent to avail themselves of the facilities of this printing establishment. We have, however, the utmost confidence in the Board with respect to the destination of their missionaries. The great head of the church will direct all the affairs of his kingdom in the best manner.

We have heard nothing very recently from the brethren in Ceylon. The last information was favorable. Every thing is made ready to their hands, and there.

is every reason to conclude that the Lord will soon bless their labors.

Our hearts are much rejoiced in hearing of the favorable state of religion in our native land. We hope and pray, that this good work may increase abundantly, till America and every land shall be filled with the glory of God. We remain, Dear Sir, with respect and affection.

Yours, in the Gospel of Christ, G. HALL, S. NEWELL, H. BARDWELL.

## MISSION TO THE AMERICAN ABORIGINES.

The Rev. Mr. Cornelius, as an agent of the American Board of Commissioners for Foreign Missions, has visited the Cherokee, Chickasaw, and Choctaw nations, and had an audience at a council of the Creeks. His tour has been performed with great fatigue, diligence, and good effect. The way is open for communicating, particularly in the Choctaw and Chickasaw nations, establishments similar to that which has been made among the Cherokees. In pursuance of this design, the Rev. Mosers. And Hoyt, Daniel S. Butrick, and William Chamberlain, are now on their way to the Indian country.

Vol. XIV.

#### THE LITTLE OSAGE CAPTIVE.

Extruct from a letter of Rev. E. Cornelius to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, bearing date Choctaw Agency, Dec. 2, 1817.

On my way to the Chickasaw nation, I met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They were returning with the design of taking their families to that country. I improved the opportunity which the occasion afforded, of ascertaining their disposition on the subject of establishing schools in their new country, similar to those they were about to leave in the Cherokee nation. After some consultation among themselves, the interpreter answered, "they say they want schools badly." I have given you his own words, as expressing better perhaps than I could, their earnestness on the subject.

The state of the country they said was more quiet than it had been; they observed they had had several trifling engagements with the Osages, who had now left the country. They had numerous trophies of successful contest with them; but none which so much affected my heart, as a small female child, apparently not more than five years of age, whom they had taken from the Osage Indians, and were carrying as a prisoner. If ever I felt the emotion compassion, it was when I beheld this innocent babe. I inquired for its parents, when, (shocking to relate,) they presented me, with savage joy and complacency, the scalps of its father and mother. The little child had already travelled with its new owner

for more than 500 miles, and had yet to travel about 200 more.

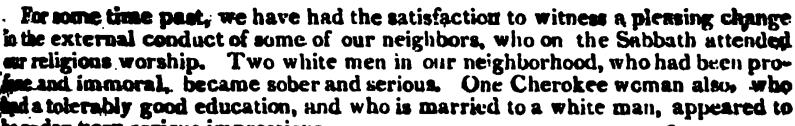
I immediately negotiated with the Cherokee who owned the child, for the privilege of having it educated in the missionary family at Chickamaugah. I assured him that it should be free of all expense to him, and represented, as well as I could how desirable it would be to resign it into the hands of those good men and women, who were at Chickamaugah, and who would prove the best of fathers and mothers to it. To my great joy, he most cheerfully consented; and promised me he would take the child to Chickamaugah soon after his return to his family, who resided within 30 miles of that place. Understanding that he had given a horse for the child, and had offered to sell it again, I suggested to him that probably Mr. Kingsbury would give him his price, which was, I think, not more than 100 dollars. At the same time I wrote to Mr. Kingsbury, recommending that he would redeem the outcast orphan, and thus render its continuance under his protecting care forever certain. I knew, indeed, that his means were inadequate to such a purchase, consistently with attention to other demands; but I could not doubt but that some of our worthy friends at the north would replace the ransom. Are there none, whose maternal or parental feelings would prompt them to commiscrate this poor orphan babe, and induce them to pay the price of its redemption? Where are the mothers and daughters of Israel? Are their resources exhausted? For myself I can say, and I think I speak according to the revelation of God, I had rather deserve the honor of having parted with my last dollar, to ransom this child, and give it a Christian father and mother, than wear the brightest meed of praise that military prowess ever won. Should Mr. Kingsbury receive the child and apprize you of the fact, I hope the appeal will be made; and should any one feel disposed to meet it, let such an one be entitled to give the child a Christian name. Of one thing I am confident; that none but an heart of adamant could resist the effect, which a personal observation of what I have related was calculated to excite.

Extract of a letter from Messrs. Kingsbury, Hall and Williams, to the Rev. Dr. Worcester.

REV. AND DEAR SIR, Chickamaugah, Nov. 25, 1817.

WE are now able to tell you what the Lord is doing among us for the glory of his name. And though it be' the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.





be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in Novemter, a very solemn impression was made on the minds of several. One white men, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school, were much affected. The Cherokee man is a half freed, named Charles Reece, who speaks our language tolerably well. He was ene of the three intrepid Cherokees, who, at the battle of the Horse-Shoe, swam the river in face of the enemy, and brought off their cances in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undatanted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he selt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God

The girl above mentioned, who is a member of our school, and who is the subject of acrious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and aniable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days, and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favorable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are more solicitous to be delivered from sin, than from its consequences. In thert, we would indulge the hope that a saving change has been wrought in the hearts of, at least, three or four. But we would wish not to be sanguine; our

hopes may be disappointed.

On the last Sabbath in September a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division

of labor, we have made the following distribution, viz.

1. The spiritual charge, and general superintendence of the mission.

2. The instruction of the school, and superintendence of the scholars in the ex-

ercises of husbandry, &c.

3. The particular management of the plantation, providing for the family &c. Soon after our last communication the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancastrian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department.

We have also agreed to the following resolution, to wit:-

That as God in his Providence has called us to labor in the great and good work of building up his kingdom among the Aborigines of this country; a work pecuharly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves and all that we have to the prosecution of this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as it respects our future labors or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require; observing at all times that frugality and economy, which our duty to the Christian public and the great head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the preduct of our own labor, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favor. But our limits require that we should be brief in our remarks at the present time. As to the capacity of our children to learn, we entertain no doubt. The greater number of them manifest an uncommon aptness. They are very obedient to our orders, and conduct with much decency and propriety. As soon as they enter our school, we put them to learning our language from the book. While they are doing this, their progress in learning to understand and speak it has been rapid, at least in many instances; and we have so far succeeded in removing their national bashfulness to speak our language, that they now manifest a forwardness to say all they can. In learning to write they excel. We find the Lancastrian method of teaching, and particularly of writing on slates, pecu-

liarly beneficial. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 lays she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to

encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labor, and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage. The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school-house is nearly completed except the windows. It is 33 feet by 23, and is constructed on the Lancastrian plan. This furnishes a very commodious house for public worship. The dwelling house is 52 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being

calculated for two families.

Twice we have attempted to dig a well, but repeated rains have compelled us to relinquish, for the present season, the prosecution of so important an object. Our mill, we have supposed, was nearly ready to run, when it was discovered that one of the stones was too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is 16 miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less, but still will be considerable. Many things remain yet to be done, before our establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pions people of Tennessee, for the many favors we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the

committee to the late communications made to the Treasurer.

We conceive it to be of vast importance that all who engage in western missions, not only know how to labor, but that they be both able and willing to labor with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, is a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the West is attended with difficulties of a very different nature from those in the East. We know the great Head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serbent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed,

and that our faith fail not.

With much respect and esteem, we are your unworthy laborers in the vineyard of our Lord.

Rev. Samuel Worcester, Cor. Sec. &c.

CYRUS KINGSBURY, Moody Hall, Loring S. Williams.

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOR-EIGN MISSIONS.

Dec. 2. From the Foreign Missionary Society of Northampton and the neighboring		
towns, by the Hon. Josiah Dwight, the Treasurer,	2490	00
5. Several ladies in Meriden, Con. by Mrs. Ripley,	- 6	<b>'00</b>
The Rev. Mark Mead, and Mr. T. Bronson, Middlebury, Con	4	20
A friend, · · · · · · · · · · · · · · · · · · ·	1	00
8. The Laties' Cent Society in East Guilford, Con.	<b>37</b>	65
A charity-box kept in a room where monthly prayer meetings are held, in Bruns-		
wick, Maine, by the Rev. Dr. Appleton,	7	46
Two little boys.	•	55
A friend of missions in Brimfield, \$30 00		
Young ladies in Miss S. Vaill's school in Brimfield, - 3 00		
Contribution at the monthly concert in Brimfield, 4 35-	97	38
Dropped into the bex,	-	_ Ā
	•	. 86
12 The Foreign Mission Society of Wiscasset and the vicinity, Maine, by Mr. War-	440	<b>^</b>
ren Rice, Treasurer,	100	_
A friend in Auburn, N. Y. a small balance,	1	40
The Foreign Missionary Society in Middletown and the vicinity, Con. by Richard		
Highbard, Esq.	47	00
17. A few young ladies in Westfield, the avails of their industry, by Miss Jerusha		
Phelps, Treasurer,	40	00
18. The Religious Charitable Society in the county of Worcester, by the Rev.		
Joseph Goffe, Tressurer,	100	00
Carried forward	<b>5878</b>	58

This denation was accompanied by the following letters

Weetfield, Nov. 25, 1817.

Sir,—Having read the quarterly circular of the Prudential Committee, addressed to the friends of Zion, we felt desirous to do something to assist in the education of the heathen youth. Accordingly, a few young ladies agreed to devote their time one afternoon in a work, the avails of which were to go for this purpose. We commenced our labors in Nov. 1818, and in one year have cleared \$40, which I enclose, and wish it to be appropriated to the above jurpose.

Invall Public, Treasurer to the Society.

Brought forward	\$873	58
Mr. Isaac Bliss, of Western, Mass. by the Rev. Joseph Vaill, 5 00	_	•
Mr. Joel Bliss, of Western,		00
The Female Cent Society in Dalton, by Mr. William J. Boardman,	16	
22. Individuals in Mason, N. H. by Timothy Dakin, Esq The Foreign Missionary Society of Middletown, Con. and the vicinity, by Richard	20	w
Hubbard, Esq. Treasurer,	105	00
The Foxborough Female Benevolent Society, by Mr. William Payson,	10	
25. Mrs. Mary A iswell, of Westminster, by the Rev. Cyrus Mann, -	2	20
26. Mr. Isane Wilder, of Hanover, for missions to the American Indians, a share		
in a Turnpike Corporation, supposed to be worth		00
29. S. P. a small balance,		60
The Pisontagen Branch of the Foreign Missionary Society, by Dea. Amos Tappan, The following Societies, remitted by Henry Hudson, Esq. viz.	<b>30</b>	VO
The Female Cent Society in Somer, Con. by Mrs. Harriet Strong, Treasurer, 22 00		
The Female Cent Society in Windsor, N. Y 3 25		
The Foreign Mission Society in the western district of Fairfield county, by	•	
M. Marvin, Esq. Treasurer, - 40 00-	65	25
31. An unknown friend, half for missions, and half for translating the Scriptures into the Mahratta language, by Mr Thomas Lankester,	ക	00
A contribution on the late thanksgiving, by the congregation of the Rev. Samuel	•	•
Stearns, Bedford,	38	87
The Foreign Mission Society of Boston and the vicinity, by Jeremiah Evarts,		
Treasurer,	55	48
<del></del> 7		
· · · · · · · · · · · · · · · · · · ·	<b>31,</b> 368	92
SCHOOL FUND.		
Dec. 2. From the Society of young men in Weathersfield, Ver. for educating hea-	σ.	
then children in N America, by John Chase, jun.	54	83
5. The Catskill Female Bombay Society, for a heathen child to be named Cornstute Atwood, by T. Dwight, Esq.	3)	00
The Harpersfield Society, for a child to be named Corron Mathen,	_	00
Young ladies of Miss Park's school, Granville, N Y.	50	00
8. The Female Charitable Society in Brimfield, by the Rev. Joseph Vaill,	33	28
Small children in Miss Eaton's school in Brimfield, for educating heathen children	•	60
in India,  Female members of the Rev. Dr. Morse's church, toward the education of three	1	30
chikiren	. 8	00
11. A part of donations received in the Southern States, by Mr. R. C. Robbins,		
for the foreign mission school,		00
17. A friend in Salem, by the Rev. Dr. Worcester,	_	()0
The Juvenile Benevolent Society in Miss Curtis's school in Salem, for the educa-		00
tion of a child in Ceylon, to be named THOMAS SPENURY, The association of males in the second parish in Bradford, by Mr. Daniel Stickney,		75
The association of females in the same parish, by Lois Hardy,		50
Subscribers in the east parish of Salisbury, by Mr. Cyrus Dearborn,		00
Mentoria,	, 3	00
The Female Charitable Cent Society in Reading, Ver. by Mrs. Betsey Goddard,	4.0	
Treasurer, for heathen children in N. America,  19. The Femule Charitable Society in Castleton, Ver. by Mrs. Beulah Gridley,	10	92
Treasurer.	. 19	00
22. The Young Men's Society in Middletown, Con. for educating heathen youth, by	<b></b>	
Mr. John Bound, Treasurer,	_	00
25. The Bath Heathen School Society, by Miss Sarah J. Jenks, Treasurer, 8 50		(1)
The same Society, by Miss Jane T. Sprague, Treasurer, - 5 71- By the Rev. Joseph Harvey, for the benefit of the Foreign Mission School at Corn-	<u> </u>	, 21
wall, Con. from the following societies and individuals, viz.		•
Miss Marania E. Norton, Goshen, Con 8 09		
A lady in Brookfield, west parish, 1 00		
A lady in Hardwick, 1 00		
Ladies in North Guilford, Con 6 59 Ladies in Norfolk, Con 7 00		
A charity box in North Guilford, Con 59		
Two persons in do 2 00		
The Female Mite Society in New Milford, Con 6 00		
The Female Cent Society in Stockbridge, 41 00		
The Rev. George Sweet, Savannah, Georgia, 20 00		
Two young ladies in Brookfield, Con 2 00		
Comical Commend April 20	47	

# Extracte from a letter from the Rev. Lednard Worcester.

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ard E. Selden, in do.	_	_	_	10 00		
Joseph Vaill, do.	٠.	_	_	2 90		
Elijah Parsons, East Haddam, Con.	•	•	•			
	•	•	•	2 00	•	
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America, by Mr. John Fellows, Treas		•	•	•		00
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Total of donations in December, \$2,	161 01.				\$792	09

#### DOMESTIC INTELLIGENCE.

s from a letter from the Rev. Leonard Worcester of Peacham, Ver. to his brother, Rev. Dr. Worcester of Salem.

· Peacham, Dec. 16, 1817.

DEAR BROTUER,

7 as February last, some favorable appearances in respect to religion bee discovered. Professors who had long been slumbering seemed to and more of the spirit of prayer was manifested. Here and there, an inf awakening and hopeful conversion occurred. The good work seemed ice very gradually until the first of August. On the first Sabbath in that ourteen persons, most of whom dated their conversion several years back, rward, and united with the church. From that time the work increased ore rapidly. The attention became very general; many were very deeply ed, and cases of hopeful conversion become frequent. Between the first in August and the first in October, four, and on that day, forty-four, were i to the church; and then, the work was still increasing. Religious meete multiplied, and numerously attended. For several weeks past there cely been an evening, indeed I do not know that there has been one, in here has not been one, and more commonly two, three, or four meetings ious conference or prayer, in the town. On Subbath evenings there have. veral times, no less than seven, all well attended. The first Subbath in this sixty-nine more were received into the church; to thirty-seven of whom I ered the ordinance of baptism. Of the whole number received since the August, (131) 73 are males, and 58 females. Fifty-five are under the age irs, of whom 39 are males. Seven of these are in their 15th year, and two younger. "It is the Lord's doing, and it is marvellous in our eyes." magnify the Lord with me, and let us exalt his name together." The 1 still continues, though, for several days past, new instances of hopeful on have not so frequently come to my knowledge as in weeks past. 12, 1818. I can hardly tell why I have not finished my letter before this d sent it on. But so it is. There is still a pleasing attention to divine nong us; and we still, from time to time, hear of one and another being y brought into the kingdom, though the instances are less frequent than re some weeks ago. There are not far from seventy within my knowlan indulge a comfortable hope, and who have not yet made a public pro-The number we hope will still increase.

"Several other towns in this region, besides this, have recently been visited with refreshing showers of divine grace. Particularly Cabot, Hardwick, Greensborough, and Danville. Walden, too, is now visited. In Danville, within about 13 months, I believe about 130 have been added to the congregational church."

Extract of a letter from a respectable clergyman in New York to the Editor, dated Jan. 8, 1818.

"MY ESTERMED FRIEND,

Your number of the Panoplist for November is received, and I have been much cutertained, and I hope animated, in the perusal of its contents. It is refreshing beyond the powers of description to see the exertions throughout the Christian world for promoting the kingdom of that Jesus who redeemed us with his own blood, and to whose grace we are infinite debtors. There never was a period since the commencement of time, to which that declaration, 'the earth helped the woman,' was so applicable as to our period. He, whose are the earth and the fulness thereof, is calling forth his treasures in abundance to aid in the execution of ancient prophecies and promises. May the Angel, who has evidently commenced his flight with the everlasting Gospel, speedily sound its glad tidings in the ears of every nation under heaven.

"We in this town have much reason to sing of the Lord's mercy. Public ordinances, and particularly our meetings for prayer and conference, are unusually througed; and a more than ordinary solemnity is visible among those who attend.

"On Monday last, a very pleasing and interesting event occurred in our village. Our concert for prayer, on the first Monday of each month, has usually been attended by the two Presbyterian congregations in their respective places of worship; but previous arrangements had been made for uniting on that occasion. While convened, it was thought a favorable moment for forming a Foreign Mission Society, as auxiliary to the "United Foreign Missionary Society." Immediately after the religious services were finished the plan was proposed, and in a very few minutes a society was organized, consisting, I think, of sixty-four members. All was harmony and love. Not an objection was started, either against the general object, or the measure proposed for its execution. Each individual appeared to take pleasure in offering his name and his substance for the benevolent purpose of sending the Gospel to perishing heathen. The officers for the present year are,

Hon. EDWARD SAVAGE, President.

Dea. Thomas Collins, V. President.

Rev. ALEXANDER PROUDEIT. D. D. Cor. Secretary.

Rev. SAMUEL TANCH, Recording Secretary. Mr. EBENEZER MARTIN, Treasurer, and

Messis. Isaac Getty, John McMurray, Asa Fitch, Abraham Savage, Aaron Martin, and Thomas Stevenson, Nunagers.

"We read, on that occasion, the letter from the Rev. G. Hall, contained in the Recorder for Jan. 1; also the poem on the progress of the Bible contained in your last number of the Panoplist, the effect of which was happy in exciting the feelings of all the people.

"Although absent from each other, let us frequently pray for the revival of the Lord's work in our own hearts, in our respective houses, in our respective re-

gions, and for its spread over the inhabited globe.

"It is in contemplation to form in our state upon an entire new plan, a society for aiding in the education of indigent youth particularly for the ministry. Be so obliging as to forward me immediately the constitution of the American Society instituted for this object, and consider me as ever, yours in the fellowship of our common Savior and Lord."

# PANOPLIST,

AND

# ISSIONARY HERALD.

FEBRUARY, 1818.

Vol. XIV.

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

#### FAMILIAR SERMONS .- NO. IX.

exix, 1. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

trion to God, in whatever shape it appears, and from whatever t may proceed, must necessarily end in ruin. The man who rises inst his Maker, and commences a struggle with omnipotence, pect only to be defeated. The purity and perfection of the disharacter require his destruction, and the strong arm of almighty secures its accomplishment. But to some of the enemies of God aggravated punishment is reserved. While every man, who his sins, will be driven away into outer darkness, by the wick-of some the peculiar displeasure of the Almighty is awakened. class we may reckon those, who, notwithstanding numerous is, increase in their obstinacy. He that being often reproved a his nock, shall suddenly be destroyed, and that without remaisments of the class of persons contemplated by the wise man alarming denunciation, and the judgments with which he threatm, will be the object of the present discourse.

zare persons who have been often reproved.

who is there that has heard of the Gospel, and especially, who oyed its precious privileges, to whom this description is not ap-2 What is there either in the natural or moral world, that has not ed to reprove the wicked for their enmity against God, and to warn its consequences. They have not been left to continue in their sins wed. From every part of creation they have been favored with monitors. God has acted in this character. He has reproved v his word. The whole Scriptures were given by inspiration of nd are calculated not less for reproof, than for doctrine and inn in righteousness. They contain a message from God to his us subjects. And in what respect have they been deficient in ing to men of every description their true character; in charg-It upon their souls, and in denouncing the wrath of God upon kers of iniquity? All their exhortations, commands and threatare to be considered as so many warnings and reproofs from ivine Author. By these he has reproved mankind for their wickand warned them to repent. Hence he complains of such as rd the instructions of his word, that he had called, but they used. he had stretched forth his hand but they had disregarded, DL XIV.

and threatens them that the time was approaching when they should call upon him, but he would not answer, when they should seek him early, and should not be able to find him.

God has also by his providences, administered reproofs equally solemu and alarming. Who have not heard the voice of God in those solemn visitations by which themselves, their families or neighbors, have been afflicted? Diseases have visited their families, have seized upon their children, their companions, or themselves, and in numerous instances have numbered this and that object of their affection with the dead. Where these have been spared, they have not been strangers to the pains and groans of the sick and dying among their neighbors and acquaintance. And how frequently have they followed the hearse which has borne away those, with whom they daily took counsel, and whose society they enjoyed, to their long home. And even the stranger, who has suddenly dropped by their side, has furnished a lesson of which nothing but the most hardened inattention could be unmindful. By these providences God has reproved them of sin, has admonished them of the frailty of human life, and of the uncertainty of worldly enjoyments. He has bidden them look into the grave, and extend their views to that "great day for which all other days were made," even the day in which he will render to every man according to his works.

God has also acted immediately in the character of a reprover, by sending his Spirit into the hearts of men. To reprove of sin, of rightcousness, and of judgment, is the peculiar office of this divine Agent. And how often has he, through the medium of the word, or of the providences of God, produced reflections in the minds of sinners upon their deplorable condition as criminals under condemnation, and solemnly pressed upon them an immediate attention to the concerns of salvation? In this connexion, we may notice the manner in which the consciences of men, roused by his influence, have been armed against them. Many have trembled under the terrors of an awakened conscience. Few, indeed, who have lived under the light of the Gospel, have been able wholly to silence its reproaches. And many, stung by its faithful admonitions, have, like Agrippa, almost been driven to the resolution to become Christians. It has solemnly reminded them of their ingratitude and guilt; and that the course which they were pursuing would end in death. By thus awaking and enlightening the conscience, has the Holy Spirit disturbed the slumbers of sinners, deprived them of their peace, and warned them to flee from the wrath to come.

Mankind have also been reproved by their fellow creatures around them. Numbers have lived in families where they have received the admonitions of those who have manifested a tender concern for the salvation of their souls. They have been the children of affectionate and pious parents, and have not been forgotten in their prayers and counsels. When they have been wandering in the paths of sin, how often have those guardians taken them by the hand, and warned them to desist from their evil courses, and to lay hold on the path of life? In how many instances have they reproved them for their indifference to the great salvation, and bidden them, as they valued their souls, escape to the ark of safety? Nor have these pious superintenders of their families been satisfied with a single admonition. Multitudes can testify

that they have received line upon line, and precept upon precept. They have been followed, as it were, to the very mouth of the pit of destruction, and their anxious parents would fain have pulled them out of the fire.—Where these advantages for receiving religious instruction have not been enjoyed by any, they have still not been left wholly without reprehension. A pious friend, a neighbor, or stranger into whose way they have fallen, has kindly administered the needed admonition; has dropped a word or two on the subject of religion designed for their benefit, or at least, has put into their hands a religious book, or tract. Or if they have not been reproved in words, by their pions neighbors, have they not been forcibly admonished by their example? While they have neglected the concerns of their souls, have they not felt themselves reprimanded by the assiduity and solicitude with which some others have sought their own salvation?

But whatever may have been the case in relation to monitors around them, they have not been destitute of faithful admonitions from the pulpit. The ambassadors of Christ have sounded the messages of the Gospel in their ears, and carnestly exhorted them to fice from the destruction which awaits the impenitent. Turn ye to the strong hold. has been their language, for why will ye die. In these various ways have all who have lived under the sound of the Gospel been reproved. They have been often admonished. God has spoken once, yea twice.

The text supposes that men may be often reproved, and yet harden their necks.

A stiff neck is a metaphor employed in the Scriptures to designate those on whom instruction is thrown away; who are obstinately bent on pursuing the inclinations of their hearts. Hence, those are denominated stiff necked, and uncircumcised in heart, who are engaged in resisting the Holy Ghost. The Jews were a people corresponding with this description. They were deaf to instruction. In the face of the most solemn and often repeated reproof, they inflexibly persevered in To harden the neck implies, not only refusing to their wickedness. listen to divine instruction, but bracing one's self against it, cherishing and encouraging an obstinate and unyielding spirit. That there are many of the class contemplated in the text, even a cursory view of the state of the Christian world will render but too evident. What, let me ask, has been the effect of the immense mass of instruction and reproof which has been lavished upon mankind? Have the great majority submitted to the laws of their Maker, and entered upon a course of reformation? Or, on the contrary, have they heard the voice of these multiplied admonitions calling upon them to consider their ways, and solemnly warning them of the consequences of persisting in their sins, and still continued thoughtless and impenitent? How many of this character are on every side of us. Long has the Gospel invitation sounded in their cars. Long have they been conversant with the sick and dying, and, in various other ways, been solemnly admonished to forsake their sins, and to become reconciled to God. But they have been deaf to the calls of divine mercy, and have hardened their necks against reproof. They have been reminded of the deceitfulness of sin, and yet they continue to be deceived. Often have they been shown the danger of neglecting the great salvation, and of their exposure suddenly to be cut down by the stroke of death, and to be driven from a their privileges and hopes, and yet they are unconcerned. Nothing alarms them; nothing engages their attention. In defiance of ever awakening providence, and the most alarming denunciations of God word, they remain unmoved. Though often reproved in the most seemn and pressing manner, they harden their necks. But what will the issue of this stubborn wickedness? What will be the consequent of thus contemning reiterated warnings and admonitions? To the point the passage before us next directs our attention.

In the text we are taught, that he that being often reproved, st

hardens his neck, shall be destroyed.

The evils with which sinners have been menaced, will come upo them. They have been warned of their danger, but they would n hear. Their eyes they have closed, their cars they have stopped, as their hearts they have hardened; lest being convinced of their tri situation, they should return unto the Lord and be healed. And no God is resolved to execute his threatenings. They shall be destroye is his language. And what less could be expected? Had they nev been reproved, they would still have been the proper objects of t divine displeasure for their sins. But their wickedness is greatly as gravated by the resistance of warnings and reprosfs which it involve They are left without excuse. Having known their master's will, the have not been careful to perform it. Although God and man, ar even their own consciences, have been engaged to admonish them, a though they have been reproved not merely once or twice, but repea odly, notwithstanding they have been followed with instruction fro the first dawn of their rational faculties, yet they have refused to hea Like the deaf adder, they have stopped their ears, and rushed fo ward in their own way. When God has called. they have refuse when he has stretched out his arm. they have not regarded; they have set at nought his counsel and contemned his reproof. What then hav they reason to expect, but that he should laugh at their calamity as mock when their fear cometh. If they open their hearts to instru tion, they may hope to escape. But if they refuse to hear, and con tinue to press forward, although they are drawing near to the ver verge of the precipice, they can have no other expectation than to l dashed in pieces. Their headstrong and daring resolution will no save them from ruin. They will be destroyed. And this is not al They will be suddenly destroyed.

When God has waited long with sinners, and has given them nonly a space for repentance, but all suitable exhortations and induce ments, should they continue impenitent, he will bring on them sudde destruction. He cannot be expected to wait to give them further was ning, or to afford them an opportunity to repair the errors of a mipent life. Their whole probationary existence has been filled up with warnings. No more can therefore be expected. Indeed, sudden de truction is the natural consequence of perseverance in wickedness, is spite of reproof. If sinners will close their eyes upon their danger; they put far away the evil day even to the time of its arrival, whe they are overtaken, the ruin will be sudden. While they are dreaming of peace, lo! inevitable ruin will fall upon them, and that, says the

text, without remedy, or there is no remedy.

They will be utterly broken in pieces. Nothing can therefore be applied which will afford them the least hope of restoration. They will be absolutely ruined. All means which were adapted to produce a good effect upon them, have been used to no purpose. The remedies which have been made effectual in a thousand cases, when applied to them, have been only wasted. Notwithstanding the warnings and intreaties of God and man, they have pursued their own sinful course. They would follow the inclinations of their own hearts. And now there can be no help for them. What encouragement can there be for using different means when the best which God has ever used with sinful creatures have proved ineffectual. In short what remedy can there be for those sinners on whom all the treasures of divine instruction have been exhausted in vain; who have hardened their hearts against the calls of God's word, and the alarming dispensations of his providence, who have resisted the strivings of the Spirit, and by their unkind treatment, have driven him from their breasts, and have stifled the convictions of their own consciences? Alas! they are incorrigible. They must necessarily be destroyed, and that suddenly and

without remedy.

Is this a subject in which none are interested? Can it be supposed that the persons contemplated in the text have no existence in the present period of the world? Have sinners received no reproof? Have you not been followed with the most solemn and pressing dissuasions from sinning, from your earliest years? That you are sinners, and that you are exposed to the final displeasure of God, are truths with which you have long been acquainted. And have you not often been exhorted to make your peace with God, and been reminded of the great hazard you continually run of losing your souls? Have not some of you been favored with pious parents, who have furnished you with religious instruction, have checked you in your career of sin, and have earnestly intreated you to consider your ways? And have they not, as an additional motive to repentance and reformation, reminded you of the danger attendant on a guilty life, and that if you died in your sins, you would perish forever? If your parents have cruelly neglected this branch of their duty, still have not some others directed your attention to the concerns of religion? Have they not kindly admonished you of the uncertainty of life, and urged upon you an immediate preparation for death? If you have examined the sacred volume, and have frequented the holy courts of the Lord, you have there also, learned your true character; have been taught that without repentance you would perish, and that your indifference, in relation to your souls, furnished the most alarming reason to fear that you would have your portion among the damned. In addition to these reproofs, your consciences have joined the cry against you. They have charged you with your guilt, have pointed you to the hour of death, and to the day of judgment, and have warned you to prepare to meet your God. These and many other reproofs you have received. You have been often reproved. And what effect have these admonitions had upon you? Have you listened to divine counsels, and been led by deep and unfeigned repentance to forsake your sins? This, we may confidently hope, has been the happy case with some. But have not the great majority hardened

your necks? And you are, this day, farther than ever from re tance and faith in Christ. What then have you reason to expect, that God should execute his threatenings upon you? He that be often reproved, still hardens his neck, he has declared, shall be denly destroyed, and that without remedy. This we have seen is case, and is it not truly affecting? You will never enjoy more far able means of reconciliation to God, than you have enjoyed; and you have resisted them all. Alas! if you will persevere in your there can be no remedy. There can be no more sacrifice for sin, no hope indulged for you. After so many warnings and repremay you at last submit. Consider your danger and immediately cape. The Lord is yet very pitiful, and of tender mercy. Although you escape, if you continue to neglect the great salvation!

# THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHR TIAN CHARACTER.

(Continued from page 9.)

HAVING shown that the necessity of performing various duties in be predicated from natural relations existing among mankind, as n

bers of one great family, I proceed to remark,

II. That it is important as a means of producing moral goods which is one essential design of religion; as it requires a disposiwhich only can qualify men for the kingdom of Heaven. Although the fulfilling of the much of religion consists in acts of piety, devout exercises and a tions, and self-examination, yet an attention to all these duties if from that love to our neighbour which is the fulfilling of the Christians are "called to glery and virtue," therefore, their print business should be to acquire and cultivate those graces and qual

which are included in their profession.

They who practice habitually those virtues required in the last love "have put on the new man," give the best evidence of regention, and perform those good works by which faith is made per One distinguishing characteristic of saving faith is, that it always duces self-denial, and enables the subject to overcome whatever st in opposition to duty. "For whoseever is born of God overcome the world; and this is the victory that overcometh the world even faith." That social virtues are indispensably necessary to the Clain character, may be inferred from the following passages of Sture.—"What doth the Lord require of thee, but to do justly, as love mercy, and to walk humbly with thy God?"—"Let no mar ceive you: he that doeth righteousness is righteous."—"He that d good is of God; but he that doeth evil hath not seen God."

III. The importance of rendering "to all their dues," applicant the consideration of its being necessary to preserve the honor religion, and the reputation and influence of Christians in the est tion of the world. The world forms a judgment of the nature of Christianity, and especially of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from their good works, or the disposition and virtues were applicable of the character and sincerity of its profest principally from the character and sincerity of the character and sinceri

they display in the ordinary walks of life. Unless professed Christians live in the constant exercise of all the virtues and graces which the Gospel requires, it will always be said of them, "what do ye more than others." It is, therefore, a duty incumbent on every one, not only to practice self-examination, but to pay particular attention to the opinion which others entertain of his own Christian character. They who are accustomed to be disrespectful or irreverent to their superiors in age or authority, stubborn and contentious in their dispositions, unmerciful to the poor, hard and unrighteous in their dealings with all men, negligent in the payment of their honest debts, or contract unnecessary ones which they never pay,—and they who are addicted to evil speaking, and who manifest a greater attachment to the riches, honors, or pleasures of the world, than to spiritual objects, will certainly be characterized accordingly, cause their good to "be evil spoken of," bring a reproach on religion, and lose much of their influence as Christians.

Pecuniary embarrassment subjects professed Christians to many inconveniences. Debtors cannot exhort or reprove their creditors with that freedom and faithfulness which duty and circumstances may demand. It also disquiets the mind with a multiplicity of distracting cares, and occasions them to appear covetous and worldly minded. He who runs largely into debt, without a fair prospect of paying, is always in danger, by adverse and unforcesen occurrences, of depriving others of their just due. Professors of Christianity have often brought much disgrace on their profession, by involving themselves so much in debt, in grasping after wealth, as to become insolvent.

It appears from Scripture examples and precepts, to be out of character for Christians to withhold from any their dues. Our Savior wrought a miracle to pay tribute for himself and the apostle Peter. The prophet Elisha also wrought a miracle to save an axe that one of the sons of the prophets had borrowed. There are various precepts of the Bible, from which we may infer the duty of rendering "to all their dues." "Provide things honest in the sight of all men." "Let not your good be evil spoken of." "Avoid the appearance of evil."

Observation teaches us, that truly pious persons have uniformly manifested a scrupulous regard to the rights of their fellow-men. A godly person is described in the Sacred Scriptures, as one that walk-eth uprightly, worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor; that honoreth them that fear the Lord, but contemneth the vicious; and that exerciseth benevolence and compassion to his neighbour.

Another argument in favor of the importance of social virtue is, that the irreligious are generally willing to allow those who are upright and merciful in their intercourse with others, and externally moral, to be good men, without regard to any other consideration. And another reason to the same effect is, that the enemies of religion often bring as an objection against the fundamental principles of the Gospel, the little influence which they apparently have on the behavior of professed Christians.

That a diligent performance of those duties to our neighbour which the law of love requires, is necessary to the advancement of religion, appears from the fact, that Christians cannot otherwise grow in grace and in the knowledge of divine truth. They who do not live in the daily practice of piety and virtue, derive but little benefit from the means of grace, and religious reading. May we not hence infer the reason, why subjects of the highest moment to the eternal welfare of mankind, and enforced by the most powerful arguments and motives, so often fail of producing a salutary influence on the lives and conduct of men? The example of Christians will strengthen the cause of religion in proportion as their conduct accords with the precepts of the Gospel. Unless individuals who compose the church possess the graces and virtues of Christianity, it will never answer the description contained in the Holy Scriptures, nor appear beautiful "as Tirzah, comely as Jerusalem, terrible as an army with banners."

& constant observance of the precept, "owe no man any thing," would not diminish, but increase, in an indirect manner, the ability of persons to do good. It would indeed require self-denial, a restraint of the natural desires within the bounds of reason and moderation, and the practice of temperance, industry, prudence, and all those virtues. which are the perfection of human nature. "Godliness is profitable unto all things."-Many who profess a desire to promote the cause of religion, justify themselves for not affording pecuniary aid, and for not obtaining religious information, with the plea that they are embarrassed with debts, and a multiplicity of worldly engagements; and it is to be apprehended they do this frequently, without having sufficiently considered the practical import of our Savior's declaration, "No man can serve two masters." So important is social virtue to the progress of religiou, that without it, the liberal in vain devise liberal things, as benevolent undertakings must fail of success for want of adequate support

The preceding observations are not designed to show, that it is in no instance scriptural for Christians to contract debts in the course of their commerce with mankind, so far as shall conduce to the mutual advantage of themselves and their neighbor, and so far as is consistent with the honor of their profession; but only the necessity of a practical observance of the precept, "So run that ye may obtain," or of living in a manner most conducive to their own happiness, the honor of God, and the best good of others.

Christians, the sum of our duty is plain, "Love thy neighbor as thyself" This comprises every virtue from the humble offices of domestic life, to the greatest good which men are capable of doing to the bodies and souls of others. Let all who imagine that divines have exhausted the subject of theology, learn to love one another, and they will find ample scope for the exercise of their intellectual faculties to eternity.

If Christians are commanded to examine themselves, whether they be in the faith, is it not a duty peculiarly incumbent on them at the present time? Are not these the days long since foretold, in which it is said, "The vile person shall be no more called liberal, nor the churl said to be bountiful." Ought not all professors of Christianity, there-

fore, to consider in what manner their real characters are to be ascermined; whether their habitual behavior answers to the description
given of a spiritual man in the Holy Scriptures; and whether they
have given no just cause to the irreligious to doubt the sincerity of
their profession? Does it not highly concern them to reflect often,
wherein they differ from the world, except in profession; whether they
have done all the good to their fellow-creatures which the law of God
requires; and do as far as possible, habitually discharge all their obligations to others? Can it with propriety be said of most professed
Christians in these days, that they are, "blameless and harmless, the
sons of God without rebuke."—How necessary is it to the happiness of
the community, and to the prosperity of religion, that Christians cultivate those virtues which are essential to their character.

Notwithstanding the numerous Bible and Missionary Societies in our country, and the exertions which have already been made, and are still making, for the propagation of the Gospel, is it not apparent that selfishness powerfully predominates in the hearts of the people? Can these benevolent institutions continue to flourish, unless virtue increases, and the principles of the Gospel have a greater and more extensive influence on the hearts and conduct of men? Would not a daily meditation on leading truths of the Gospel, tend to keep alive in the minds of Christians a sense of their duty, and quicken them in the performance of it? "If we live in the spirit, let us also walk in the spirit."--- All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "My little children, let us not love in word, neither in tongue, but in deed, and in truth." "Then are ye my friends, if ye do whatsoever I command you." "For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself."

How can any evince the genuineness of their faith, except by overcoming the world, and every hindrance to the performance of duty? Are not all called on by the word, by the mercies, and by the judgments of God, to improve in virtue, and to abound in every good work, that they may orender to all their dues," and owe no man any thing, but to love one another. Let us therefore fear, lest a promise bring left us of entering into his rest, any of you should seem to come short of it."

For the Panoplist.

#### LETTER TO A BROTHER.

My dear Brother,

I am constrained by the affection I bear toward you as a professor of religion, to communicate to you the reflections which have occasioned much pain to my heart, arising from an apprehension, that you are in the way of bringing an incalculable mischief on that glorious cause which of all others claims our primary attachment. The Gospel of Christ contains the only measure by which we are warranted to graduate our conduct before the world; nor will you for a moment question this position, however at variance it may be with your practice. Turn then to the sacred pages, and show me the authority you have found which will justify and support you in your free patronage of the The-Vol. XIV.

atre. To become the favored children of the Lord Almighty, w are required to come out from the world, to separate ourselves from all its sinful pursuits and practices, and walk as children of the ligh and of the day. Something more than mere profession is then neces sary to constitute a true follower of the Lamb; were it not so, how wretched would be the state of the visible church. To see, one day, fellow mortal coming forward and owning an allegiance to the King o Zion, professing toward the interests of his kingdom an inviolable attachment, and for its honor, an entire willingness to sacrifice, at the call of his divine Master, whatever may have contributed before t gratify the mind; and, on the next day, to witness in this same indi vidual an ardent desire to associate with those who are elovers of pleas ure more than lovers of God," is indeed an humiliating evidence of de pravity. It is too painful for the contemplation of those who, "pre ferring Jerusalem above their chief joy," are without intermission striving to gain friends to Immanuel's kingdom from an exhibition of the Christian virtues in the lives of professors. But how poignant the reflection, that when we endeavor to allure the way-faring man of the world, to an inclination for the comforts and supports of the Gospel, by pointing them to the experience of church members, we are exposed to the severe retort, "what do they more than others?" It is in conse quence of this wide and lamentable difference between the words am actions of the pretended disciples of our Lord, that multitudes have be come confirmed infidels. What an accumulation of woe then must b the portion of all who draw near to God with their mouths, and hono him with their lips, while the heart remains at enmity against his right eous government, and their actions breathe defiance to his law, seein the dreadful consequences to others, from such inconsistencies o conduct.

You have, my dear brother, been chargeable with such guilt; and b assured that no other motive, separate from that of love to your preciou soul and the souls of others looking to you for an example, would hav prompted me to be thus plain toward you. You have been an habitus attendant at the theatre for several years. Your influence upon th members of your family has been great. Observing your love of the atrical amusements, and seeing your views of the Christian characte so perfectly in agreement with their own, they probably will, ere long not only be recognized as members of your household, but perhaps you church will embrace them as being of the household of faith. I nov earnestly request that you will, before again entoring the theatre, upon your knees ask of God whether such practices will in any manner adorthe doctrine of our Savior, whether by such works, others will be led while beholding them, to admire the Christian character, to embrac the Gospel, and glorify their heavenly Father?

Should I have opportunity, it is my purpose again to address you of a subject which I hope may receive your serious and prayerful exam ination, in the light of that divine word, which you profess to hav

taken as a light to your feet, and lamp to your path.

Your friend and Brother,

J. T. C.

## REVIEW.

VIII. A Sermon delivered at Northampton, Sept. 18, 1817, before the American Board of Commissioners for Foreign Missions. By JESSE APPLETON.D.D. President of Bowdoin College. Charlestown: Samuel Etheridge, 1817, pp. 31. teport of the Prudential Committee, to the sume Board of Commissioners at their eighth annual meeting, holden at Northampson, on the 17th, 18th and 19th days of September 1817.

tracts from the report of the Agents for the Foreign Mission School.

les institution of an American Board of Commissioners for Foreign lissions, by the General Association of Massachusetts Proper, at their menal session in June, 1810, was hailed by the friends of missions, as nevent, highly auspicious to the heathen of this and other lands. It ms a measure imperiously demanded by the zeal and liberality of inreasing thousands. It was establishing the long wished for centre of sformation and inquiry. It was opening safe and direct channels, ir the diffusion of christian benevolence. It was setting up a standard a this side of the Atlantic, around which those young soldiers of the ross might rally, who were panting for the honor of being sent forth, invade the empire of pagan darkness, and wear out their lives in te service of their King.

Much was expected from the Board of Commissioners, and many rere the prayers which ascended to Almighty God, for his blessing pon their new and arduous undertaking. The friends of missions ave not been disappointed. The Board was organized and commened its operations at Farmington, (Conn.) on the 5th of September 810. And ere the inquiry could be made, .. Whom shall we send, and tho will go for us?" one and another, a third and a fourth, eagerly

tepped forward, saying, Here are we, send us.

The Commissioners of the American Board, have we think, very idiciously, included a Missionary Sermon from one of their number, n the stated exercises of each annual meeting. It is an occasion, thich can hardly fail to excite the best affections, and call forth the oblest powers of the preacher. Standing on the evantage ground" ccupied by the Board to which he belongs, in full view, we had almost aid, of the "horrid car" and the funeral pile, it is natural to expect, hat he will plead the cause of the heathen with peculiar earnestness; nd when this expectation is realized, we may hope, that by the blesing of God, a deep and an abiding impression will be made on the inds of the hearers.

It does not come within the scope of this article, to inquire, in what namer the respectable preachers of the Board, have acquitted themelves on former occasions. We hasten to present our readers with a rief analysis of Dr. Appleton's sermon, which has recently come from he press, and now lies before us. If it does not glow with the fervor and pathos of Mclville Horne; if it is not distinguished by the classial force and elegance of Robert Hall; if it is not characterized by the ublime conceptions, and powerful diction of the late President Dwight, it is, nevertheless, a very sensible and profitable discourse. It is written in a plain, perspicuous, and unambitious style. Without the parade of extensive and laborious research, it shows an intimate acquaintance with the most authentic records, of the deplorable condition of the heathen world.

The discourse is founded upon those emphatical words of Paul Cor. i, 21. The world by wisdom knew not God. After short, but appropriate introduction, Dr. Appleton lays down this proposition; that the true character of God is not known except by Revelation To demonstrate this, he tells us, is his principal object, and his proof are drawn from almost every age and quarter of the world:—from sa cred and profane writers; from the pages of ancient heathen philoso phees, historians and poets, and from modern voyages and travels and from Egypt and Canaan—from Greece and Italy in the zenith of their glory, in all the pride of their eloquence and science and arts and literature;—from the north and the south of Europe, anterior to the introduction of Christianity; from Africa, Mexico, India and Thibet—from New Holland and Sumatra; and from the distant and scattered Islands of the Pacific Ocean.

And what is the complexion of this mighty mass of testimony, a faithfully presented in the extracts and references before us? What is, and has been the moral condition of mankind without the Scripturesi What has philosophy, (falsely so called,) done towards making the heathen acquainted, with the being and perfections of the one living and true God? How far has the boasted light of nature, actually enlightened the minds of those who have had no other guide? Our hearts sink within us, in view of the disgusting and bideous picture which Dr. Appleton has presented for our inspection; and yet who, almost, of his readers does not know, that had his limits permitted, he might have imparted to it far deeper stains of blood and pollution? What then, according to our author, what according to the highest authorities, both ancient and modern, is the condition of mankind without a revelation? The most sickening and deplorable that it hath entered into the heart of the Christian philanthropist to conceive. As the heathen pass in review before us, we see them worshipping the hosts of heaven; paying divine honors to stocks and stones, to rivers and crocodiles, and birds, and even to vegetables! We see them sacrificing their sons and daugh-We behold the blaze of a thousand funeral piles; ters to demons. shedding a horrid glare upon the darkness of India, and the whitening bones of innumerable devotees, scattered over the plains of Orissa. In a word, the elements of heathen worship, are ignorance, superstition, lasciviousness and blood. Nor does the pained heart find any relief, in contemplating the morality of even the most enlightened heathen states and cities. They are "filled with all unrighteousness, fornication, wickedness, cove tousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Need we detain our readers a moment longer? The point to be proved by Dr. Appleton was, that the true character of God is not known except by Revelation. We think his proofs amount to demonstration. The experiment, of what unassisted human reason will accomplish has been tried upon an immense scale. It has been made in all parts

of the world, under every different form of government, and in every stage of human improvement. It has been extended and repeated through hundreds, nay thousands of years. The arts have been carried to the highest perfection. Philosophy has done her utmost; but the result has been every where substantially the same. has still covered the earth, and gross darkness the people."

"Now," as Dr. A. couclusively reasons, "if in the most refined ages of Greece and Rome, when the human intellects appear to have received the highest cultivation, of which they are susceptible, the wisest and best men, who devoted themselves to religious investigations, were able to do nothing towards demolishing that mighty fabric. which had been gradually erected by artifice and superstition, what can rationally be expected from modern pagans,—from the savages of America, or Africa:-from the Hindoos, the Tartar, the Chinese, or Burmans? Will self-taught philosophers and divines rise up in those vast divisions of the earth, to teach their respective countrymen the knowledge of God, and the way to eternal life? There is no reason to hope, that the true character and worship of God will ever be made known among the heathen, but through the medium of divine revelatien!" p. 19, 20.

Now, what, we would solemnly ask, can infidelity, or covetousness oppose to this reasoning, and to the countless volumes of facts on which it is founded? that any should have the hardihood, at this late day, so much as to insinuate, that the heathen will ere long, Christianize themselves without the aid of missionaries and Bibles, is absolutely amazing. We might as well wait for the ocean to freshen the whole mass of its waters. We should as soon expect to see the darkness of midnight dispelled by the deepening gloom of the gathering storm, or to behold the St. Lawrence, rolling back its mighty flood, and re-as-

cending the cataract of Niagara.

After a number of inferences from his subject, for which we have no room in this article, and a solemn appeal, in behalf of the heathen, to wevery rational man, to every humane man, and every christian," Dr. Appleton thus concludes: "To activity and promptness in this work we are urged by the events of divine Providence. At the next anniversary of this Board, some of us may have no part in its labors, nor any interest in the things that are done under the sun. An illustrious member of our institution, distinguished not less by the splendor, versatility, and comprehensiveness of his talents, than for the extent of his erudition, and the warmth of his piety, has been borne away, as no ordinary spoil, by the King of terrors. I shall not attempt to display the greatness of that loss, which, by the death of Dr. Dwight, has been occasioned to the interests of good learning, correct morals, benevolent institutions, and evangelical religion. Of the value of the Gospel. as it stands connected with the glory of God and the salvation of sinners, he has now, without question, conceptions, more just, enlarged. astonishing and glorious, than ever employed his vigorous imagination, in the most favored moments of his earthly existence. In these elevated conceptions let us strive to participate, by contemplating that combination of wisdom, justice, and grace, which is rendered so prominent and conspicuous in the Gospel of our Savior. And let us see, not only that the arder of our zeal, but the purity of our intentions, correspond with the magnitude and sublimity of the object to which we profess attachment. No efforts concerning the Gospel, no external actions, let us be reminded, are certain evidence of the piety of those from whom they proceed, while we are assured, that, as many, as have sinned without law, shall perish without law, it is equally true, and to us of more personal concernment, that they, who have sinued in the law, shall be judged by the law, in the day, when God will judge the

secrets of all men by Jesus Christ." p. 31.

In what we have to offer, upon the last report of the Prudential Committee to the American Board, our principal aim is. to revive and prolong those emotions of admiration, gratitude and zeal, which the report itself is so well calculated to excite. In their arduous and benevolent undertaking, the Commissioners have gone on, "from strength to strength." "The work of the Lord has evidently prospered in their hands." The liberality of the Christian public, has enabled them to support those missionaries who are already in the field, and to send forth other laborers into the same glorious harvest. At every stage of their progress, have they found occasion to "thank God and take courage." Their repeated calls upon the friends of missions, have been promptly answered. The hearts of many have devised "liberal things." Numerous auxiliary societies and associations, are every month pouring their gifts into the treasury of the Lord, and multitudes of little children, are pressing forward in the crowd, with their offerings. Many a small rivulet has already become a copious stream, which is annually increasing in depth, and pouring its fertilizing current into the "River of the water of life. That which was but lately "a little cloud, like a man's hand," in the "skirt of the horizon," is now distilling in gentle showers "upon the pastures of the wilderness." Innumerable springs and rivulets are gushing out from the little hills and sequestered vallies of our country, and mingling their tributary offerings with those "broad rivers and streams," which are beginning to quicken the parched deserts of Asia and Africa, into life, and verdure, and fruitfulness.

In the mean time, God has given our missionaries in the east favor in the eyes of the colonial governments. Those who were first sent out are beginning to preach to the heathen "in their own tongues wherein they were born," and to present them with translations of the sacred volume. Others who have but just reached the field, are entering with ardor upon their great work;—several have recently sailed from this country to strengthen their brethren, and more are still behind, diligently preparing for the service.

Nor have the aboriginal tribes of this land been forgotten by the American Board. No sooner was a door opened, by the happy termination of the war, in which most of the natives had been involved, than measures were adopted, to impart to those benighted sons of the wilderness the light of the glorious Gospel, and the blessings of civilization. Schools have already been established among the Cherokees, under the immediate care of a zealous missionary of the Board, and patronized by the government of the United States. Other laborers have been sent to the same field, and the Commissioners hope soon to push their

benevolent enterprize far into those immense wilds which lie west of the Mississippi.

It is obvious, that while the Commissioners are thus endeavoring to strengthen their mission in the east and in the west, and are looking out for other missionary stations, it becomes them to adopt the best measures that can be devised, to seek out, bring forward and qualify young men for the service. This is a subject which has not escaped their attention. By casting a number of heathen youth upon our shores, and putting it into the hearts of Christians to pray and labor for their conversion, that they might hereafter return to their countrymen in the character of missionaries, God has for some years been preparing the way for the establishment of a Foreign Mission School in this country. Such a school, it is well known, has lately been established by the American Board, in Cornwall, (Con.) and we have rarely met with a more interesting document than the report of their agents, extracts from which were published in the Panoplist for November. From this report it appears that the school commenced its operations in May last; that in September it consisted of twelve scholars, seven of whom are natives of the Sandwich Islands; that four of these interesting strangers now give evidence of vital picty; that one is of the race of black Jews, from Calcutta, and that he speaks with case both the Arabic and Hebrew languages; that one belongs to an Indian tribe in Canada; that two are pious young men, natives of Connecticut, who appear to have the true missionary spirit; that others are anxious to join the school; that some lands have already been purchased which are to be cultivated by the school, under the direction of a pious and judicious farmer; that it is expected the students will all labor two days in each week, which will be attended with the double advantage of materially lessening the expenses of the school, and of making them acquainted with husbandry, so necessary to the South Sea Islanders, as well as to the Indian tribes of this continent.

Such are the outlines of this most interesting Report, and how animating are the reflections, which it is calculated to excite in every benevolent mind. Here is a foreign mission school already in operation; and here are several hopefully pious young men, from some of the most distant islands, anxiously looking forward to the time when they shall be judged qualified to return to their friends with the message of salvation. How many advantages will they possess over all other missionaries, allied, as some of them are, to powerful chicis, and acquainted with the language, tempers, habits and customs of their countrymen. Who can doubt that God sent them hither on purpose to qualify them for his service? What Christian can cease to pray for the prosperity of the school to which they now belong? How many are the facilities and advantages, which, under the smiles of heaven, those who resort to it will enjoy, in preparing for the missionary service! In this school, various languages are already spoken; so that all the young men of our own country, who may resort to it, will be enabled at once to impart the knowledge of our language to the heathen youth, and to learn from them the languages of their respective countries. will also, we cannot doubt, contract strong and abiding friendships. which may hereaster essentially contribute to the surtherance of the

Gospel.

This interesting school we are confident "must increase." hand of God has been visible in its establishment and progress. prayers of thousands ascend up to him for its prosperity. Though now in its infancy, it is easy to discern the broad articulations of mature strength and efficiency. We regard it as a fountain, from which streams will soon begin to flow, and to fertilize the parched plains of the wilderness. God, we believe, will send the heathen to this school from the four quarters of the world. The means for their support will not be withheld. The more this institution becomes known, the more will it be cherished by the people of God. Its friends of this generation, may yet in visiting the foreign mission school, experience emotions akin to those which were felt by the multitude on the day of Pentecost. They may hear Chinese, and Hindoos, and Burmans, and Africans, and "dwellers in Judea and Pontus and Egypt," and the western wilds of America, and the scattered islands of every sea, speaking in their respective tongues the wonderful works of God.

> "Move swiftly round ye wheels of time, And bring the joyful day."

But we must bring this article, already too much lengthened, perhaps, to a close; and in thus taking leave of our readers for the present, we cannot refrain from inviting them to unite with us in fervent ascriptions of thanksgiving to the God of all grace for his smiles upon the efforts of Christian benevolence in this and other lands, and in earnest prayers, that he will speedily "give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession."

From the Christian Observer.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

The following is an extract of a letter from a gentleman who has lately visited the native Christians in the neighborhood of Travancore, and may be interesting to your readers, as furnishing an authoric account of their doctrines and discipline, which have been greatly misrepresented in the Abbs Dubois's letter to the Bombay Auxiliary Bible Society.

B. T.

"Columbo, October 28, 1816.
"I WILL now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man.—They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil;

<sup>\*</sup> Vide Christian Observer for 1816, p. \$22.



his in moither of these secrements do they see only. They he bishops, both residing at the same place; but only one of them as to have any charge of the clorgy. Their pricets, are order imposition of hands; and though they have but three orders, the priests, and descens, yet they have many different degrees in sider. I understand there are three among the priests, and smong the descens. They formerly had archdescens, but have a a present. They have many customs among them which mark to at an Oriental Church; but both their ceremonies and their decirines have been much corrupted by the Church of Rome. They adminis ith bread and wine to the laity; but the clements are then minute rether. They do not believe in transubstantiation; though they so te body and blood of Christ are verily and indeed taken by the fe communicant. They do not believe in purgatory, but they limit at there is a common receptacle, a general, for the souls of man a eath, into which Christ descended, in the interval between his cruelfition and resurrection, and to which they think be alleded wh seaking to the thief on the cross; and that Christ, at his descension seved the souls of all then there; and that the souls who have disince, will remain there till the general resurrection, when they will be siged according to their deeds. In the mean time, the good are se ed to feel a pleasing hope of happiness, and the wicked a ther pking for of judgment. They believe that cortain saints and maners are in a heaven above this receptacle, and yet not admitted into presence of God. They pray through the intercession of saintee a strengously deny that they worship saints, and will not allow any nages of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the pricets: they have bewever, of late years, used in many of their churches the Malayalim franslation of the Gospels, which was made chiefly by their present shop, Mar Dionysius, (then Ramban Joseph,) under the superintenmes of Mar Dionysius, who was the bishop in Dr. Buckanan's I was present at their performance of divine service on a Bunw, and which, I am sorry to say, partakes in some measure of the perstitions mammeries of the Papists. They use frankincense. thaunt the whole service, cross themselves often, clevate the Host. On he Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to a congregation. They do not preach as Europeans do, nor use pulits; they have no schools, and little means of teaching the poor; but arises rather from their extreme poverty, than from any sawilgness to teach and be taught. Indeed, considering the persecutions isave suffered from the Papists, and the prescryting ravages of ispoo Saib. I am thankful and surprised that they still retain so much genuine Christianity amongst them.

The dress of the pricats consists of loose white trowsers, with a life samplice and a red silk cap. The proper dress is of a dark flour; but they told us, that they were too poor to purchase it: each pricate a pastoral staff, generally tipped with gold. At ordination, pricats profess to sign the Canone of the Council of Nice, which

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of them. They, at the mine time, swear to shave the crown of the head, and not to shave their boards; to fast on the fourth and the sixt days of the weeks but they do not engage to lead a life of celebary this content has crept in among them from the Romans. The bishop that they are at liberty to marry; some have actually available themselves of this permission, and forty more have declared their reminess to do so where their circumstances will admit. Their from his hop and clergy, expressly beaught us to give them copies of the Scriptures, both in Syriac and Mahayalim. I had with me a few copies of the Syriac Gospele, the type of which they consider as exceedingly heantiful. I hope the Bible Society will go on to complete the mark; it is a highly meetal well executed edition.

Syriane the windows long and narrow, not pointed, as Dr. Buchania implies. They possess very lew books; I understood no printed one limit the Gospels in Malayalim; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The combined the Old Testament which we saw wanted Nehemiah; and the New Testament had the Newtorian readings. Some books are also their Canan which we do not call canonical.

. #They were very much pleased with the Bishop of Calcutta's visit and expressed a very cartiest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them is bis public office. -- I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening, and sitting on a sod on the out side of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ," Stc. -which he explains, and dilates on the doctrine and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth respers, every thing may be hoped for where we find so much seal and piety, and so much inclination to be instructed."

## SHOCKAPHICAL SERVER OF THE CHEROKEE COUNTRY.

The following Geographical notice was communicated by Mr. Cornelius with the lestor, published in the Panapilles for Dec. p. 563.

Boundaries and Extent. These may be ascertained perhaps more than from any description in my power to give. Its greatest length is about 250 miles, and width from 100 to 150; extending into North Carolina on the east, Mississippi territory on the west, and ly interpretly within the state of Tennessee, but principally within the group graphical boundaries of Georgia. This was its extent previous to the late treaty. That treaty

the whole country, previous to the late cession, contained acres, or 25,520 square miles. How many acres were in the late cession I know not, but comparatively a small number the treaty of July last contains the boundaries of the lund is interesting on many other accounts to your designs, I copied from the original furnished me by the Governor of and shall send it to you with this.

us. The nation is divided into about 45 towns and villes g from 50 to 500 couls each. They do, not, however, dwell y as formerly they did. Since agriculture has been introiong them, they have broken up and sottled apon the me ki most casily cultivated grounds, still preserving in their dis ate, the mance of their ancient towns, . A town, then fore; in: ances, extends 15, 20, or even 40 miles in length. Over on pef is appointed by the inhabitants, to manage their conce ir of Inhabitants. A. consus is now taking by order of A The towns have not all been heard from but the member of period exceeds wine thousand. . Judging from the purple ard from, and the number from which no account has yet. it is supposed there are between, 18,000 and 18,000 spain. a. Of these, it is probable that two, or three thousand and immediately to the west of the Missimippi. According to s estimate, the Cherokees have held more than miss square wery family, estimating five souls to a family, which is some so the true average. This would leave about one soul to foun Hen. You will not be surprised then, when I tell you that sar to a stranger passing through their country, very scarce

This is the fact. It is usual to ride in the wilderness from

Mes without meeting with a human babitation.

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and Creeks. First the Tonnessee River. These running into mores from the North are Sequetchee Creek, Battle Creek. well, and others. Those running into the Tennessee from and beginning with the most casterly, are Telicos Highwaswe stream whose source is opposite to the head waters of the k river: Amorah Creek, emptying into the Highwasseer ingah Creek, Look-Out Creek, Racoon Creek, Wills These are the principal streams which run worth, and whose leacend the Tennessee, and fall into the Mississippi. We is to those waters which bur south and fall ultimately into the Ocean, or the Gulf of Mexico; vis. Little river, which falls Koosee below Fort Armstrong; Costanualce and Etowee, their junction form the Kooses. Tallipoosee empties into the and forms with it the Alabama river, which finally takes the Mobile, and enters the Gulf of Mexico. Chataboucky rises. berokee country, and falls into the Gulf of Mexico, not far Mary's. There are other small streams which rise in the s country, and soon lose themselves in other streams. The r giver towards its source forms a part of the Cherokee bounHarriet Hyde was certainly possessed of great benevolence of mind. Having a strong desire to do good, she found frequent opportunities to gratify this amiable propensity. The instruction of children was to her no tess a pleasure than a duty, in which she engaged considerably in a private way. And she evidently possessed a happy talent in winning their affections, forming their tempers, regulating their manners, and in communicating useful instruction to them. In a word, she possessed a very inquisitive mind, and a high esteem for solid literature, which was strongly evinced both by her own remarks, and the cager attention she gave, whenever

conversation turned upon the subject.

But, though these very pleasing traits in the life of the deceased may be mentioned with praise, as they will be remembered with gratitude and pleasure by her friends, that which adorned her most, and gave the most interesting finish to her character, was her religion. A number of her last years were gilded with a humble, ardent piety. Some time previous to June, 1812, her mind had been seriously impressed with a conviction of her sinful state, and the necessity of a change of heart. But at the time above mentioned it pleased God, as it is hoped, to render her convictions deep and effectual. She found herself to be an undone sinner, in the hands of a holy and sovereign God, against whom she had cherished an heart of enmity. She did not remain long in this valley of death; but, a prisoner in the hands of justice, she was prostrated at the feet of a God of grace, and, as he humbly trusted, enabled unreservedly to submit herself to his righteous will. Peace, joy and hope succeeded. This is substantially a summary of the account Harriet gave to her pastor, and to the church in Bucksport, where she some time afterward made a public declaration of her faith, and was received to the fellowship of the church.

It was not the privilege of this young disciple to enjoy a cloudless sky. At times she walked with much trembling and many doubts. But the trial of her faith wrought patience, and patience experience, and experience hope. Under these trials, she gave to her Christian friends satisfactory evidence of the genuineness of her conversion. They saw illustrated in her the declaration, that whom the Lord loveth he chasteneth. In her life and conversation it was discoverable that she was growing in grace, increasing in devotion to her Savior, and becoming an ornament to her profession. In her endeavors to be useful, she was seen to be actively and zeal-ously engaged in imitating him who went about doing good. Often has the writer of this aketeh heard her speak of the prosperity of Zion with that ardor and delight, which strongly indicate the indwelling Savior, and the love of souls.—Delicate, obliging, modest, and conscientious, diffident of herself, though ready on proper occasions to bear testimony to the truth, neither estentation, nor bold presumption, could ever justly be alleged against her. She was an amiable female, and an amiable Christian, possessing a mind well furnished with biblical and religious knowledge; an affectionate and endeared friend, child, sister and wife, she lived much beloved and died much lamented.

For some years before her marriage with Major Hyde, it was feared, by her physician and friends, that her health was on the decline. Of this there was alarming evidence soon after her removal to Bath. But as the writer of this paper seldom saw her after her removal, he has obtained the following very satisfactory letter from the Rev. Mr. Ellingwood, relative to the state of her mind during her last sickness, and in the near prospect of death, which by his leave is subjoined.

M. B.

Bath, April 4, 1817.

DEAR BROTHER,

In the death of the late Mrs. Hyde, we have experienced the loss of an intelligent and truly interesting sister in Christ. Her worth, however, was comparatively little known in this town; for her health becoming more feeble soon after her marriage, she was able to have but little in-

tereourse with society.

Through the whole of her last sickness, which was just three months, she exhibited the marks of enlightened and pious resignation to the will of God. For several weeks after she was confined to her house she entertained some hope that she might recover, although she did not appear greatly anxious in regard to what might be the event. She often observed that she felt so little anxiety in respect to the issue of her sickness, that she was afraid it arose from stupidity; nor did this composure of mind forsake her, when her disease had made such progress that she could no longer entertain hope of recovery. She appeared willing to leave herself for time and eternity in the divine hands. And although her mind did not at any time appear to be rrought up to transports of joy, yet she possessed what is perhaps not less valuable, an uniform peace of mind, arising, as we have reason to hope, from confidence in God. Occasionally, however, she expressed a high degree of satisfaction in view of her departure. During the latter part of her sickness, and particularly through the last four or five weeks, she evidently had a great desire that her thoughts should not be diverted from the consideration of divine and eternal subjects. She appeared to derive considerable satisfaction and comfort from Scott's Family Rible, Baxter's Saints Rest, Thomas a Kempis, Jenks' Devotions, Watta's Hymns, and other books of this description, which were accasionally read to her by her friends.

About a month before her departure, her husband remarked to her that the dispensations of Providence toward them appeared lark; to which she immediately replied, O yes; but it is all right, perfectly right. I trust we shall one day be permitted to recount all these things with mutual admiration, love and gratitude. While to others she appeared to anticipate the joys of eternity with a strong and lively faith, she often expressed her tear that she was insensible to her real situation. She repeatedly remarked, during the last mouth of her sickness, that she

cently unformed same of the happiest seasons of her whole life, sithengh, amet of o the soverity of her deserter assuriance result discrete.

and the one day a negrot, withe world in gaugest will doubtless think that we are inverse frowned upon and returned by Providence; but how little do they know of our press reprinces and the value of our hopes. We are indeed in all probability about to be deprived. worldly onjoyment, and to experience a temporary separation, which will be extremely typings but I proy and trust that foul will support you to the trying fester. After I am got ill have more lesente and opportholly to be unful to others, in which, I think, you w chappy. I have always thought that should you be taken away first, my greatest desire wor ren remove to the place where I could be much useful in matricking vonth, during the nameler of my kie. It will be but a lattle time before we shall be again united, never more a to if we are both so happy as to reach heaven."

In parting with several of her near relatives, who visited her freen a dutance, and whom the tipicated to see no more in this world, she appeared an parfectly calm as to exact the alm s of all about her. And she afterwards it marked, that she design to be thunked that all it on competed on these occasions, and that she could not account for at execut through the

On taking loave of her beother R nearly a month before the slied, the arged on lime the importance of electing, and pursuing with diligence, that employment in which he might be most seen for the grow of Gud. "I trust," and she, "we shall soon most again in beam You was have up actually to obtain a brighter grown than I can expect, and I feel as if I sh unitented with the lowest seat, if I can but have a place among the lottowers of the Losah

dight day a betwee her departure, on heing asked fahr did not cujor a camfortalis hope in the proy of Gud, through thrist. She answered, a at for the greater part of the time abe d et she tild not experience these extacres of hope and asserance which she desired. 🚯 most, she said, and trusted, that God wou dinottake her away without first giving her aut to a desire to return into the world after they had onen is en earned through so much, and thight we near their referee as I seem to be - I think I have no desire to return, unless it is a langest do something for Gost."

mt a week before her death, she had a short interview with her brother D. Althou ting weak, she brought to his view, in a furnishe yet affectionale manner, the importance of limitalists preparation for death, and exhected him to improve all his talents in premoting by divine glory, and the good of his fellow men. After nearly exhausting her strength is on

g with him, she suffully hid hem farewell

de applying a wash to her month one of her attendants said to her, I shall make ye the very sore. To which she replied, "I have no fears," and added, "I hape I shall percent a tengue to prace God." A few days before her death she suggested whether the same on being told that it did, "O," said she, "how sweet is the Sun of Rightequages. This will the awest hour come;" meaning, as was supposed, the hour of her death

On the day before her departure her brother-in law come into her room and she remarked, it the should like to take his hand, but thought the should not be able to speak to him. On strong his head however, she said, "I have wished to converte with you but feared that I til not have apportunity. I am going, and I hope I shall meet you in a better world. Lit is thart and uncertain; but death is sertain. I hope you will suspension that this is not you will not you will not delay to propert for doub while life lasts; I shall some go, but I had

will support me. I trust be will render it a sweet rele the evening before her death I ested to see her, m in avening before her death I ested to see her, as I had frequently done before very low. Upon my imprising how she was, she subsed, "I seet very himply, talk the that I see poing such." Her faith seemed to be strong, and her hope heigh any request at finding for so low, and inquired whether she saw fixed Christ, in the replied, "O, there is activing also that as presious. In him is all my had a rejoid with me. I feel as if I should soon have a sweet removal to the many h

of God. I trust it will be a sweet release. I hope I shall not be in ad that any desire to be gone a occasioned by my borily distrets." a abor this, when she was supposed to be dying, she chooveds "I t use think from my feelings that I was dying, but you can tell but or friends, that they were apprehensive she was. Bise replied, "to

minutes before her spirit departed, and in mower to something editors to law, abound, "... Off's right. God's time is best."
In aminhis, and 5 trust truly place women, who is order to be laved a falsy the reflicted partner of her life passive the constitution of Go

p. May the remove pureur or the greatly speed, for the greatly speed, for a greatly speed, for a greatly speed, for an arriver dies." are seen at the servicer dies." are seen at the greatly speed to be the seen and the seen and the seen are the great their speed and the seen are the greatly speed at the seen are the seen as a seen as ers and eleters by divinally supported us

[Prof. hitting account of the life of this lady are our last comber.] If. I find on a review of the past your that I have been an unprofitable servents and that by the metey of God, my mind is more at root than increasity. Many things which case appeared mysterious, I now see, though it is through a glass durity. I per seive that I deserve nothing at the hands of God but wrath, having always been stubbern as rebellious. I perceive that it is mere mercy that saves any. I dare not say that I have a proper sense of those things, but I have a more comfortable belief of them than I once had. Oh is

gratitude for the least ray of spiritual light."

"Murch 31, 18:19. A slight reproof by Mr. ——, for a trivial fault, but one which deserve some punishment, has rendered this evening a sad one. How keenly do we feel an improprety which is exposed to the view of our fellow creatures: yet we can daily and hourly offend the Majesty of heaven without remorse. O may I examine my heart, and root out the innumerable sins which it would commit against a holy God. To him I am accountable for every wicke thought."

"July 1. Oh how levely do the ways of God appear to me. He disposes of all things, and a he ought to do;—he made all things for himself. I desire to lie low at his feet for my many transgressions. I also have a desire to come forward and confess the name of Jesus."

Lord's Day, Oct. 7, 1810. Have been trying to examine the evidence which I have of a passessing a new heart. Some things which I once hated now meet with my approbation. I desire to take no shelter in any refuge of lies. I desire, or think that I desire, to know myself to be humbled for my sins, to repent with godly sorrow, to become holy in thought, word, and deed, and to live a life acceptable to God and edifying to those around me. I would be prepared for afflictions. When God shall chastise me, let me not murmur as though I did not deserve it, but let me some out of all my afflictions like gold seven times purified."

April 29, 1811. How pleasant would it be, could I have a constant sense of the divine presence and blessing. All my mercies come from an unseen hand. O may I learn to view as all

wise Providence in every circumstance of my life.

"I would also have benevolent scelings towards my sellow creatures. Could I imbibe the spirit of the blessed Jesus, how sweetly would my life glide away. I should be constantly laboring to be useful, to promote the happiness of all around me, and to honor that Savior who did that I might live. For his sake, O my Father in heaven, wilt thou appear for me and preparate for thyself."

July 11. In prospect of making a public profession of her religion, she writes, "It is my car nest desire to be prepared for the morrow. To give up myself, soul and body, to Christ, is at small matter. May I be prepared to do it sincerely, as in the presence of the great God, who will be looking into my inmost soul. Wilt thou, O my Father, help me to contess Jesus before

men in an acceptable manuer.

After the solemn transaction, she writes, "What has this day been done on earth, is, out this, registered in heaven. God knows whether I have sincerely given myself up to him. Let me never disbonor the holy religion of Jesus, never grieve the Holy Spirit; but may I live like a true disciple of the blessed Redeemer.

"Jesus my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.
Firm as his throne his promise stands,
And he can well secure
What t've committed to his hands,
Till the decisive hour."

"Comforting words! O may I have a deep sense of the importance of the work in which I have engaged. May I never be left to my own heart's desires, but may I be kept through fish unto salvation. Let me never dishonor the cause in which the Savior bled and died. Let me from time to time commemorate his dying love. Let me always, by an eye of faith, behold

him suffering and expiring for my sins, and love him more than every other object."

"June 13, 1812. I have reason to bless God for the comfort which he has afforded me that last ten weeks. I prayed to be delivered from what appeared so unpleasant to me, or to be supported under it. My petition has been granted, but not as I had expected, or rather wished. But I have been comforted under the trial. And I do now desire to resolve, renewedly to resolve, that wherever I may be placed, and whatever may be my allotment the few remaining days of my life, I will put my trust in the Lord. By his grace enabling me, I will be submit sive. My low state of health remains me that I have not a long time to continue in this world Let me spend the little which remains to me for God. Wilt thou, O Pather in heaven, be my gracious Director and Friend. May Jesus be my Savior. Of myself, I can do nothing, but through his grace strengthening me, I can do all things."

"Nov 6. It is a glorious privilege that we may go to God with all our wants and all our desires. I have this evening put up a petition to him, which I would not dare to offer except with submission to his will. I know not what would be best for me, of course would leave all it be directed by his wisdom. My life, my health, my happiness, are all at his disposal. This is

mry joy and rejoicing."

"July 10, 1815. Have come to Mr. —— to board. I left a little chamber that was dear to me, but I have one here equally convenient. Yes, I now have two closets. As if one were not sufficient to allure me to acts of devotion, another is added. I would then dedicate one to God

Here may I be enabled to shut out the world, and to commune daily with my own soul and my Redeemer. May I write on the walls of this little retreat, "sacred to meditation and to God." August 1. I am now in the pleasant abode of my beloved Cousin, and can look on the ike-sess of our departed Harriet Newell. She too, perhaps, can look on me. If our pious departed riends are witnesses to our indifference to the things of heaven, and our engagedness for those of the world, how do they, if tears can find a place in heaven, weep over our wretched condition. Awake my soul to action. There is, indeed, do one that once lived and died below but who now reigns above, that witnesses every thought. Arise then, shake thy self from the dust, and ive for heaven."

"Nov. 12, 1815. Two sick days Yet the Lord is good and afflicts in mercy. Some little

rials beside sickness he sees necessary for me, and therefore permits them.

This is the day for our communion. It is right that I should be deprived of the ordinance, yet I do long for the courts of my God. O hard, let thy goings at this hour, (the hour of rayer,) be seen in the sanctuary. Let thy wordbe could with power; and do thou strengthen by servant who dispenses it. For myself I ask the divine presence this day. May I love to hink on God, on Christ, on heaven. If this sick was is destined to bring me low, even to the prave, let me never marmur or repine, but commit my all to Christ."

From the Missionary Register.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION. BY THE REV. HUGH PEARSON, M. A. OF ST. JOHN'S COLLEGE, OXFORD. BEING PART OF A WORK TO WHICH WAS ADJUDGED, BY THAT UNIVERSITY, DR. BUCHANAN'S PRIZE OF 5001.

Abusque Eco cardine ad ultimam Metam occidentis sidera permeans Obliqua, vitali calore Cuncta creatque, fovetque, alitque.

A. RECETAYN.

CENTURY I. The state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable op-

portunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four housand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and entered the principles of true religion and virtue. The Jews, the only people to whom a divine communication had been made, were in a state of degeneracy and corruption: it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so I ag permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a divine revelation, the political situation of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Reman Empire, and united together in social intercourse. An easy communication was thus of energy to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquility which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and

peaceful effects which it was intended to produce among mankind.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his divine mission by a

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acries of unquestionable miracles; delivered to his disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating

his religion throughout the world.

It was the express command of Christ, that "repentance and remission of sins "should be preached in his name among all nations, beginning at Jerusalem."-This is a passage of Scripture, which, as it has been justly observed, (Milner's Church Hist. ch. i.), at once points out what the Christian religion is, and where we may look for its commencement. The first Christian church was according-Iv established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judza and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. persecution which soon after succeeded the death of the proto-martyr, St. Stephen, was the occasion of propagating the Gospel throughout Palestine. The apostles alone ventured to remain at Jerusalem. The rest of the disciples dispersed themselves into the several parts of Judaa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

While the apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant church. But in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great apostle must accordingly be attributed much of the unparalleled success of the Gos-

pel at its first publication.

About this time, the churches throughout Judxa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture. St. Peter, leaving Jerusalem, where, with the rest of the apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa. the inhabitants of which places

almost universally received the Gospel. (Acts ix, 35.)

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Casarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judga and Samaria, they travelled as far as Phonice, Cyprus, and Antioch, as yet confining their labors to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek\* inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the church at Jerusalem, the apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian church among the heathen; and in this city the disciples were first denominated Christians.

The subsequent history in the Acts of the apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the apostle himself, that "from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ." This comprehensive circuit, included Syria, Phænicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece: in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and

<sup>•</sup> i.e. Heathens. See the various reading.

the Christian cause. Nor were these the boundaries of his ministry. If, and, according to Clement and others\*, the countries west of Italy, Spain, and possibly the shores of Gaul and Britain, were visited by this stle, till his various labors in the service of Christ were at length ter-

y his martyrdom near Rome in the year 64 or 65.

travels of the rest of the apostles, and of the further propagation of ty during the remainder of the first century, but very short and imcounts remain. St. Peter was more particularly successful amongst
ymen the Jews. The last historical notice in Scripture of this zealous
esents him to us at Antioch. After this, he was probably engaged in
chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia,
er, and Bithynia, to whom his first epistle is addressed; and about the
he is supposed to have left those provinces, and to have proceeded to
luseb. Hist. Eccl. lib. iii.); where he is reported to have received the
nartyrdom in the same year with his illustrious fellow apostle St. Paul.
1 is said to have continued in Palestine till near the commencement of
h War, (A. D. 66.); at which eventful period he quitted that devoted
and travelled into Asia. He fixed his residence at Ephesus; which
d city and the neighboring territory were the great scene of his ministry
remainder of his long extended life.

tthew, according to Socrates, (Hist. Eccl. lib. i. c. 19), preached in the thiopia. Egypt, according to Eusebius and St. Jerome, was visited by, who founded a church at Alexandria. The extensive field which is o St. Thomas by Origen and Sophronius is Parthia, Media, Carmania, and the neighboring nations. Socrates records St. Andrew to have

in Scythia, and St. Bartholomew in India.

the districts which are thus assigned by ecclesiastical tradition to these there are others, in which Christian churches were unquestionably and which are incidentally mentioned in Scripture; as Cyrene and its rood, and the whole northern coast of Africa; Cyprus, Crete, and the the Ægean Sea. It is, however, impossible to trace with accuracy the the apostles and their various fellow-laborers in the great work of pro-Christianity throughout the world.

s evident from the narrative of St. Luke, from the Epistles of St. Paul eter, from the testimony of ecclesiastical writers, and occasionally even a authors themselves; that the Gospel was preached in almost every f the Roman Empire, and even far beyond its boundaries, within the thirty years after our Lord's ascension; and that in most of those parts

nbers were "daily added to the church."

we pursue the history of its progress during the subsequent ages, it however, be irrelevant to the design of this brief sketch of the subject, to the causes of the rapid extension of the Gospel which has been just, and to the effects which it produced in the world. Various have been upts of antichristian writers to account for the extraordinary propagahristianity at this period, from the operation of causes merely human nious and labored effort of this kind was particularly made by a late d historiant, whose unhappy prejudices against the religion of Christ o attribute its rapid success to certain causes, which he represented as olly unconnected with any divine interposition.

not be denied, that the wisdom of Providence had ordained the introductivistianity at a period when the state of the world was peculiarly favors successful propagation; and to these we have already briefly adverted, withstanding the moral necessities of mankind, and the extent, union, and the Roman Empire. Christianity had to contend with difficulties which human support could have enabled it to surmount. It was directly opthe most inveterate prejudices of the Jews, and to the prevailing princi-

the reasonings and insinuations of the sceptical historian, see the Bishop of Lians logy for Christianity, and the Tracts of Lord Hailes and Mp. Miluer.

i' Historical Geography of the Old and New Testament, vol. ii. p. 298. articularly Tacit. Annal. lib. xv. C. Plin. Trajano Imp. lib. x. Ep. 97, with Paley's n those passages, Evid. vol. ii. p. 234. of the Decline and Fall of the Roman Empire, vol. i. chap. 15. For satisfactory

ples, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcileable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were aloss sufficient to have overwhelmed and extinguished a system not founded in trath,

and supported only by human wisdom and power. That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favor. And such interposition, according to the express promise of their Divine Muster, actually accompanied the ministry of the apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs tellowing." (Mark xvi, 20) The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple, yet forcible manner, the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its panishments, and the sublimity of its rewards. They were, above all, examples in their own persons of the truths which they labored to inculcate upon thers, exhibiting in their uniform practice the sublimest virtues of our hely religion.

Nor was the result of their endeavors to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labors of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, precious to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the apostles and from the epistles of St. Paul, confirmed as they are incidentally by the testimony of an importial witness\*, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the midule and lower classes of society. But as the numbers of the disciples are uniformly represented to have borne at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in fublic as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improvedt.

† See on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Trans-

hition of the Scriptures into the Oriental Languages, note 17.

<sup>\*</sup> See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favor, with a confidence which nothing but a consciousness of its truth could have inspired.

CENTURY II. But to resume our account of the progress of Christianity - During the second century the boundaries of the Christian church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus." (Dial. cum. Tryph.) These expressions of the elequent Father may be admitted to be somewhat general and declamatory, yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gosper might have dawned on the Transaipine Gaul before the conclusion of the apostolic age; but the establishment of Christian churches in that part of Europe cannot be satisfactorily ascertained before the second century\*. At that period, Pothinus, in concert with Irenaus and others from Asia, labored so successfully in Gaul, that churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gxtulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age. (Ad Jud. c.7.) Towards the end of the century, Pantanus, a philosopher of Alexandria, is said by Eusebius (Hist. Eccl. lib. v. cap. 10.) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labors of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Barinolomew the apostle†.

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gespel; but other miraculous powers were undoubtedly continued during this century; though, as the number of Christian churches incre esed, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was the translation of the New Testament into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the Italica was the most cale brated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the

dates of which cannot, however, be accurately ascertained.

CENTURY III. In the third century, the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. (Easeb. Hist. Eccl. lib. iv. cap. 19. p. 221.) The fierce and warlike nation of the Goths, who, inhabiting the countries of Masia and Turace, made perpetual incursions into the neighboring provinces, and some,

† See Mosheim, cent ii. part 1. Other ecclesiastical writers, however, interpret this ac-

court of Eusebius as Literally referring to India, particularly Jortin and Milucr.

Mosheim supposes, that some preachers in the first ages might have labored in Gaul, but with little success. And with this opinion l'illement nearly agrees. See Mosheim. Comment. de Rebus Christianis ante Constantinum, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap 32. "As turn primum inter Gallias martyria visu; serius trans Alpes religione Dei suscepta." These were the martyrs of Lyons.

<sup>\*</sup> The origin of this deno mination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 282.

likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing

this rude and barbarous people.

In France, during the reign of the Emperor Decius (A. D. 250,) and in the midst of his persecution, the Christian churches, which had hitherto been confined to the neighborhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillingfleet, Antiq. et Orig. Eccl. Brit.)

In this century, the elemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably diminished, some extraordinary powers were still continued to the church. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labors of Origen and others, in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries

of the church.

(To be continued.)

## RELIGIOUS INTELLIGENCE.

#### JOURNAL OF THE MISSION AT BOMBAY.

(Continued from p. 84.)

Fig. 21, 1817. As we attempt to proceed in the business of printing, little difficulties and hindrances multiply. The man who was employed to make the types which were wanting, has been taken sick, and it is now uncertain how soon they

As soon as we began to compose a sentence with our new types, an unexpected difficulty arose. When two certain vocal marks, which frequently occur in Mahratta, fall on the same consonant, our types are not formed to express them both.

To remedy this defect we had to submit to the tedious process of filing away in

different shapes an adequate number of the types.

"Calcutta, 24th Jan. Died Mrs. Elisabeth Yeoman, aged 110 years."

25. Received a very kind letter from Mr. Burder, giving a very animating account of the success of their missions in Africa, and the Otaheitean islands.

March 20. At 10 o'clock P. M. finished the printing of a Scripture tract in Mahratta of 8 octavo pages. The number of copies printed is 1500. We began on the 17th to strike off the sheets, and almost the whole of the work from beginning to end has been done with our own hands. Difficulties of various kinds and such as could not well be described, have occurred, but we have been able so far to overcome them all, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission.

29. As brother Hall called at one of the schools to day, the master came with an anxious countenance, and asked it he had heard the news? What news? it was

sked. Upon this he called several of the largest boys in the school, and bid them elate to him what they had heard. It was this: "A ship at no great distance, bey could not tell where, or of what description, had foundered, and the mariers, to appears the wrath of an imaginary goddess of the ocean, had sacrificed a lan.

The Hindoos are a most credulous people, and ready to believe any thing that marvellous except the truth of God. The story they relate is probably a fabrition, though by no means incredible. There is good evidence that human sacrices, within a few years fast, and within a few miles of Bombay, have been restedly made on various occasions to local deities.

29. The following paragraph in this day's paper is worthy of notice, as it cords an extraordinary fact concerning that most dreadful disease, the small

X.

"On the 10th of March died Samuel Ayres, in his 37th year, who had twice en attacked with the small pox, once in the 7th year of his age, and the last, hich produced his death, on the fourteenth day after he was attacked by this readful disorder, which he bore with the utmost fortitude and Christian resignant, leaving behind him a disconsolate widow and infant daughter to bemoan s loss."

30. This morning (Lord's day,) a Jew lately from Choub, a place not far disnt upon the coast, and under the Mahratta government, came to us. He apears to have read many of the Hindoo books, and to be well acquainted with the lahratta language. He has been to us several times, and wishes us to employ m as a school-master for both Jewish and Hindoo children. We have desired m to ascertain how many Jewish boys he could collect for a school, and to let us now on what terms he would teach it. Could we find a Jew of such qualificatins, and at the same time of an unexceptionable moral character, it might be of reat importance to our general object to employ him as a school teacher, and eader of the Scriptures. But we have some reason to fear that this man is not I such a character.

The Jews here are in general of a very degraded character. The police magistate has repeatedly remarked to us, that the Jews are the most quarrelsome peole in the place;—that they are a very drunken people, peculiarly violent in their assions, and most injurious, implacable, and revengeful towards one another.

On this Sabbath a Hindoo woman was to have been brought to us whom we ever saw, but who, as one of our hearers has told us, is desirous that we should aptise her. She is a woman unmarried, but living, as many others are, with an inglish officer, by whom she has had four children, only one of whom is now live.

The officer, with whom she is thus sinfully living, came to us a few Sabbaths go, and desired us to baptise his child. Our views on the subject of baptism ere made known to him, and he was exhorted to reflect on the great sin in bich he was living, and to repent and return to the right ways of the Lord, and ten his child would become a proper subject for baptism. We have heard no tore from him on this subject.

When the woman who is living with him proposed to come to us for baptism, told her, as we are informed, that she had put on petticoats and a gown like Catholic, and that was Christianity enough for her. And true it is, that the oman Catholics have so degraded Christianity in this country, that the notion is ry prevalent among the natives, that for a man to put on a hat, jacket and

teches, is enough to constitute him a Christian.

After our public worship to day, the officer before mentioned called again, and is much more solemnly and plainly reproved and admonished than before. He int away promising to reflect seriously on what had been said to him, and to form.

In the evening we all attended the great Portuguese church. The growd of opic was great. A sermon was first delivered in the Portuguese language. terward as it began to grow dark, a long procession was formed, each man aring in his hand a large wax candle, torch, or some other means of making a play. At the end of the procession came four men bearing on their shoulders platform, on which was an image representing the Savior bearing his cross. hen the image came in sight the crowd fell on their knees, and began to make

their crosses and mutter their prayers. The image was borne once around the church, and as it was advancing the second time in front of it, a little boy, elegantly dressed and seated on a platform, was borne by four other men and advanced to meet the image of the Savior. As he came near, he bowed repeatedly and unfolded a white handkerchief on which was painted the face of Christ. This boy, it was said, was designed to represent the sister of Mary the mother of Jesus. Soon after was brought forward in the same manner an image of the Virgin Maria. Then all returned and entered the church, which closed the exercises of the evening.

April 7. Received a letter from Dr. Worcester, dated October 17th by the

ship Bengal.

(To be continued.)

#### JOURNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from p. 37.)

Saturday, Oct. 12, 1816. Mr. Meigs went to Batticotta, found but one mason there; the work advances very slowly. It is difficult to accomplish much in this country. We employed about forty Coolies and carpenters to work on and about the house, the wages of all of whom amounted to \$2.37, and they provided for themselves. Coolies will work for a little more than four cents per day, carpenters for eight, and masons for twelve, and sometimes for ten. But it must be considered that one man in America will do as much work in a given time, as three or four of these.

Tuesday 15. The Rev. Mr. Square and his wife arrived in Jaffna from Point de Galle. The Rev. Mr. Carver arrived on the 11th from Trincomale. He went from Columbo round the other side of the island to come to Jaffna. Mr. S. and Mr. C. are appointed to this station. They are very good men, whom we esteem and love, and with whom we live on the most intimate and friendly terms. There is no strife between us, for we are brethren. Mr. Lynch, who is now here, is appointed to visit Madras, and expects to depart in a few days. There are now ten Wesley an missionaries on the island at the following places, viz. at Columbo the Rev. Messes. Harvard and Clough; at Galle, the Rev. Messes. Erskine and McKenney; at Matrica, the Rev. Mr. Calloway; at Batticalo, the Pev. Mr. Jackson; at Trincomale, the Rev. Mr. Broadbent; at this place, those stready mentioned. We wish there were as many more of them here, equally devoted to Christ.

This day we received letters from the Rev. Dr. Carey, Calcutta, announcing the arrival of the ship Union with \$1,000 from the Treasurer of the A. B. C. F. M. for the missionaries; also that \$1,000 had been sent by the ship Agawam, which had not arrived.

Wednesday, 16. Mr. Warren and Mr. Poor came from Tillipally in the morning, dired with us and returned in the evening. This evening held our weekly prayer meeting in concert with our brethren at Bombay. Y sterday Mr. Warren, and Mr. and Mrs. Poor moved from Cangasantory to Tillipally. Though the house is not finished, they will be able to live in it.

Friday, 18. Mr. Poor came from Tillipally, when we read the public letter to be sent to Dr. Worcester. Resolved, that our Scoretary procure a copy of the communications from Sir Alexander Johnstone, relative to the emancipation of slaves in Coylon, to be sent to the Secretary of the American B and of Commissioners.

Saturday, 19. The Rev. Mr. Lynch has concluded to spend the rainy season in Julha, the weather being so bad that he is unable to proceed to Madras. Sent a letter of inquiry on several subjects to Dr. Carcy of Calcutta.

Wednesday, 22. Each of us received a letter from Dr. Carcy, announcing the arrival of the ship Agawam. This day completes one year since we sailed from Newburyport. How many mercies have we received from the hand of God in the space of one short year. Surely mercy and goodness have followed us all the way. How very different has been our lot from that of our brethren who preceded us.

Tuesday, 29. Yesterday Mr. Meigs went to Butticotta to superintend the work, but found nor e performed. The rains season has commenced, so that we

st prugged in the work, but have dismissed the masons for the present. We yet done little more than put on the roof of the Noves. Mr. Meigs returned way of Changane, which is situated north of Batticotta, about two miles and fourth, and thence through Mancpy to Juffia. They are both fine districts: treburches both good. The church at Changane is, however, much the best, he house there might be fitted and repaired for one family, but it is much broken the banians. Changine is a fine station for a missionary. The house it Man-y is gone much to decay. The read was through a delightful country, covered th fruit trees, and very fertile.

Finday, Nov. 1 Mr Meigs went to Tillipally the first time; found them all and pleasantly situated. Called on Mr. Bust, sitting magistrate of Mallam, a very good man, and an active friend to our brethren at Tillipally. Re-

med on Saturday.

Menday, 4. Received letters from Calcutta and America. One from brother Thromb; one to Mr. Poor from his brother at Danvers; one to Mr. Warren from r. Allen, Newburyport; one to Mrs. Meign from Mrs. H. P. Past, Bethlem,

On account of the great variety of business which we have on our hands, and n sickness of our families, we make but little progress in Malaber. We read **a Malabar Testament to our servants, through our interpreter, and through the** me channel make serious observations to them from the portion read. Some of an at first objected to attending; but they now all regularly come in to one sing and evening devotions. It is a very plemant sight, and we rejoics in the et of doing them good, by telling them of Christ and his salvation.

feeday, 11. Yesterday attended church in the fort, and heard Mr. Glenle nath do the worth of the soul; an excellent sermon, solemn, interesting, and A calculated to awaken stupid sinners. In the evening, Mr. Meigs preached our Wesleyan friends. We have now very rainy weather, and nothing is doing letticetts.

service, 36. This being the last Thursday in November, is observed in many of N. E. as a day of public Thanksgiving. We had determined to observe lay. Builds our common mercles which we have received from God, we b received special mercies for which we will praise him.

turday. 30. This morning borrowed 500 rix dollars of Mr. Mooyart. abbath eve. Dec. 1. Received a letter from the Rev. W. C. Loveless, and Bev. R. Knitl, who has lately come from England to join Mr. Loveless at

ma. This evening Mr. Meigs preached for the Methodista.

fendey, 3. Mr. Richards went to Tillipally the first time, and found the ren all well and prosperous in their work. Many occurrences have preed his going before; particularly the sickness of Mrs. Richards, and the rainy

Thursday, 5. This morning received a letter from Mr. and Mrs. Bardwell at they. They arrived there on the 1st of November, after a pleasant passage ays. They touched on their way at Quilon, Cochin, Tellichery, and Goa. d the brethren at Bombay well, and much rejoiced to see them. Mr. Bard-

III was graciously received by Sir Evan Nepean, and thought it probable he wild be permitted to remain there.

Priday, 20. Mr. Richards is quite unwell, he has been feeble most of the time to we have been in Jaffina. The fatigue of coming from Columbo probably inhis bealth. He thinks he has an affection of the liver. His eyes are very stik, so that he is able to accomplish but very little study. He has not ventured preach since he has been in Jaliha. Indeed he did not preach for a consideradens before we left Columbo, because it injured his eyes. The feeble health Mr. Richards has of course thrown most of the active duties of the mission on . Maint. . He has, severtheless, found time to make some progress in the Mai-Finguage. We have a very good instructor, who is also our interpreter. His be to Gabriel Theore, We think we just mentioned him to you in our former real, as one of our pupils at Columbo. He is of the Chitty cast, who are mer-, is magly seventeen years of age, a Roman Catholic by education, but pusa caudid mind, open to conviction, capable of examining subjects for him-L and distinguishing between truth and error; so that we cannot avoid strongly that he will ultimately become a Protestant. He possesses a very intellia active mind, and an uncommon thirst for knowledge. He has been study-Yes. XIV.

Ing English about five years, and already reads and speaks the language wit more propriety than any other native we have seen on the island. He began Mustray's English Grammar with us while at Columbo, and is now rapidly acquirin a critical knowledge of it. He was at first very unwilling to have any thing sait to him personally on serious subjects; but we have now gained his confidence a far, that he is very ready to listen to us. and we often converse with him. He has a tender conscience, and we cannot but hope and pray that the Lord may renet his heart, and make him an instrument of great good to his perishing countryment

Siturday, 21. Mr. Meigs and Gabriel went to Manepy, five miles distant, t converse with the people about schools. Assembled most of the principal men the district, and held an interesting conversation with them nearly two hours, o several subjects. They expressed great pleasure at the idea of having school established among them, and said that not only their children, but many grow people, would be glad to attend. They are extremely desirous to learn Englis as well as Tamul. There are now no regular schools in the district. The churc they say is the best place in which to keep the school being central. They wer then asked if they had any objection to having their children read the New Tests ment, and be taught Christianity? They answered, "No." They were then aske If they ever read the Bible? They said. "No." "Do you wish to read it?" Or of them said, "Yes, if it contains good things, and the right way to heaven." Upo which Mr. Meigs undertock to give them some account of the Bible; of the man ner in which it was written and given to men, of the excellence of its doctrine and precepts, and of our great need of a Revelation from heaven; that no other book revealed the way in which sin could be pardoned, and men restored to the favor of God. He recited to them the commandments, briefly explaining each them as he proceeded, and frequently asked their opinion of them. They sai "good, very good; that is right." Indeed the reasonableness of the requirement and prohibitions of God's word is such, as to approve itself to the conscience of every rational being. They seemed, however, much better pleased with the sec ond table of the law than with the first. "Thou shalt have no other gods before me," and "thou shalt not make unto thee any graven image," &c. did not su them so well, though they did not refuse to acknowledge it right.

When he was about to come away, the Maniagar was requested to cut out banian tree that is growing in the wall of the church, and a reward was promise him for his trouble in doing it. He told Gabriel that he would do it on the Sat bath. "What!" said Gabriel, "do it on the Sabbath! Don't you remember th fourth commandment, which has just now been repeated and explained to you. The Maniagar pretended to be ignorant of the fact, that it is sinful to labor on th Sabbath, and said he would do it on Monday. "Very well," said Gabriel, "yo may do it on Monday, but don't do it on the Sabbath, for it is the Lord's day. After they had left the people, Gabriel expressed his surprise that the people should be unwilling to hear truth so interesting, and of so great importance t their eternal welfare. "For," said he, "though these people pretended to b pleased with what you said to them on the subject of religion, I know they wen not. They do not love to have any one talk to them so seriously." He then wishes to know from what this unwillingness to hear the truth could arise. He was told that the sacred Scriptures assign the true reason, "men loved darkness rathe than light, because their deeds were evil." "Very true," said he, "and if the Collector of Jaffna should come to them, and appoint over them a Maniagar, the

would be much better pleased than with hearing such excellent truth."

Monday, 23. To-day Gabriel came to us with a question proposed to him by one of his countrymen, which shows that the man with whom it originated was not destitute of an inquisitive mind. We do not read in Genesis that the sun and moon were created till the fourth day. Now how could it be known how many days had passed before the sun and moon were created? for by them we meanure our days and nights.

(To be continued.)



# WENAS, OF THE MISSION AT TILLIPALLY, CRYLON.

## (Continued from p. 38.)

Nov. 22, 1816. We have frequent conversations with the people, rally acknowledge that the Christian religion is good, often confess that a defend their heathenish practices; they urge the customs of their as reasons for their conduct; many say they would become Christians, for offending their relations. But we cannot learn their sentments their conversation. They are quite as ready to atter a falsehood as When they lie and deceive, they appear to have no shame or remorse. Paul says in Rom. i, of the ancient idolaters, may be applied generally ple.

7. 23. As many of the natives attend our family prayers in the mornnave adopted the practice of praying by an interpreter. From four coming here the Tamul Bible has been read in the family morn-

eniag.

, 24. At 10 o'clock, A. M. preached in our bouse. At 1, P. M. at; our congregations at these places vary from thirty to eighty persons.

s have yet attended.

day. 27. Many beggars around. Many persons apply for medical We have reason to believe that the practice of medicine here will be most effectual means of gaining access to the hearts of the people, and ng the object of our mission.

1y, 28. This day we have observed as a season of thanksgiving to God,

that we should unite with our dear friends in America.

Dec. 1. Three Brahmins attended our meeting at Mallagum. After a we made proposals to the people for establishing a school among sey acceded to our proposals, and promised to assist us as much as they

, 2. Employed a man who is acquainted with the English language to hool at Mullagum.

a common stock, from which shall be defrayed all our personal, famissionary expenses; also, that an account of these expenses shall be kept or the inspection of the Prudential Committee. Engaged a school-collect boys and instruct them in Tamul at this place.

y, 7. This morning an old Brahmin called on us from Mallagum. For paths past he has been attending to the subject of Christianity. He aperationally convinced of its truth, and of its superiority to the Hindoo But one great difficulty with him is. "How can I give up my support?"

can make him willing in the day of his power.

day, 11. Visited the head Brahmin of Tillipally; found him near his e appeared to be somewhat agitated on seeing us. We made several bout the nature of his religion, and stated to him the principles of ours. red our questions, but was not inclined to say much. As he excused am coming to see us in consequence of having much to do, we appointed risit him again to hear some of his sacred books, and to read some porce Bible.

1, 15. At Mallagum we were driven into a rest house by the rain. We id a Brahmin with whom we had a long conversation. He told us that iok of wisdom, which was written by men who live in the wilderness, in one country to another, they have an account of one Christ, the Son, who has done many good things for men. We asked many questions a, which the Brahmin said he could not answer. We told him we had only of Christ, the principal parts of which we related to him. He said like to read the New Testa sent, and would come and see us.

sday, 18. Went to Pandstrepo, two miles west of Tillipatly, to make in the subject of establishing a school there. A large portion of the peopman Catholics. At the head man's nouse we had much conversation people, and think we shall succeed in our object. Learned spon the

newspaper the animating intelligence of the formation of a national Bible Society in the United States of America. Ere long we hope it will gladden the hearts of

many in this pagan land.

Sabbath, 22. The headman of Panditrepo and four others (Catholics,) visited us. We conversed much with them on those parts of Christianity in which we agreed. We lent them a Bible and New Testament, which they had never seen; also a tract, a dialogue between a Christian and a heathen, for which they inquired. They appeared to be much pleased that we lent them these books. Having united in prayer, we separated. These are more intelligent men than any we have found among the heathen. There are Roman Catholics in all the parishes around us, but no priests residing among them. There are two priests at Jaffnapatam; it is the duty of one of them to visit the surrounding parishes at stated times.

Thursday, 26. In visiting the people, a Brahmin happened to fall in our way. In answering our questions he was obliged to expose, in the presence of the peo-

ple, some of the bad practices of the Brahmins.

Friday, 27. Met with another Brahmin with whom we had much convention, while a number of persons were standing around. The people listen to these conversations with deep interest, but with very different feelings. Some are wil-

ling to see the Brahmins exposed, others fear it.

Saturday, 28. This day a young man from Jaffnapatam applied to us to teach him a knowledge of Christianity. In consequence of reading a few chapters in the Bible, he has strong desires to become acquainted with its contents. He appears to be a sincere inquirer after truth. He is deeply convinced of the wicked-

ness of idolatry.

Tuesday, 31. Went to Milette, two miles east of Tillipally, to make inquiries on the subject of establishing a school there. The people informed us that they wished to have their children instructed, but could do nothing towards supporting a school. We think they spoke the truth; the natives in general are poof. Until more missionaries are sent out, we shall confine our missionary labors to the four parishes mentioned in this journal, viz. Tillipally, Panditrepo, Mallagum and Milette. In each of these parishes we hope to establish Tamul and English schools, and to preach the Gospel. We are in great and immediate want of school books and Bibles.

Friday, Jan. 3. Agreed to give another poor boy the value of two measures of rice per week, to enable him to attend school. Though this is not enough for his support, yet it is of essential service to him. Many here might attend school it they could receive such assistance.

Thursday, 9. Within a few days we have received several packages of letter from America; one from Mr. Evarts, dated April 18, 1816. These letters ar

like cold water to a thirsty soul.

Friday, 10. Applications for medical assistance greatly increase. In complance with advice of our friends, and for very important reasons which induction to give such advice, we are about to open a subscription at Jaffnapatam, to

procure money for the support of an alms-house.

Tuesday, 21. For several days we have been engaged in preparing letters for America. A letter has been prepared by us, and by our two brethren Richard and Meigs, now residing at Jaffnapatam, for the Secretary to the A. B. C. F. M. It contains the substance of a letter and journal, sent to him in October last shortly after our arrival at Jaffna. It contains also our view of the importance of sending out to this Island more missionaries, a printing apparatus and some person to superintend it, and a quantity of Bibles and school books. With these extracts from our journal, we send a small plan of our premises. We have a prospect of soon having the perusal of Balden's history of Jaffna, which will enable us to give an authentic account of the building of the churches, &c. We send for "the Society of Inquiry" a Tamul book, consisting of select portions of Scripture, the Lord's prayer, and a part of Watts's catechism for children, written upon ollas.

(To be continued.)

#### THE QUESTION, AS STATED BY THE REV. JAMES VAUGHAN.

THE QUESTION now before us, is, not whether there shall be missions, but whe there we shall have the honor of co-operating with those who are engaged is

them; whether we are willing to promote their honorable efforts; whether we

shall share with them the blessing of those who are ready to perish.

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed G. spel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

#### THE FEELINGS OF A CHRISTIAN.

Speech of the Rev. T. T. Biddulph, at the formation of the Bristol Church
Missionary Association.

Sir, we are met to-day to promote an object which is dearer than all others to the bosom of the All-Gracious; the object which occupied the counsels of Jehovah from the eternity which is past,—and that which will be the object of divine complacency through the eternity that is future:—the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built, and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met, Sir, to promote an object, in the progression of which toward its destined perfection, every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, the top-stone shall be laid on with shoutings, Grace, grace unto it.

Such, Sir, is the object of our present meeting. The means which we propose to employ for promoting it, are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth the Gospel of Salvation. The command which we have received is to go into all the world, and preach the Gospel to every creature. We will labor to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the

praise of the glory of his grace.

We may adopt, Sir, the language used by the sons of Jacob. We may say, with respect to the Heathen World, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear. We have seen, Sir, the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of nurelenting Brahmins, on the consuming pile with the corpse of her hasband.—Sir, through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of nurdered infants from the distant banks of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice.

Our indelence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent Christians; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, Go ye into all the world, and preach the Gospel to every creature: repentance, for our disbelief of his gracious promise, Lo, I am with you always, even to the end of the world: repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And

while, in the retrospect of guilty neglect, we cry, God, be merciful to us element, we are desirous of exercising the other evangelical duty—faith in our Lard Jesus Christ, by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

#### THE FEELINGS OF A HINDOO.

Extract of a Letter from Kuhtna, a Heathen, to the Rev. Dr. John.

#### REVEREND AND KIND FATHER-

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the Christian Religion.

In requesting you, Reverend Sir. to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart which

chiefly values this Sacred Treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other benevolent London Missionary and other Religious Tract Societies, whose publications I frequently read when communicated by my Christian friend; and being impressed with the preference of the Christian Love and communion, and, above all, with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate: I am conscientiously bound to confess, Reverend Father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Savior Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is-1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected, if they come to know my resolution: and my relations, some of whom possess à desperate spirit, will certainly make such a noise, that not withstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus, in the Gospel, comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul Schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the Christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitious, in which, alas! our schoolmasters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity school will have, and which we see already to our great pleasure. Though many fear, by this, you wish to persuade my nation to accept the Christian religion, yet they are confident, from the well known and much distinguished benevolent principles of the Reverend Missionaries, that they will not force them to do what their heart is

not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heatness read the Holy Scriptures, although they are hitherto ignorant of printed books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their Christian English superiors. I am also one of those who offer my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament, for my religious friend Kanagasabey, who though convinced, and acknowledging the purity of the Christian religion, is much given up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my Christian friend.

For the precious book which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and in the next life! May they also see the rich fruits of their

pious labors even in this world!

You and other most worthy benefactors who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments, for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the hristian religion; and in the English, I am assisted by my Christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the Christian religion will bind us in the

ame union till the last days of our life.

I remain, with profound respect, Reverend and worthy Father,
Your most obedient and most humble unworthy Servant,
(Signed)

KISHTMA.

Tranquebar, March 20, 1811.

#### LETTERS FROM THE MISSIONARIES.

Extracts of a Letter from the Rev. Edward Warren, written a short time after he and the Rev. Mr. Poor extablished themselves at Tillipally, to Capt. George Titcomb, supercargo of the vessel which conveyed them with their brethren Richards and Meigs to Ceylon.

DEAR SIR,

The Hon. and Rev. T. J. Twisleton has continued to be our most active and most valuable friend. In the Rev. J. Chater we find a brother, Christian, and mission-ary, and I trust we love him as such. In Sir Alexauder J. hustone we have found a friend to the cause in general in which we are engaged, and he has showed us no little attention and kindness. We are much indebted to him for the valuable information he has given us relative to this Island, and particularly of this district and of the state of the people here. The Rev. G. Bisset has been very kind to us. and Gov. Browning and lady paid us, while at Columbo, all the attention we could wish. The Governor expressed his earnest desire that we would remain on the island, and recommended several places for us to occupy as missionaries, particularly Jaffna, and assured us of his patronage and protection.

For these things I know you will unite with us in ascriptions of praise to our common Master; for he did not surely show us these many and great favors on our account, but that he might promote his own glory, and the advancement of his kingdom in the world; and to him belongeth praise and thanksgiving forever

and ever.

I now feel as though I was on missionary ground. The wretched state of the heathen around us is enough to excite pity and compassion in the breast of the most obdurate, if they have ever enjoyed the blessings of a civilized life, and can feel for human wretchedness. I am with brother and sister Poor occupying the house a few years since the residence of the Rev. Mr. Palm, who left this to take the charge of a Dutch congregation in Columbo. The house, though very old, we have made comfortable to live in. Within a few feet of the house are the walls of a large stone church, which has not had a roof upon it. I presume, for more than fifty years; yet the walls are so good that we are about to repair them, and put a roof upon them, for the purpose of preaching in. We now preach once every Sabbath by an interpreter, to those people who will come and hear us; am once at a village two miles distant, where we have one valuable Christian fries

He is of Dutch extraction, but native mother; a magistrate of much respectability, and good information; an active zealous Christian, and a real friend of missions. He strengthens our hands much. Besides preaching on the Sabbath, we go from house to house. None of the people refuse to hear when we go to them; on the contrary many people assemble wherever we go, and hear with silent attention.

But our school is the most pleasing and most promising part of our labors. We have about thirty very bright interesting boys. They will please you much, if you will call and see them. They are learning English, and committing portions of Scripture and Watts's catechism in Malabar. Lessons are written on the ella leaf, by the Malabar master, and they commit them. I am often astonished to see, with what facility they commit their lessons, and no less so to see how they retain what they commit for months. They are much pleased with the idea of learning. English, and I should not be surprised if they should speak it before we shall be able to speak to the people with tolerable ease in their language. All the time we can get we devote to the study of the language. We find it a difficult larguage to speak. In its purity, it is considered a very copious and elegant one; a though the natives speak it as might be supposed they would, very incorrectly, for none of them attend at all to the grammar of their language.

We have companies of sick, lame, and blind, flocking to our door for medical aid. We think that attention to their complaints, will be a powerful means of gaining their attention to the religion we wish to preach to them. Indeed we have evidence that it will. We feel the want of an Institution like an Alms-house, that we may receive the sick into a comfortable habitation, and afford them proper covering, for without it the medicine often is lost, and worse than lost upon them, as many of them are so poor they are literally naked, and without a hut to shelter them from the unhealthy night winds. Consumptions are frequent; intermittent fevers, dropsies, &c. are common complaints. Most of the people are without proper food in sickness, and not a few of them have nothing but what we

they bcg.

Now a small annual fund would enable us to relieve many hundreds of these miserable wretches; \$300 or \$400 for our station, would meet the present calls.

Our brethren, Richards and Meigs, who are yet residing at Jaffna town, are fitting up a house about eight miles from us,\* and will take possession of it in a few days. They will be about seven miles, and we are about eight miles, from the Fort at Jaffna. Point Pedro, where ships sometimes anchor, is about fourteen miles from us. We purpose to send a chart of this district, on which all the parishes are marked out, to the Prudential Committee. We shall also send one of the olla books, containing the texts of Scripture, Lord's prayer, commandments, and portions of the catechism, which the boys have been learning.

We have a most valuable friend in J. N. Mooyart, Esq. sitting magistrate and fiscal of Jaffina. Brother Newell resided with him when in this district. He was then an Universalist, but now a humble, warm-hearted Christian. He married the daughter of the late missionary Dr. John, of Tranquebar, an agreeable

woman.

The Rev. J. Glenie, colonial chaplain of Juffna, is an active friend to missionaries. From him we receive no little favor, and regret that he is called to leave this to go to Trincomale. We hope, however, he will e'er long return.

Extracts of a letter from the missionaries in Ceylon, to the Corresponding Secretary.

Jaffna, January 20, 1817.

REV. AND DEAR SIR,

In October, 1816, we forwarded to you, by way of Calcutta, some extracts from our journal kept during our residence at Columbo, accompanied with a letter containing some account of our plans and prospects at this place. As we did not send a duplicate of those communications, we shall now copy the substance f them, and give you some further information of our affairs.

At Batticotta. They now reside there. ED.

If the journal and letter referred to have been received, you have learned the odness of God to us, in permitting us to enjoy an almost uninterrupted course prosperity till we entered upon missionary ground. From this letter you will receive that the favors of God have been multiplied, by which our hearts are couraged and our hands strengthened for the good work in which we are enged.

he brethren here recapitulate some of the leading particulars recorded in the journal to the refer, and which were published in the numbers of the Panoplist for Aug. Sept. Oct. last.

In the 20th of September brother and sister Poor, and on the 25th brethren hards and Meigs with their wives, left Columbo by water, and arrived at ha about a week afterward. We were received with Christian affection and pitably entertained by J. N. M. oyart, Esq. in whose family brother Warren ided. With a zeal that is according to knowledge, and with the genuine liberty of sentiment which characterizes many Christians at the present day, this tleman is ever ready to co-operate with all those whose plans are formed with

erence to the promotion of Christ's kingdom.

brother Warren has done much in making arrangements for repairing the elling houses at Batticotta and Tillipally. So much was necessary to be done Batticotta that there was no hope of its being put into a habitable state before rainy season commenced. Consequently, brethren Richards and Meigs, who I been previously appointed to that station, hired a house in Jaffnapatam, in ich they now reside. They have been employed in study, preaching ...caally, and in forwarding the repairs of the house at Batticotta when the weather permitted. Though the house at Tillipally was in a very unfinished state, thren Warren and Poor removed into it on the 15th of October, believing t they should render it comfortable during the rains, and be in favorable cirnstances for attending to the concerns of the mission. They have not been dispointed. They have been properly situated for superintending the repairs of house, and for building a bungalo, (a small temporary building,) for schools i other purposes. On the Sabbath they have constantly preached by an interter in their dwelling house to an audience of from forty to fifty people. They re a school at Tillipally consisting of thirty boys who are learning English and mul. They preach also on the Sabbath at Mallagum, two miles distant from llipally, to an audience whose number vary from fifty to seventy. At this place y have recently established a school. D. Bast, Esq. at this place has much mence with the natives, and is of essential service to the brethren at Tillipally. In our last letter we said considerable on the subject of schools; that it is pracable and very desirable, that schools be established on an extensive plan, to be ight by native school masters under our superintendence. From the additional ormation we have obtained, we think that an attention to this subject may be sed with still greater force. There appears to be a peculiar preparation ong this people for such exertions. They have a prevailing disposition to edutheir sons; their prejudices against Christianity are fewer, and the influence the Brahmins less, than in other parts of India. The many advantages resultfrom missionaries having influence with the rising generation are too obvious he Prudential Committee to require a particular enumeration. We have only to nark here, that it will be our object to attend to the subject of schools to as great extent as our means will permit, consistently with a due attention to other anches of our missionary work.

Wherever we establish schools there we can preach to advantage, and most

ectually open the way for the distribution of the Scriptures.

VOL. XIV.

A large portion of this people are able to read. Many of them would wilgly read the Bible if they could obtain it. We have frequent calls for it which cannot satisfy. There is no printing press in the District of Jaffina. But few ks in the Tamul language have been printed in the island, and there are none for sale. Tamul books imported from the continent are excessively dear, nat the first cost, and the duties here are twenty five per cent. The natives re few printed books, and most of these were distributed by missionaries.

There is a small difference between the written and the printed characters; those who have opportunity soon become acquainted with the latter. It is early desirable that books may be circulated in such numbers, that the printed characters may be generally known. We think it an important object to introduce printed books into our schools. We are now in want of Tamul Testaments for the under our care who can read, and are now committing portions of Scripture with

ten upon ollas.

We have applied to the Columbo Auxiliary Bible Society for some English and Tamul Bibles, and have a prospect of obtaining a few. The Tamul Old Textsment, we understand, is out of print, but this we much need, as many people think we are introducing a new religion. In view of the facts here mentioned, we see justified in applying to the Committee for a printing press, and for some person qualified to superintend it; for a fount of English types; a quantity of printing paper, ink and money, that will enable us to print such books in the Tamul haguage, as will be most needed at the time we may be prepared to print. We can procure here at a moderate price China paper, which serves well for commen writing paper and the printing of tracts. But the paper used in this country for Bibles and other books of importance, is usually imported from Europe. We shall immediately take some steps for procuring Tamul types, and for ascertaining what books it may be expedient to print. The Rev. Mr. Glenie, the colonial chaplain at Jaffnapatam, who is a decided friend to missions and has shown us many favors, has assured us that he will use his influence for us in supporting A press. On the whole, we think that the sooner we have a printing establishment here, the brighter will be our prospects of usefulness among the people.\*

The principal reason that influences heathen parents to send their children to our school is that they may acquire a knowledge of the English language. We are therefore in immediate want of the books mentioned in a former letter.

In our last letter we suggested to the Committee the most prominent reasons which occur to our minds for their sending out more missionaries as soon as is practicable. Those reasons were drawn from the contemplation of the extensive missionary field into which we have entered, the spiritual distresses and wants of this pagan people, the facilities here for using with them the means of salvation, and the importance of properly supporting the establishment which we may be permitted to commence. We should greatly dread the consequences of the removal of one or more of our number, after we shall have formed our plans, and closely engaged in the active duties of the mission, unless we shall have a fair prospect of soon receiving assistance from home.

We mention as an occasion of thanksgiving to God, that, as a body, we have been favored with much better health than is usually enjoyed by strangers in this climate. Brother and sister Richards were unwell for a season, but are now better. Instead of diminishing our number, God has increased it by granting s

daughter to brother Meigs, and also to brother Poor.

On reviewing the providences of God towards us hitherto, we discover much that is calculated to increase our confidence in him, and to encourage us to go for ward in our work. In prospect of the future we have reason to proceed with trembling steps. It becomes us to cultivate a spirit of dependance on God, and resignation to his will; as he can easily blast our pleasing prospects, and he only can crown our efforts with success. We therefore request, dear Sir, that you, and that the churches in our beloved country, would "pray for us, that utterance may be given unto us, and that we may open our mouths boldly to make known the mystery of the Gospel."

With expressions of respect and affection, we acknowledge ourselves to be you

unworthy fellow laborers in the Gospel vineyard.

Edward Warren, Benjamin C. Meigs. James Richards, Daniel Poor.

A printing press with types and paper have been sent out to them. ED.

# TONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Where no state is mentioned the from Massachusetts proper.	Brought forward, \$767 33 Moore, Natick, a new-year's gift,
• T	by Major Samuel Fiske, - 7 08
3. From a contribution in	Lieut. Benj. Bailey, Sterling, - 1 00
N.H.) by Mr. Moses Fitts, \$12 50	The Congregational Society in Ran-
or the translations, 5 00	dolph, appropriated from a collec-
1 Ashley, of West-Spring-	tion, by the Rev. Thackleus Pom-
- 50 00	roy, 27 22
7. of Newburyport, by Mr.	An individual of the same town,
Lankester, - 200	for the American Aborigines 10 00—37 92
f missions in Vermont, by	Avails of a contribution at the monthly
ay Fisk, - 1 00	concert in Audover, by the Rev.
thly concert at Plaistow,	Justin Edwards, - 28 00
a contribution, 5 30	16. Mr. Thwing, a small balance, 37
hly concert at Dracut, west	17. By the Rev. Lathrop Thomson,
y Mr. Levi Spaulding, 2 02	from the following sources, viz.
emale Foreign Mission Soci-	A Female Society in aid of For-
lew Haven and the Vicinity,	eigu Miusions in Southold par-
by Mrs. Clarina B. Merwin,	ish, (L. 1.) - 4.00
er, - 82 00	The Mattituck Female Society, 6 41
ign Mission Society of Bos-	A circular monthly prayer
the Vicinity, by Jeremiah	meeting, convened at Matti-
Treasurer, 289 14	tuck on new year's day, 9 90
ev. Ard Hoyt, from the fol-	The congregation in Cutchogue
ncieties and individuals, viz.	parish, for the Domestic In-
ale Heathen Mission and	dian mission, 6 60
sety of Kingston, (Penn.) 20 23	A friend to missions, 5 49—35 49
hen and Mission School So-	The East-Hampton Female Society
Newport, (Penn.) 8 05	in aid of Foreign missions, by the
lividuals, - 50 50 sution in the Methodist	Rev. Ebenezer Phillips, - 20 00
	Mr. S. T. Armstrong, as clear profits
at Savannah, (Georgia,) af-	on the 6th edition of Memoirs of Mrs. Newell 125 00
mon by the Rev. Mr. Hoyt, 73 59	Mrs. Newell, 125 00 John T. Keep Blandford, saved by
t Fowler, Windsor, (Ver.) 1 23	abstaining from the use of sugar,
esse King of Palmer, by the	by Rev. J. Keep, - 1 00
meon Colton, 1 00	Several children in the school
ring sums were remitted by	of Miss Lois Knox, Blandford, 1 50-2 50
. Dr. Woroester, viz.	19. The Foreign Mission Society of
m at the monthly concert	Bath and the Vicinity, by Mr. Jona-
e, (N. H.) by the Rev. Da-	than Hyde, Treasurer, - 127 Q()
bant 14 36	The Cent Society in New-Marlbo-
hant, - 14 36 n Salem, - 5 00	rough, by Mrs. Sally Worden.
friend in do - 10 00	Treasurer, remitted by B. Wheel-
ailton Female Cent	er, Esq 20 00
for the mission to the	20. A friend to charitable institutions
ses of our own coun-	Treasurer, remitted by B. Wheeler, Esq. 20 00 20. A friend to charitable institutions in Berkley, by Maj. Adoniram Crane, 1 50
Aliss fluidan Liouge,	. The remain rothigh mission somety
·y, 20 00	in Boylston, by Mrs. Polly Hast-
n Miss Hannah Wor-	ings, Treasurer, remitted by Jo-
school in Hollis,	tham Bush, Esq 28 06
116	The third Religious Society in Abing-
s in Hanover, Dauphin	ton, by the Rev. S. W. Colburn, 12 83
(Penn.) by the Rev.	21. Females in Romney, (N. H.) by
rigrass, - 85 50-136 02	the Rev. Drury Fairbank, - 1 62
Poreign Mission Association	22. The Female Missionary Cent So-
lev. John Walker's Society,	ciety in Gloucester, by the Rev.
eld, (N. H.) by the Rev. l. Whiton, - 12 50	Levi Hartshorn, viz. for Foreign Missions, - 13 00
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in keeping school,	Several ladies in Arkport, (N. Y.)
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ham Jackson, the annual	26. The New London Foreign Mis-
stion of his children, 9 00	sion Society, by Mr. Isaac Thomp-
regation of the Rev. Martin	son, Treasurer, 140 (0
Carried forward, \$767 33	Carried forward, \$1,374 86

Brought forward, \$1,374 86	Brought for
A collection at a monthly prayer	The Female Mite Society of
meeting, St. Johnsbury ( • er.) re-	ta, (Me.) for schools amo
mitted by Dr. Luther Jewett, 787	natives of this country, by th
28. Benjamin Hobart, Esq. of Abington, 5 00	Benjamin Tappan, -
29. A contribution at a monthly pray-	The Juvenile Mite Society of
er meeting at Norwich plain, (Ver.)	the same place, for the same
remitted by R. W. Bailey, ? - 10 83	object,
The Cent Society in Lanesborough,	Mr. Jesse Huskell, Rochester,
by Miss Ruth Collins, Treasurer,	The Juvenile Society of Newbu-
remitted by Asa Burbank, Esq. 15 75	ryport, by Samuel N. Ten-
80. The Rev. Artemas Dean, remit-	ncy, Treasurer, -
ted to Messrs. Dodge & Sayre, 5 00	A collection from several per-
	sons for the Foreig Mission
<b>51,419 31</b>	School at Cornwall, by Mr
SCHOOL FUND.	Samuel Tenney,
Jan. 5, 1818. From a young lady in	21. The Ladies' Society in the
Essex county, for a child named	parish of Newbury, for edu
A II, the second semi-an-	heathen children, by the
nual payment, - 15 00	John Kirby, remitted by
9. The Charitable Society in Phil-	John Osgood, -
lips's Academy, for a child named	Contribution in the third parish
Samuel Pattles, 2d. annual pay-	_of Newbury, by the same,
ment,	The First Juvenile Society in
Misses in Miss Paine's school in Fox-	buryport, by Rev. Dr. Dana,
borough, - 35	The Juvenile Society in the
12. The Windsor, (Ver.) Juvenile	First Presbyterian Congrega-
Charity Society, by the Rev. Ban-	tion in Newburyport, by the
eroft Fowler, - 22 13	same,
A collection in a small circle of Chris-	These two united are appro
tians, Newark, (N.J.) who meet for	to the education of a heathe
conversing on the Scriptures, 9 35	in Hindoostan, to be nan ec
14. The following sums were remit-	LIAM COOMBS.
ted by Rev. Dr. Worcester, viz.	22. The Heathen School Soc
A collection in the mouthly concert	Chemsford, by Miss Lucy
at Keene, (N. H.) for educating	Treasurer, -
heathen children, - 3 13	23. A contribution at a mouth
For the Foreign Mission School, 3 64	cert at Westminster, for a c
A lady in Keene, for educating	he educated in the family of the
heathen children, - 15 00	Daniel Poor, to be named
Miss Emery, Hamilton, collect-	MANN, out of respect to the
ed from a few small children	tor, a semi-annual payment,
for educating heathen children	The Female Missionary Cent
in our own country, - 1 92—23 69	of Gloucester, by the Re-
Friends to the promotion of Christian	Hartshorn, A collection from children
Knowledge in Hampstead, (N. H.) by Dea. John True, - 17 15	school of Miss Post, in Pe
The West Branch of the Female Cent	the Kev. Roswell Hawks,
Society in Alstead, (N. H.) by Mrs.	Avails of a charity box, kept
Ann Arnold, Treasurer, 21 20	reading circle in Richmond,
Ciritribution in the second	Cherokee children, remitted
parish of Alstead, by the Rev.	Perry, Esq.
Levi Lankton, remitted by	29. A female friend in Frami
the Rev S. S. Arnokl, 26 00	by Miss Susan Eaton, the fo
The Education and Foreign	sums, viz
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parish of Alstead, by Major	Ceylon,
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17. The Ladies Association of New-	Cherokees, -
Hartford, (Con.) for educating hea-	30. Contribution in a Sunday se
then youth, by Asenath Yale, 27 50	Westborough, by Miss M. B
The Centlemen's Association	The Society in Morris, (N.J.)
of the same place for the	instruction of heathen youth
same object, by William	dia, by Mr. Lewis Mills, Sec
Cooke, - 24 50—52 00	remitted to Messrs. Dodge &
The Congregation in Cutchogue par-	The Heathen School Society, I
ish, (L.1.) 6 60	hem, (N. Y.) by the same,
The FemaleCatechetical and Benevo-	31. Mr. I ravis Tucker of N
lent Society in Lee, for the For-	(Vir.) by William Maxwell
eign Mission School at Cornwall, by	
Miss Harriet Hyde, Treasurer, 6 00	
	Total of donations received

y Rev. Dr. Dana, e Society in the yterian Congrega buryport, by the nited are appro ation of a heathe tan, to be nan ec then School Soc , by Miss Lucy ution at a mouth stminster, for a c l in the family of th or, to be named of respect to the annual payment, Missionary Cent ster, by the Refrom children liss Post, in Pe loswell Hawks, charity box, kept de in Richmond, hildren, remitted | friend in Frami sun Eaton, the fo g heathen child children of the ion in a Sunday se gh, by Miss M. B n Morris, (N.J.) of heathen youth Lewis Mills, Scc Messrs.Dodge & School Society, I Y.) by the same, vis Tucker of N Willum Maxwell ionations received Carried forward, \$463 74 **S1,957 83.** 

# LETTER AND JOURNAL FROM THE REV. ARD HOYT TO THE COR-RESPONDING SECRETARY.

Chickamaugah Mission-house, Jan. 6, 1818.

REV. AND DFAR SIR,

My last was written at Savannah, and contained a brief account of what we had done as the servants of the Board, and of the Lord's very gracious dealings with us up to the 2d of December. With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chicka-

maugah.

Before I take up my journal to give you particulars, permit me to observe, that the Lord has been trying us with mercies ever since we left Savannah. We have met with no disaster; we have not been hindered in our journey a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger; nor do I know that any one of the family has had a gloomy how You certainly will join with us in praising our covenant God for his kind prefecting providence and for his abundant grace. But I must hasten to my journal.

Wedresday, Dec. 3. We left Savannah, taking with us as many of our goods as we could conveniently carry in our waggon, having put the remainder on board a boat for Augusta. Possibly we have encumbered ourselves with more baggage than was expedient; but we did what we thought was best, and we still think that what we have brought will be worth more to the mission than the expense of

bringing them.

To save repetitions, and at the same time to give as particular an account of ourselves as is practical, I will here state our mode of travelling. Provision for our food being laid in beforehand where it could be purchased best, our females made preparation for supper and breakfast where we lodged. Morning devotions and breakfast were attended to be candle light, that we might be prepared to pursue our journey by the first morning light; and thus we had no occasion to stop, except few minutes to feed our horses at noon, until night returned. But notwichstanding the whole day was thus spent in travelling, such was the state of the roads, and the weight of our load, that the horses could travel only about twenty miles a day, and sometimes not even that distance, though most of the family generally walked to lighten our load. This will account for our being so long on our journey.

Sabbath 7. We rested in Jacksonville, brother Butrick and myself both

preached.

Wednesday, 10. Arrived in Augusta just one month after we left Wilksbarre. Thursday, 11. Spent in Augusta; concluded that brother Butrick should stay and take a collection here on the Sabbath, and then come on to Athens by stage.

Friday, 12. Left Augusta, and arrived at Athens on the 18th. Mr. Butrick arrived the evening before. Being now near the Indian country, and finding our spiritual life drooping, we thought it best to spend a day in fasting and prayer. Accordingly, Friday 19th was set apart for this purpose, and we found it very refreshing to our souls. Nor did it hinder our progress; for meantime our sisters of Athens prepared food for the remainder of our journey. The widow of the late Dr. Findley, like a true mother in Israel, was very active in making this preparation for us.

Saturday, 20. We left Athens and proceeded on our journey. Night overtook us in a very obscure place, but through the good providence of our covenant God, we found a house where we could spend Sabbath with one of Ziou's pilgrims.

Sabbath, 21. About twenty or thirty persons were collected from the woods, who were very attentive, and some of whom appeared considerably affected, while we spake to them of the great salvation.

Monday, 22. Performed our usual task of travelling, and came to the ancient

Indian line.

Tuesday, 23. With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true style of the country. Our waggon, with blanks s hung on poles formed a semi-circle, in the front of which, by the side of a fallen tree, we made a fire. Here we pre-

pared and took our tea, read a chapter, sung the psalm entitled, "the Traveller's Psalm," and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labors rendered every thing pleasant.

Wednesday, 24. Rose early, had a sweet time in family worship, and after breakfast pursued our journey. The rain continued the whole day; the road so bad that we were obliged to walk. All of us, wet and cold, travelled through mud and water the whole day before we could find a resting place, still every thing appeared pleasant, and the health of every one was preserved. This night we

lodged near the High Tower, where Mr. Cornelius met the Council.

Thursday, 25. Our landlord, learning our business, entreated us to stay with him until the next day; as there would be a large number of the natives collected at a sleet distance, many of the Chiefs would be present, and he wished us to hear what they would say respecting a missionary establishment; stating that some were rather complaining that all the school's should be at the north, and none in this part of the nation. We thought best to wait, but not to attend the meeting ourselves, or to send any word, as we had no instructions of this nature.

Before night our landhord returned; said there were at least a hundred Indians at the meeting; that as soon as he mentioned us and our business to the Chiefs, they called the whole to attend a talk; that they were all very anxious for an establishment here, like the one at Chickamaugah, and if we would commence immediately, they would put up buildings for us at any place we should choose, at their own expense, and send at least a hundred children. He brought us a

little scrap of paper, on which was written as follows:

"Sir,
We have agreed for you to teach school for us Natives here in this settlement we want you to commence as quick as possible we want our children to larn we want you to pick out the place to set your school house

GEORGE PARRIS JOHN DERHITY THOMAS SANDERS
JOHN DOWNING MOSES PARRIS."

As there appeared to be already some jealousies on account of all the missionaries being sent to Chick imagah, we concluded it would not do to let this pass unnoticed; therefore directing our letter to the persons who had signed this paper, we wrote as follows:

Dec. 25, 1817.
We thank the Good Spirit that he has brought us to your nation. We thank him, and we thank you that we have been so kindly received, and that you have invited us to establish a school immediately in this settlement. But are very sorry

that we cannot immediately comply with your request.

Brothers, The President of the United States and our Fathers who have sent us to teach your children, and to preach the Gospel to you, greatly desire that your whole nation may receive the benefit of our instruction, having no partiality to any particular part. They wish also to send teachers to the Chickasaws Choctaws, Creeks, and all our red brethren. We cannot tell where we shall be placed till we go to Chickamaugah, talk with our brethren there, and send to out fathers. But we will certainly tell them what you say, and if they please to direct us to settle in this part of your nation, we shall be highly pleased with it Possibly we may come from Chickamaugah, and hold a talk with you on this subject, and then look out a place for our school where you shall direct.

ARD HOYT, ? Missionaries D. S. BUTRICK, ?

To our dear Brothers, George Parris, &c. (inserting all their names.)

<sup>\* 94</sup> in Dr. Worcester's Selection. Ed. † See Pau. for Dec. last, p. 565. Ed.

The man to whom we gave our letter appeared highly pleased, and promised to deliver it as soon as possible.

Friday, 26, and Saturday, 27. We travelled without any occurrence worthy of notice, except that wherever the natives understood our business, they appear-

ed highly pleased.

Sabbath, 28. We spent in the midst of natives, numbers within our view, children at their play, adults pursuing their common vocations, all ignorant of the Sabbath, and of him who made it for man. Judge what must have been our feelings to see and hear these things, and yet be unable to communicate to this perishing people one idea respecting their Deliverer. They could not understand our

speech; we were therefore obliged to worship by ourselves.

O that our brethren of New England could see the darkness with which these people are covered, and hear their cries for help, even while they are ignorant of their real wants! Could they look from the doors and windows of their sanctuaries, where they are weekly fed with the bread of life, and see these their poor brethren for whom Christ died, perishing, eternally perishing, for lack of this food, surely they would grudge no expense of labor or money to cause some of this heavenly manna to fall on this barren spot.

Monday, 29. Having travelled as usual till near dark, we were very glad to find a place where we could warm and dry ourselves, and be sheltered from the storm; but our satisfaction was greatly increased to find one of the natives cheer-

fully entertaining us free of expense, because we were missionaries.

Tuesday, 30. We hoped this day to reach the Moravian Mission House, but night coming on before we got through, we were again obliged to take up our lodging in the forest, as there is no travelling in these roads in the night. The weather was cold; but having plenty of wood, we made ourselves tolerably comfortable, and had a pleasant night from the consideration of the work in which

we were engaged, and from the presence of our gracious Redeemer.

Wednesday, 31. Our friends at the Moravian Mission House hearing that we were near, one was sent very early in the morning to meet us and conduct us in. We were received with the greatest affection by our fellow-laborers, Mr. John Gambould and his wife. They had appointed to celebrate the Lord's supper this evening with their little flock, and at their request we gladly united with them. Our brother, Mr. Charles R. Hicks, of whom you have doubtless heard, made one of the company. He appears a very intelligent and eminently pious man, and, from his rank in the nation, being nominally the second Chief, but in influence the first, will doubtless be of great service to the mission. This king, (for whe is styled by the natives,) will probably be a nursing father to the church in this dark land. Our friends here having appointed to celebrate the new year by public worship, and numbers of the Indians being expected to attend, we were constrained to engage to stay and preach to them.

Thursday, Jan. 1, 1818. Spent very agreeably, and we hope profitably in this

place, according to the appointment of yesterday.

Friday, 2, and Sat. 3. Went on our way to Chickamaugah, did not quite reach the Mission House, but brother Kingsbury met us, spent the night with us, and conducted us in on Sabbath morning. I must leave you to judge of our feelings on meeting our dear brethren here, to find them all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united, our spirits refreshed, and we trust in God, that in all our labors he will cause us to be of one heart, and one mind.

Brother Butrick sends his Christian salutations.

Accept, dear Sir, my sincere respects and most affectionate regards.

ARD HOTT.

#### THE MOTHER OF THE LITTLE OSAGE CAPTIVE.

Extract of a Letter from Rev. E. Cornelius, dated Nutchez, Dec. 24, 1817.

RELATIVE to the Osage girl taken prisoner by the Cherokees in the Arkausas country, I now have it in my power to state, and to my great joy, that the poor nucleast orphan has found a mother in this region. Soon after my arrival here, I related the history of the poor girl in the company of a lady of some fortune, who has a plantation near Natchez. She was much affected, but said nothing at the time. Ten days after she requested brother Smith to inform me, that if \$100 would redeem the poor orphan, Mr. Kingsbury might draw upon brother Smith, and she would pay the sum. I have not yet heard whether the poor orphan has been taken to Chickamaugah, but cannot doubt he has received the child before this time.

#### UNION AND ORDINATIONS.

On the 26th of November the two Congregational churches and societies in P.tts-field, Mass, were united under the pastoral care of the Rev. Heman Humphrey, late of Fairfield, Con. The introductory prayer was offered by the Rev. Mr. Churchill, of Canaan, N. Y. Sermon by the Rev. Mr. Shepherd, of Lenox, from Gal. i, 3; the charge by the Rev. Dr. Hyde, of Lee; consecrating prayer by the Rev. Mr. Dorrance; the right hand of fellowship by the Rev. Mr. Jennings, of Dalton; concluding prayer by the Rev. Mr. Bradford, of Sheffield.

On the 17th of Dec. the Rev. Daniel Kimball, Preceptor of Derby Academy, was ordained at Hingham, as an Evangelist in the Congregational churches. The sermon was from 2 Tim. iv, 5; by the Rev. Mr. Coleman, of Hingham.

On the 11th Dec. the Rev. THOMAS B. BALCH was ordained as an Evangelist at Georgetown, District of Columbia, by the Baltimore Presbytery. On this occasion the Rev. Andrew Hunter presided; the Rev. James Muir, D. D. delivered the seven or and the Pay James Inglis, D.D. gave the shares.

the sermon; and the Rev. James Inglis, D.D. gave the charge.

By the same Presbytery, on Sabbath evening, the 14th December, the Rev. ELIAS HARRISON was ordained as an Evangelist, at Alexandria. On this occasion the Rev. Stephen B. Balch presided; the Rev. James Inglis, D. D. delivered an eloquent and impressive sermon, and the Rev. Thomas C. Searl gave the charge.

### Extract of a Letter to the Editor, dated Utica, Dec. 31, 1817.

"I REJOICE to inform you that a Society has this day been organized in this place, for educating pious and indigent youth for the ministry. The clergy and distinguished laymen of the country were present. Dr. Davis delivered an eloquent and appropriate sermon to a crowded and brilliant audience. After service the gentlemen interested remained in the church, and formed themselves into a society. Six hundred and thirty-one dollars were subscribed on the spot, of which several subscriptions were \$50. It is expected the sum will be increased to \$1,000 in this village before the week closes; an auspicious beginning indeed. Agents were this evening appointed for each town in the county. A general agent has been chosen to visit every town in the county, and then to extend his labors through the western district of this state, to organize branches.

"The Rev. Henry Smith was designated for this service, and will begin his

journey in a few weeks."

#### CHARITABLE EDUCATION SCHOOL.

An institution with the above designation has recently gone into operation under the tuition of the Rev. William R. Weeks, at Litchfield, South-Farms (Conn.) It is designed to concentrate the exertions of the friends of religion in Litchfield county, to the object of fitting pious and promising youths in indigent circumstances, for the Gospel ministry. The plan is to select such youths wherever they can be found, to place them where they will be trained up in a course of rigid discipline, laborious study, strict economy, and cultivated piety. The resources of the school are to be derived partly from the industry of the students, and partly from the donations of the charitable in that county. These donations are to consist not only of money, but of all articles necessary for food and clothing. The trustees have issued a very interesting pamphlet, containing the constitution, bye-laws and rules of the school, instructions to the students, and an address to churches and congregations. Some extracts from these papers may hereafter appear in our pages.

#### ERRATA.

In our last number the following errors are noticed. In p. 28, 1, 12 from top, for can read care. Same page 1, 6 from bottom, for collection read collector. P. 30, 1, 3 from top for zeal-one read fealous. P. 47, 1, 23 from bottom, for become read became.

# PANOPLIST,

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## MISSIONARY HERALD.

Ma. 5.

MARCH, 1818.

Voz. XIV.

#### REVIEW.

II. The Distractoft of Laws, a Sermon delivered in Park-Street church, Boston, Sept. 3, 1817, at the ordination of Mr. Sereno Edwards Dwight, as partor of that church, and of Mesers. Etisha P. Swift, Allen Graves, John Nichols, Levi Parsons, and Daniel S. Butrick, as Missionaries to the heathen. By Lyman Brechen, A. M. Pastor of a church of Christ in Litchfield, Conn. Andover: Fings & Gould. 1818.

Taxe is not one of those middling discourses, which nobody either advices, or condenns, and which pass without much handling, from the press to the most quiet shelf of the subscriber's book-case. Thousands will read it, but with very different emotions. It will be eulogised by some, and consured by others. While by the orthodox it will be regarded as an efficient auxiliary to the cause of truth and rightconsum, it can scarcely fail, we think, of being most "liberally" stigmatized, in certain quarters, with the polite appellations of bigotry, rante, and sophistry. It is calculated, in our judgment, to produce some disquet, even in "high places;" and though it may possibly be deemed impolitic, to betray any symptoms of alarm in the citadel, by opening a regular fire upon this new assailant, we shall expect to hear a shower of small shot, rattling like hailstones upon his armor; and to see a cloud of missiles, falling short of their aim.

Mr. Beecher appears before the public, in the present discourse, under some disadvantages. His well known sermon upon ducting, that on the government of God, and some others, had carned for him a seputation, which it required a considerable effort to sustain. The public are apt to rise faster, in their demands upon an author, than the lest directed application of an active and powerful mind can urge the passessor forward in the road of improvement. The man who only reaches a beight, to which he had before attained, is almost sure of being placed, in the general estimation, considerably below it. Moreover, to satisfy those who have never been over the ground, nor even taken a distant view of its rugged aspect, he must progress as fast, up the most laborious and slippery steeps of the hill, as he did on the plain

below.

It is no slight sommendation, we think, that Mr. Beecher has, in the sermon before us, triumphed over these disadvantages. It will, we see confident, be placed by a majority of vuices, considerably above the author's other printed discourses. There is more originality in the groundwork, a wider range of thought and of diction throughout, more of "bone and muscle," and compactness in almost every joint and member. It is characterized by more builliant fleshes of genius

You Alv.

contains bolder and higher strains of real eloquence, and surpasses all its predecessors, from the same pen, in closeness of reasoning and orm of demonstration. It is not akin to those light, thin, porous, board-measure" productions, which have length and breadth, more than enough; but no weight, or thickness. If it is long, it is also thick and solid. Very rarely, indeed, have we found so much matter in a single discourse. It is evident that the author must have employed much time and labor, in condensing his paragraphs. He is not a mere gilder, but a substantial dealer, in the precious metals. Instead of aiming to make the most of his materials, by spreading a few grains of gold over a wide surface, his object must have been, to present his customers with as many well-wrought, well-refined and solid masses, as he could find room for, in a given space.

Whether this species of profusion, we had almost said of prodigality, in an author, is discreet, or not, may admit of a question. Certain it is, that very few men can afford it; and nobody has a right to demand, or expect it. The man who invites his friends to an entertainment, ought to be generous. But there is such a thing as going too far. He may expend more upon a single meal, than his finances will allow. By providing too great a variety of dishes, he may tempt his guests to take more than they can digest;—thus injuring them, while he im-

poverishes himself.

In this view, we apprehend, some will be apt to bring an objection against the sermon before us. It contains matter enough, for three, or four. We do not say, that under all the circumstances, Mr. Beecher ought to have confined himself to fewer topics; because there are exceptions to all general rules. That which would be wholly inadmissible in ordinary cases, may be rendered, by time and place, perfectly proper. But this discourse can never be recommended, as a model for young preachers. It is much too long. It is also deficient in unity. It seems ambitious of accomplishing too much in a day. building has too many stories; -- or if not, they are out of proportion. We behold a goodly tree; but some of the branches are larger than the trunk. Or to speak without a figure, one of the inferences is considerably longer than the body of the sermon; and in several others, points are discussed, with admirable ability, indeed, which are much more difficult to settle, than the foundation itself. Now all this may have been proper, in the case before us, and we are aware, that the preacher might, if he chose, plead high authority, for constructing ordinary sermons on the same plan. But we feel a confidence, that he will make no such appeal; and we must be permitted to express a hope, that no authority will ever prevail against that "unity, which is the bond of perfectness." We can, at present, however, only just touch upon this interesting topic. Perhaps we may find occasion to express our sentiments more fully hereafter.

Mr. Beecher's thinking and writing are both English. A hearty despiser of French tinsel, he enriches his pages, with the good, old, genuine Saxon currency. His eloquence is the eloquence of thought and feeling. Wide awake himself, he is not apt to let others sleep in his company. He lays hold of his subject, like a man, who feels that he has an important work before him, and who is determined, by

move we procreately move throughout the emb matrices actions scite some little jealousy in the copious vecabulary of "More infallible," p. 31, seems to be more than a legitlimate rative. It is like saying, more true, more supreme, or more in-"Sorrow of holy love, for sin," p. 45, is a phrase, which pe to see "shorn" of ambiguity in the next edition. of p. 6, "natural government," as distinguished from mores, ned to be, "direct, irresistible impulse." Now the proper place finitions, we take to be, not the end but the beginning of an art, or illustration. A definition in this case was necessary; but at to have been given on the preceding page. aking of the alleged obscurity of the Bible, which is supposed ne to excuse those who mistake its meaning, Mr. B. forcibly ke; "This indeed is a kind hearted system in its aspect on man; w tremendous its reaction upon the character of God," ause of this sentence is intended to be ironical, we do not exactly wit coincides with the last. If it is to be taken in its literal and s sense, we cannot subscribe to its correctness. That, surely, be a kind hearted system even in its aspect on man, which sets ance his honest and most laborious efforts, to find out the true

have always understood a mere speculative opinion, to be que, has no influence either direct, or indirect upon a man's practive opinion of one man may be, that the centre of our solid rock, and another may believe, that it is composed of Neither of these opinions, whether true, or false, can have

Attempts have been made, to give currency to a more cliber-Anition. Opinions have been styled merely speculative, and the innocent, as wholly indifferent which obviously tend to the We have rarely, if ever, met with a more eloquent, impassioned triumphant appeal in behalf of the heathen, and in answer to cer popular objections against missionary labor, than the following.

"If the Gospel would be no blessing to them, it is none to us. If their sup tions are as salutary to them in their moral influence, as the Gospel would

they would be as great a blessing to us, as the Gospel is.

"Make the exchange then, ye who profess such charity and philanthrop wards the heathen. Give them your Bibles, and pastors, and subbaths, and ceive their idol gods, and brahmins, and religious rites. Demolish the ter of Jehovah; and rear up to roll through your streets the car of Juggernaut, smeared with blood of human sacrifice," and covered with emblems of polls Put out the Sun of Righteousness, and bring back the darkness visible. Kind the fires, that shall consume annually, in a circumference of thirty miles, hundred and seventy-five widows on the dead bodies of their husbands, leave behind thousands of children, doubly orphans. Welcome to your shore religion, which shall teach your children, when you are sick, to lay you dov the cold river side to die; and when their mothers shall shrink from the glo flame, with their own hands to thrust them in. Welcome to your hearts a gion, which shall teach you to entice your smiling children to the waves, plunge them in, to attract by their cries the sympathy of strangers, or to p and become the food of alligators. Welcome to your hearts a religion, w if sin shall annoy, and the fear of punishment invade, will send you to dri the waters that lave your shores, and wash in their flood, as your most effect remedy. Fill your houses with Indian gods, of brass, and wood, and stone; blow the trumpet of jubilee at your emancipation from the Gospel; and before your idols, "These be thy gods, O Israel!" " pp. 48, 49.

This is bringing the question, whether the blessings of the Gare worth possessing or not, home to every man's family and both It is a kind of demonstration, which every serious and considerate son must feel. And yet, we own, we were somewhat surprise meet with such an apostrophe, in the preacher's address to the miss aries. And though we can scarcely consent to part with it on consideration, we are constrained to regard its introduction, in place, as a species of poetic license, which has rarely if ever sanctioned, by standard rhetorical authorities.

We had intended to present our readers with a condensed anal of this excellent discourse, but our limits forbid. Nor do we negret it. So much pains has the author taken to condense his a ments and illustrations, that we could scarcely do him justice, we out copying a great part of what he has written. This would be perfluous labor. We choose rather to send our readers to the besellers, and we can assure them, that twenty-five cents will very rapurchase so much good sense, original thought, real eloquence sound divinity as are contained in the sermon before us.

We cannot however withhold the two following extracts. The contains a masterly refutation of all that the Unitarians have all against believing in mysteries; and the other exhibits an anim contrast between the effects of the doctrines of grace and that of preaching which denies the entire depravity of man, and exclute special agency of the Holy Spirit, from its cold and check system.

"If the Scriptures contain a system of Divine Laws then, in expounding meaning, their supposed reasonableness or unreasonableness is not the ruinterpretation.

the beginning; and that they have since been modified by art and man's device, until what is divine can be decided, only by an appeal to reason. What is reasonable on each page is to be received, and what is unreasonable is to be rejected. The obvious meaning of the text, according to the established rules of expounding other books, is not to be regarded; but what is reasonable, what the text ought to say, is the rule of interpretation. Every passage must be tortured into a supposed conformity with reason; or, if too incorrigible to be thus accommodated, must be expunged as an interpolation.

"It is admitted that without the aid of reason the Bible could not be known to be the will of God, and could not be understood. Reason is the faculty by which we perceive and weigh the evidence of its inspiration, and by which we perceive and expound its meaning. Reason is the judge of evidence, whether the Bible be the word of God; but that point decided, it is the judge of its meaning only

according to the common rules of exposition.

"Deciding whether a law be reasonable or not, and deciding what the law is, are things entirely distinct; and the process of mind in each case is equally distinct;—the one is the business of the legislator, the other is the business of the

judge.

"In making laws, their adaptation to public utility, their expediency, and equity, are the subjects of inquiry; and here the reasonableness or unreasonableness of a rule must decide whether it shall become a law or not. But when the Judge on the bench is to expound this law, he has nothing to do with its policy, or utility, or justice. He may not look abroad to ascertain its adaptation to the public good, or admit evidence as to its effects. He is bound down rigidly to the duty of exposition. His eye is confined to the letter, and the obvious meaning of the terms, according to the usages of language.

"But what is meant by the terms reasonable, and unreasonable, as the criterion of truth and falsehood? It cannot be what we should naturally expect God would do; for who, beforehand, would have expected, under the reign of infinite power, wisdom, and goodness, a world like this; a world full of sin and misery. It cannot be what is agreeable to our feelings or coincident with our wishes; for we are deprayed; and the feelings of traitors may as well be the criterion of rectitude concerning human governments, as the feelings of the human heart re-

specting the divine.

"The appropriate meaning of the term reasonable, in its application to the the Laws of God, is the accordance of his laws and administration with what is proper for God to do, in order to display his glory to created minds, and secure

from everlasting to everlasting the greatest amount of created good.

"But who is competent, with finite mind and deprayed heart, to test the revealed Laws and Admine tration of Jehovah by this rule? To decide upon this vast scale whether the doctrines and duties of the Bible, and the facts it discloses of divine administration are reasonable or not, the premises must be comprehended. God must be comprehended; the treasures of his power, the depths of his wisdom, the infinity of his benevolence, his dominions must be comprehended; the greatest good must be known, and the most appropriate means for its attainment. All his plans must be open and naked to the inspection of reason, the whole chain of causes and effects throughout the universe and through eternity, with the effect of each alone, and of all combined. Reason must ascend the throne of God; and, from that high eminence, dart its vision through eternity, and pervade with steadfast view immensity, to decide whether the precepts, and doctrines, revealed in the Bible come in their proper place, and are wise and good in their connexion with the whole; whether they will best illustrate the glory of God and secure the greatest amount of created good in a Government which is to endure for ever. But is man competent to analyze such premises, to make such comparisons, to draw such conclusions?

"If God has not revealed intelligibly and infallibly the laws of his government below; man cannot supply the defect. If holy men of old spake not as the Holy Ghost gave them utterance, but as their own fallible understandings dictated; and if, since that time, the sacred page has been so corrupted, that exposition according to the ordinary import of language fails to give the sense, then it cannot be disclosed; and the infidel is correct in his opinion that the light of nature

is man's only guide. The laws of God are lost, the Bible is gone irrecoverably until God himself shall give us a new edition, purified by his own scrutiny, and

stamped by his own infallibility.

"Apply these maxims concerning the fallibility of revelation, and the rule of interpretation to the laws of this commonwealth. The wisdom of your ablest men has been concentrated in a code of laws: but these laws, though perfect in the conception of those who made them, were committed to writing by scribes incompetent to the duty of making an exact record, and the publication was entrusted without superintendence to incompetent workmen, who by their blunders, honest indeed, but many and great, defaced and marred the volume; to which add, that at each new edition every criminal in the state had access to the press and modified the types unwatched, to suit his sinister designs. What now is your civil code?—You have none.—The law is so blended with defect and corruption, that no principles of legal exposition will extricate the truth. What then shall be done? Your wise men consult, and come to the profound conclusion, that such parts only of the statute book as are reasonable, shall be received as law, that what is reasonable, each subject of the commonwealth, being a reasonable creature, must decide for himself; that the judges, in the dispensation of justice, shall first decide what the law ought to be, and thence what it is; and that such parts of the statute book, as by critical torture, cannot be conformed to these decisions, shall be expunged as the errata of the press, or the interpolation of fraud. And thus the book is purified, and every subject, and every judge is ininvested with complete legislative power. Every man makes the law for himself, and regulates the statute book by his own enactments.

"But is this the state of God's government below? Is the statute book of Jehovah annihilated, and every man constituted his own lawgiver? The man who is competent to decide, in this extended view, what is reasonable, and how, in relation to the interests of the universe, the Bible ought to be understood, is competent without help from God to make a Bible. His intelligence is commensurate with that of Jehovah; and, but for deficiency of power, he might sit on the

throne of the universe, and legislate and administer as well as He.

"The mariner who can rectify his disordered compass by his intuitive knowledge of the polar direction, need not first rectify his compass, and then obey its direction; he may throw it overboard, and without a luminary of heaven, amid storms, and waves, and darkness, may plough the ocean, guided only by the light within." pp. 16—20.

"But it is alleged by some, that they have experienced all that appertains to this change of heart, and know it to be vain. That they may have experienced fear and trembling, such as the faith of devils inspires; and that these fears may have been succeeded by composure and joy, such as the lurge of the hypocrite affords; may be admitted. But "what is the chaff to the wheat, saith the Lord?" What is the blade without root that withereth, to that which beareth fruit; the plant, which our heavenly Father has planted, to that which he taketh away because it is unfruitful; the lamp without oil that goeth out, to that, which is replenished and shines with growing light to the perfect day? Is it incredible, that a heart, "deceitful above all things," should be deceived; or that a heart, "desperately wicked," should find no abiding pleasure in a religion, which it professed, but did not feel? "They went out from us, but they were not of us; for, if they had been of us, doubtless they would have continued with us." It is not a new thing to resist the Holy Ghost; nor an impossible, nor (we fear) a rare event, by stigmatizing the work of the Spirit, to commit a sin, which shall never be forgiven. May God grant that the lightness, with which some men treat their past convictions of sin, and fears of punishment, do not prove at last the too sure indications of that hardness of heart and blindness of mind, to which, in his most tremendous displeasure, the blasphemed Spirit gives up the incorrigible sinner.

"This moral change then, an indubitable fact, and indispensable to salvation, is, according to the Scriptures, "accomplished by the power of God giving efficacy to truth." Men are begotten again by the Gospel, born of incorruptible seed, which is the word of God, and sanctified by the truth. These blessed operations of the Spirit are experienced sometimes in solitary instances, like single

repart win in a land of dronght; and constitutes multitudes, almost setempts acousty, become the subject, first, of solicitude and conscious guilt, and after ?

and of love, joy, and peace.

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"But it is also a matter of fact, and a tremendous fact it is, that, so far as these orious 'displays of the renevating grace of God are accomplished by the instruestability of preaching, they are exclusively confined to the exhibitions of these ctrines, which we have enumerated as fundamental. Where these are faithly preached, the arm of the Lord is not always revealed in revivals of religion; ough few ministers, in that case, spend their days without cheering interposims of divine grace giving scale to their ministry. But where the doctrines of e Trinity, the entire unholiness of man, the necessity of regeneration by special ace, of the atonement, justification by faith, and future eternal punishment are t preached, or are denounced and ridiculed, there the phenomena of ravivals religion never exist, and solitary instances of regeneration are comparatively known; and where they do exist, they are regarded as the effect of delusion, as proofs of a disordered intellect, rather than as indications of a merciful, vine interposition. The fact is unquestionable; and the statement of it is not ridious, because it is a subject of exultation on the part of those unhappy miners, who discard the above doctrines, and whose people are the subjects of this clancholy exemption from the convincing and renewing operations of the Holy wit. In such places, the light does not even shine into darkness; but all is as s valley of the shadow of death. No jubiles trumpet is heard announcing & lease from the bondage of corruption, and calling the slaves of sin into the gloone liberty of the sons of God. Such places are not the hill of Zion, upon hich descend the rain and the dew of heaven; but they are the mountains of boa, upon which there is no rain, neither any dew. They are the valley of illon, in which the bones are very many and very dry, and no voice is heard prolaiming, "O ye dry bones, hear the word of the Lord;" and no prayer is made, Come, O breath, and breathe upon these slain, that they may live." No voice mounces a spiritual resurrection; and no influence from above begins it. All is lent as the grave, and motionless as death." pp. 33—35.

## MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHEMA.

Copied for the Panoplist, and continued from vol. xiii, p. 259.

A. Good Devised. I DIRECT my daughters to read considerably Mr. Vincent's sermons to young women, and give me some account what bey have met withal. I will also have my children provided with ink-books, whereinto they shall transcribe such passages as have in making most affected them, and they shall show me their books every ard's-day evening.

3. G. D. I would shortly give a visit unto each of my kindred in harlestores, and therein discourse unto them such things as may be

or their advantage.

4. G. D. I know not why I may not enter among my projections of ervices, the journey which I have this day before me. Whenever I ravel abroad it leaves precious impressions on the places where I me, and the Lord strangely smiles upon my going out and my comeg in. It may considerably serve the kingdom of God, for me now and them to go abroad.

June 27. I rose in the middle of the night, and made a short suplication for a blessing on the services of the day ensuing, and also elating to the last article of the vigils lately mentioned: which is, I elieve, obtained. In the morning I went unto Dedham, and enjoyed mighty assistance from Heaven in the lecture which I preached from England. But my performances this way are so poor and mean,

that they deserve indeed forever to be forgotten.

1. G. D. What I resolved yesterday suits well enough with the subject assigned for this day. But I will add, I must fetch another public stroke at that grand band of iniquity, evil company, wherein so many of our children are entangled, and do it with all the solemnity of an entire discourse upon it.

(To be continued.)

For the Panoplist.

#### FAIR NAMES A SPECIOUS COVER FOR EVIL DESIGNS.

WERE the beginnings of evil propensities in the soul always discernible, and, could their effects be displayed at the commencement of their operation, probably many who become tenants of the dungeon, and candidates for the vengeance of the laws of their country, would have been restrained from leaping down the precipice which has fixed the seal to their ruin. The spectacle of guilt, when stripped of the gaudy drapery in which the sophistry of a deceitful heart has invested it, is so appalling, that could a perfectly unprejudiced mind be found, and vice without coloring be placed before it, one might also find an illustration of the sentiment, "that to be hated," the monster "needs but to be seen."

But in what obscure corner guarded from the approach of sin can be discovered such a mind? Certainly no very circuitous course need be pursued to arrive at the conclusion that the human soul is not like "pure blank paper," equally susceptible of good and bad impressions. To the egregious falsehood of such a notion, the experience of every instructor, parent and guardian, is an unimpeachable witness. every man, who possesses but the smallest particle of self-knowledge, can flatly contradict the assertion of the goodness of a heart whose imaginations are only evil continually.

Among the numberless displays of perverseness which meet us at every corner, I shall here mention only one of those exhibitions of the fondness for wrong, which thrust themselves on our notice in so tangible a shape as need not be mistaken. It is the application of pleasing

names to detestable deeds

When men are engaged in that species of public murder, which under the cover of national law authorizes an unlimited extension of human misery, and poets and orators are called from their retirements to blazon the fame of those employed in this sort of butchery, no enormity is too great to be dressed in the habiliments of virtue, provided it be committed against the common enemy. That execrable doctrine, "that the end sanctifies the means," seems in such instances to be fully adopted. Who does not know, that the proud names of hero, patriot, and benefactor of mankind, have, times without number, been lavished upon those, who, if stripped of the disguises they wear, would appear. little better than demons incarnate? The practical inference drawn com such misapplication of epithets is very ready. The thoughtless nd the ambitious, seeing with what facility applause may thus be arned, immediately begin the work whence they may expect to gather ich ample measures of fame.

As in seasons of civil warfare one who attempts to reconnoitre the enemy's camp, especially if he penetrate their lines, assumes the uniform of his intended victims, so in the conflict between holiness and sinthe votaries of the latter practise the same kind of deceit. Scarce e any thing is of more frequent occurrence than mischievous designs cloaked under alluring professions. It is this wild discordance between names and things, which renders a long experience in the commerce of the world necessary to any one who would not be the dupe of artifice. But a wide difference exists between the degree of caution · acquired in moral habits, and that learned in the ordinary transactions of business. In the latter, a few sufferings produce the salutary effect of increasing vigilance, as its exercise is demanded by the emergencies of life. In the former, one instance of deception serves so much to prepare the way for another, that the only fair conclusion to be drawn from the example of a man, who has been caught in every snare which conning has hitherto placed for him, is, that he will continue to seize the baits, thrown out by the emissaries of darkness; that the more frequently he has been vanquished by the temptation, the smaller is the probability of his successful resistance. **Z. Y.** 

For the Panoplist.

#### LETTER TO A BROTHER.

My dear Brother,

PERMIT me again to solicit your attention to the subject which occupied my last letter, and to urge upon you the necessity of comparing your faith and practice, not by the maxims of human wisdom, but by the infallible standard of Scripture testimony. In bringing all our thoughts, words, and actions to the inspection of that light which emanates from God himself, we hazard no mistake in the decision which may then be made concerning our own true characters; but this process must be commenced and continued in humble dependence on the enlightening influences of the Holy Spirit, which "searcheth all things, even the deep things of God." You having before many witnesses professed an unshaken faith in the Holy Scriptures, having in the view of God. of angels and of men, acknowledged them as worthy of all acceptation, and received them as the rejoicing of your heart, I have an undoubted right to anticipate a disposition in you to look to them, and them only, for the support of principles to regulate your life. To the law then let us pass, and to the testimony, with a determination to renounce whatever in faith or practice may be found inconsistent with the divine word. And may the spirit of truth animate our endeavors while searching the inexhaustible treasury of the sacred volume; then indeed shall we not labor in vain, nor spend our strength for nought.

The Psalmist has pronounced that man blest "who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, nor sitteth in the seat of the scornful;" and the wise man says, "enter not into the path of the wicked, and go not in the way of evil men." A wiser than Solomon, even he in whom are hidden all the treasures of wisdom and knowledge, warns his disciples against a love of the world

or the things of the world, declaring explicitly, that whosoever would be his accepted disciple must deny himself, take up his cross and follow him. The whole tenor of divine revelation is directed to a description of the wretched state of the wicked, both in this world and in the future and in warning them to flee from the utter ruin which must inevitably overtake the impenitent sinner. Let me now, my friend, be indulged that liberty which the Gospel enjoins upon the followers of the Lamb and ask whether your days have been passed with a view to adors in all things the doctrine of God our Savior? or have you chosen for your associates the company of the "ungodly?" Can you appeal to the heart-searching Judge, and say, "Lord, thou knowest all things, thou knowest that I love thee?" Have you this evidence within your own breast, that Christ hath been formed within you, the hope of glory? or hath the lust of the flesh, the lust of the eye, and the pride of life, excluded from your heart an affectionate attachment to Him, whom you yet publicly acknowledge as your "Lord and your God?"

cluded from your heart an anectionate attachment to Aim, whom you ye publicly acknowledge as your "Lord and your God?"

Remember, I pray you, that your example will produce in the moral and religious world incalculable evils, which you will eternally bewail as the cause of the wretchedness in that dreadful region to which the enemies of God will be banished, if you continue to walk "according to the course of this world." Many among us have, as well as yourself, a desire that those should be recognized as Christians, in whose life not a trait of the Christian character can be discovered; but on the contrary, an insatiable thirst for worldly gratifications demonstrates their entire ignorance of the nature of that religion to which they would be thought so much attached. This is an humiliating picture of the present state of the church, but none will dispute its correctness, who have "loved the gates of Zion," and whose hearts have been devoted to her interests. How often have they been filled with the keenest anguish, when perceiving so many around them having indeed a name, but entirely destitute of the power of Gospel grace. My dear friend, do, I beseech you, remember, that at the final day of righteous retribution your profession of love to the Savior will but serve to aggravate your condemnation, if in works you continue to deny him. Be entreated to forsake every evil and false way, to honor the name of the King o Zion by cleaving to him "with full purpose of heart," and may you "record be on high, and your witness in heaven," that an advancement of his kingdom far and wide in the earth would indeed fill your sou with inexpressible joy.

I remain your affectionate brother,

J. T. C.

From the Christian Observer.

ON THE SPIRITUAL OBSERVANCE OF THE SABBATH.

NEXT to the invaluable possession of the holy Scriptures, the institution of the Sabbath is unquestionably one of the greatest blessing which we enjoy, and one for which we can never be sufficiently grate ful to God; and yet this high privilege, so suited to our numerou wants and infirmities, is often, I fear, not only slighted and overlooked but even grossly perverted by persons who cannot, in other respects

be classed with either the vicious or profane. Even among those who evidently wish to abstain from shewing any outward marks of contempt for a day thus set apart for the service of God, such strange inconsistencies of conduct are frequently visible, that the Creator is dishonored instead of being glorified, by a performance devoid of that fervent love, gratitude, and devotion, which alone render it, in any degree, either a reasonable or an acceptable service. By many persons a regular attendance on public worship is considered the only thing needful, and as of sufficient intrinsic merit to atone for indulgence in listless inactivity, or perhaps positive dissipation, during the remaining hours of the day; as if the interests of this world and those of the next might thus be pleasantly, at least, if not profitably reconciled.

Your learned correspondent T. S. having ably proved the obligation which lies on us to keep one day in seven holy, I shall not attempt to show the impiety of violating this important duty; but shall only advert to the effect which a conscientious regard to the Sabbath ought to have, in enabling us to bear the disappointments that may sometimes occur

to diminish the pleasure we had anticipated in its observances.

Impressed with the importance of religion, many individuals conscientiously employ the whole of this sacred day either in public or private acts of devotion, repairing from the church to their closets with undeviating punctuality. Now this habit is doubtless highly laudable, and likely to produce very beneficial effects in weaning our affections from earthly things, and fixing them where alone true joys are to be found: But to estimate the advantages that are derived from this or any other established system of spending the Sabbath, it is necessary to examine the temper and disposition manifested when unexpected circumstances arise to thwart our usual wishes and intentions. The real benefit which our devotions produce on the heart is most apparent, when those every day little inconveniences assail us, from which no person however retired, or season however important, can wholly claim exemption. A slight indisposition, the loss of something we prized above its real value, an unexpected interruption to our sacred retirement, the sickness or misfortune of a friend requiring the exercise of some of those valuable hours which every rightly disposed mind would wish to call exclusively its own, in order to dedicate them to those higher pursuits for which they were obviously designed; these and various other minor trials, which our respective situations in life abundantly supply, afford the best possible opportunities of evidencing the effect which our observance of the Sabbath produces on our hearts and conduct.

It not unfrequently happens that a day begun with spiritual joy and gratitude may close with anguish and disappointment; and we ought at all times, but especially on the Sabbath, to be prepared as much to bear with resignation the latter, as to indulge with holy delight the former. What are the feelings which involuntarily affect our hearts when we first behold the light of morning? If we have enjoyed any degree of repose, been preserved from the perils of darkness, and the attacks of disease, our waking moments will, perhaps, be accompanied with irresistible emotions of heartfelt thankfulness; and the first words that escape our lips (unless we are completely choked with the cares and business of this world,) will be those of the warmest gratitude to the

Giver of all good. "My voice shalt thou hear betimes, O Lord, e in the morning will I direct my prayer unto Thee, and will look up

If such be our sensations at the beginning of ordinary days, morning of the Sabbath will surely excite emotions of a yet sublinature, and all our faculties will be quickened and invigorated by contemplation of the spiritual blessings vouchsafed to us; our langwill be, "Praise the Lord, O my soul, and all that is within me pihis holy name." "This is the day which the Lord hath made; we rejoice and be glad in it." How encouraging is the assurance of n ing our God in his house of prayer." "Where two or three are gath together in my name, there am I in the midst of them." How aning the hope that he will listen to our praises and thanksgivings past mercies, and our supplications for a continuance of his inestim blessings!

But after having enjoyed these high privileges in anticipation, o we not constantly to bear in mind, that we have duties assigned t by our heavenly Father on this, as well as on every other day, very different nature from what our habits and inclinations would us to perform? Unwelcome opportunities may be afforded us for playing the fruits of our faith, in cheerful submission to the will of and we may be called to adorn the doctrine of God our Savior in a we little anticipated or desired. A humble-minded Christian, mersed in spiritual contemplation, would perhaps be likely to disre on this day the divine command of letting his "light shine before n did not occasional unwished for events call those best affections exercise, which so strikingly evidence the sanctifying effects of C

tianity on the heart and life of its converts.

But setting aside these greater disappointments, any circumst however trivial, that occurs to intrude upon that time which we appropriated to higher pursuits, and to thwart our wishes for spir enjoyment, ought not to be viewed as a mere casual annoyance t endured, but as a trial provided for us by unerring Wisdom, for ca into action those Christian graces so peculiarly pleasing in the sig God. The most careful arrangements for retirement and privacy not always secure us from the interruption of those persons who the Sabbath a weariness. Perhaps also the necessary instruction servants or children, an attention to the spiritual wants of the poo arduous duty in a Sunday school, or other obligations of a sir kind, may be found occasionally to interfere with that abstracted o tion which we were desirous to indulge. Now though it is pain! have our feelings thus checked when we wished them to be most are yet the real Christian will instantly perceive the hand of his M pointing out to him new duties, less pleasing, probably, at first but not on that account to be performed with reluctance. Inster showing a cold reserve of manner, and much less of displeasure ought to seize with avidity the opportunity thus afforded us of end oring to advance the glory of God, and the salvation of our f True humility will not, even on the most arduous occas suggest our inability to do so, but will teach us earnestly to pray and faithfully to rely upon, that strength which is made perfect is weakness.

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It should be the desire of every sincere Christian to evince the effects of real picty on the heart and affections, by bearing slight disappointments with cheerfulness, and submitting to the heavier dispensations of Providence with patient resignation. The checks and interruptions which so often occur to embitter our Sabbaths upon earth, should lead us to long more intensely for that eternal rest which remaineth for the people of God in heaven; and the providences which sometimes detain us from the outward courts of the Most High, should endear to us the thought of that celestial temple whence we shall go out no more.

ASEVIA.

For the Panoplist.

#### AN EVENING REFLECTION.

A FEW days ago, having travelled in one of the districts of the western country, night overtook me at a considerable distance from the place designed for repose, and as the season was very fine, being equally distant from those extremes of heat and cold so usual in our climate, I availed myself of the weariness of my horse, and my unintentional delay in the neighborhood of a large mountain, to indulge in those feelings which seem to set us at a distance from the gay bustle of the world; and for which no local situation is more favorable than the solitude of a forest, nor any time, than the silent hours of night.

The evening was one of the richest in autumn. At such season, if the harvest fill with gladness the heart of the husbandman, the withering complexion of nature should also remind him that life is on the wane, that like the falling leaves of the grove, the beauties of youth and the strength of manhood will successively depart with the lapse of years; and as the more luxuriant the foliage may have been, the more dreary is the forlorn aspect occasioned by its loss, so the more numerous have been the "blushing honors" heaped on him by a dying world, and the greater the opportunities they have presented of doing good, the more desolate will be the evening of a life spent in earning the rewards of a criminal ambition; an evening which gleams with frightful glare

reflected from distant deeds of successful guilt.

To the man in a foreign country, where the language, the manners and customs, powerfully abstracted his thoughts from his native land, and stole his affections from their legitimate objects in the circle of his family, how necessary would be some faithful monitors to recal to his mind the soil of his nativity, to intimate the just expectations that he should use an active diligence in the duties of his mission, stand aloof from all objects foreign to his principal design, and having accomplished it, to hasten his return. More needful are constant mementos to him who is seeking that "better country," the only proper home of the disciple of Jesus. Yonder fleecy clouds, which a few minutes ago threatened to shroud the western horizon, now rapidly, but imperceptibly, dissolving, and about to disappear, remind me of the fugitive glories of a world which incessantly hastens to decay, and ever bears in its bosom the seeds of dissolution.

Does a falling leaf now and then drop near me? Thousands are falling at this instant, which are unnoticed, because unseen. Thus my fellow men drop unheeded to the grave, their exit producing no alarm, nor even catching the eye of the survivors, except that of a few so near that it could not escape their notice. These gaze a moment, but soon withdraw from the unwelcome spectacle, mingle with the crowd, shut their eyes on the opening grave, and seem determined to think of it no more, till their last trembling step from its margin introduce them to that world, where thoughtless neglect and stupid insensibility can no longer be found.

When I raise my eyes and receive a ray from these numberless worlds which sparkle in the expanse of the firmament, the sublimity of the scene very naturally leads me to meditate on the power and wisdom of the Almighty Architect, who planned and built such a system. Contrasting these magnificent displays of his perfections with the careless indifference with which we behold them, what ample exhibitions of the divine mercy are presented when we recollect, that the

Creator

So cloth'd with beauty for rebellious man."

None who are intimate with the duties of the closet need be told, how much more favorable to devotion are places of retirement than the crowded avenues of public resort, but solitude amid the wild scenery of nature possesses the double advantage of freedom from interruption, and of presenting to the mind strong inducements to praise our Maker for the goodness displayed in his works. If the darkness, which now increasing begins to obscure my path, warns me to expect also the darkness of death, the morning which I anticipate in regular succession is not more certain, than the dawn of that day which will witness the dissolution of nature, and introduce the Christian to a world needing neither sun nor moon to add to its lustre, but whose light flows from the presence of God.

HESPERUS.

#### EFFECTS OF DISTRIBUTING THE BIBLE.

Extracts from the speech of the Rev. Thomas Gisborne, A. M. at the fourth anniversary of the Westminster Auxiliary Bible Society, March 28, 1817.

"The real tendencies and effects of Bible Societies, in various modes and directions, might be distinctly and advantageously illustrated. Mr. G. purposed, however, to advert to one view only of the subject; a view connected with the specific state of the times. The country has recently been thrown into alarm, by the manifestation of a dangerously seditious spirit. The legislature, conformably to its duty, as guardian of the public weal, has forthwith turned its attention to the discharge of its trust. Whatever difference of sentiment, as to the necessity of this or that measure of prevention, may have displayed itself among individuals alike desirous to uphold our existing form of government—a difference wholly to be placed aside from contemplation in the present assembly—in one wish all will agree: that whatever is rightly demanded at the hand of law by the imperious urgency of the case, what-

it may be that law, under that actual urgency, is really necessito do for the purpose of combining the preservation of our politimstitution with the exercise of rational and constitutional freemay be done; and that on any equitable measure, so required, may bestow his blessing. But it is well to consider, what is the ce which law can render for the conservation of the public tranty, of subsisting institutions, of forms of government. What is ature, what is the amount, of that service? Law can terrify turice into sullen quietude. Law can produce for a season smooth tenances, and unoffending hands. Law can overcome disafm into seeming loyalty. Law can chase sedition into corand suspend treason on a gibbet. Law, by wielding physiorce, can repel and subjugate physical force. Law can obtain for prejudice to subside, for error to be rectified, for popular efscence to evaporate, for means of defence to be strengthened, dutary fear to influence, for truth and principle to operate. as law, cannot alter prepossessions. Law, as law, cannot transopinions. Law, as law, cannot captivate the affections. of reverse the character. Law cannot touch the heart. Law can but it cannot persuade. Law can punish; but it cannot renovate. re then is the resource? To transform opinions, to win the heart, rerse the character, to expel wickedness and to implant virtue, to ce sedition by willing obedience, and disaffection by loyalty; you resort to arguments, and principles, and motives, and sanctions, it enough to outweigh present prejudices, desires, passions, and fications; and to press down into relative insignificance all the sitions, all the indulgences, all the sacrifices of this world, in comon with consequences in their approach certain, in their magniimmeasurable, in their duration eternal. Where are these argus, these principles, these motives, these sanctions, to be found. are to be found infallibly, they are to be found only, in that Volwhich it is the object, the sole object, of Bible Societies to circulate. are to be found in that Volume, which reveals a supreme Omniat and Omniscient Being; a God of holiness, of justice, and of seated on the throne of the universe: incessantly inspecting all s and all agents; working in the conscience of every man by his t; noting every action, and word, and thought of every man, and ving it for an appropriate sentence against that day, when, by appointed Judge, our great Redeemer, actions, and words, and this, shall be judged in rightcousness. Here are the effective inients, here are the pledges, of human tranquillity, of human haps, private and public. Here is the incontrovertible duty of givhe warmest patronage, the most liberal aid, the most anxious and vering encouragement, to Bible Societies universally. s resemble, in the analogy of their moral influence, that great m of water-pipes, with all its ramifications, by which to every part is immense metropolis is conveyed a pure and salubrious stream; ing away stains, removing every thing which might contaminate, ready at every moment, and in every spot, to check and to exish the first sparks and rudiments of conflagration.

t is among the singularities, the happy singularities, of meetings the present, that they not unfrequently attract within their walls Vol. XIV.

foreigners of eminence, whom business, or laudable curiosity, or ever some higher motive, has led to this country from their native shores If such should now be the case—if it may allowably be supposed that a traveller of high distinction may be in this assembly—if from the East such a stranger shall now be amongst us-if some island in the Indian ocean shall have sent us one of her natives-if Java\* shall have sent across the ocean one of her chieftains, and he should be a this very instant honoring the Society with his presence, I trust, said Mr. (). that the illustrious foreigner will find every favorable impression concerning Great Britain, which he may previously have cherished, strengthened by the spectacle which he has this day wit nessed. I trust, that whenever he may return to his native isle, (and when, in consequence of having attained the objects which he seeks among us, he shall be solicitous to return, may Providence bless his voyage!) he will remember with continual joy, while he contemplates the splendor of his Indian sun, that he has beheld a western horizon glowing with orient beams; that to him a new luminary, the Sun of Rightcourness, has arisen in the remote regions of the West. May be reflect, that, although our atmosphere be loaded with fogs, and our skies be deformed by tempests, and the products of our fields be dull and unsightly, may he reflect that he has yet found in this land fruits worthy to be gathered: fruits which compensated for a heavy atmosphere, and for stormy skies, and for the loss of the perennial verdure of his primeval woods; fruits, genuine fruits, of that Tree, the very "leaves" of which "are for the healing of the nations." May he cast with overflowing gratitude, like the eastern sages of old, the spices and the gold and the pearls of his native isle at the feet of a Savior long unknown. May he receive from that Savior the "pearl of great price," the pearl of everlasting salvation. Going forward, like the Ethlopian convert from the desert of Gaza, "on his way rejoicing;" may he make it the leading object, may he feel it the main delight, of his life, to spread abroad the knowledge of redemption, to diffuse far and wide among his countrymen the light which he has collected here!"

## ENTHACT FROM THE FIRST ANNUAL REPORT OF THE GRAHAM SOCIETY, JAN. 27, 1818.

We are requested to publish the following article from the Recorder.

I lik first year having closed since the formation of this society, it becomes the the same office of the Board of Directors to express to their friends and subscriher a the motives which encourage them to proceed in their labor of love, and the manner in which they have disposed of the sacred deposit committed to their . Image. The society consists of sixty-eight members, whose annual subscripthens simulate S113 25 Harrived from twenty-nine donors articles to the amount of 93 50 tales of four black silk handkerchiefs 2 60 Total of last year's funds S209 35 I he have been a facility of this' society, thirty-two in number, have been. unitated to the amount of 206 43 Lagrange for books, printing and stationary 21 57

Total of last year's expenditures \$227 80

• It had too hat mated to Mr. G. by a friend, that a Javanese chieftain was then present:

Most of these young men are in Phillips' Academy, Andover, under the patronage of the American Education Society, and have been recommended by their Preceptor.

Overdrawn above the amount of last year's subscriptions, eighteen dollars.

It is confidently hoped that the object of this society need only be known, to excite in the breast of the Christian philanthropust fervent wishes, and correspondent efforts for its success. When we look abroad upon the different parts of our land, particularly the new settlements, and see the majority of the inhabitants destitute of religious teachers—when we reflect that there are a large number of promising young men who have entered on a public education for the ministry, and who, unless patronized by the public, must relinquish their object—when we consider also the unusual disposition manifesting itself in our land to receive the Gospel—we fondly believe that none who have felt the constraining influence of the love of Christ, or known by experience the value of the Gospel, will need additional motives to co-operate with us in this our humble attempt "to do good and communicate."

Your committee would embrace this opportunity to offer to their benefactors their grateful thanks, for the promptness and liberality with which they have given of their abundance as the Lord hath blessed them. And while they gladly cherish the hope, that this society will continue to flourish under the auspices of Him to whom it owes its existence, they would remind its friends of the numerous applications for aid which their limited means will not allow them to furnish, and urge upon them the necessity of increasing their exertions to obtain subscri-

bers, and augment its funds.

Subscriptions and donations will be received by the Treasurer at No. 17, Cornhill.

RUSSIAN UKASE, ADDRESSED TO THE LEGISLATIVE SYNOD AT MOS-COW, BY ALEXANDER, EMPEROR OF RUSSIA, DATED FROM MOS-COW, OCT. 27, 1817.

When it is considered how rarely a man, once "drest in a little brief authority," recognizes his allegiance to the Almighty, and how difficult it is for subjects to offer to their rulers the incense of praise, so fast as they are eager to receive it, we are agreeably surprised to meet an article like the following.

"During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Savior Jesus Christ alone, and that every man, be he whom ne may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto me that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they render unto the Lord of hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of his Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King eternal, immortal, invisible, the only wise God, honor and glory for ever and ever.

ALEXANDER."

#### AMERICAN COLONIZATION SOCIETY.

In our last vol. pp. 180—183, are some documents respecting the organization of the "American Society for Colonizing the free people of color of the United States." With these are the Memorials of the President and the Board of Managers to Congress, the Report of the committee to whom the Memorial was referred, together with the joint resolution of both

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275 min favor of the establishment of

the report of the Secretary, notice occasion. The officers chosen at the secretary, notice occasion. The officers chosen at the B. Caldwall, Esq. Corresponding the secretary, and David English, Treasurer.

Leen appointed agents of the Society to the purpose of ascertaining the most element to the present opportunity to lay better, on their appointment to this importunity. Washington to the Duke of Gloucester.

## is and Ebenezer Burgess.

er of the American Society for colonizing - .:.... have appointed you their agents on of Africa, for the purpose of as-... recured for colonizing the free people ict in conjunction as much as possible; ... re objects of the mission, or by a dispenand a separate commission, taking :: to let your engagements interfere with have been called, is one of great impor-... rom you the greatest diligence, skill, . . . celent designs of the Society, may in a . . . . be left to your own discretion and prugreatest reliance. The objects of the affecting, as they believe, not only the ... :: culate upon the cordial aid and co opeme and country, whose assistance you Asign; and they are the more sanguine in from the attention which this class of . .. the most distinguished individuals in Eu-But whilst we thus say, "be ye wise as : recommend you to the benevolent and will be on Him, who has made of one 3 m whose hands are the hearts of all the ; pleaseth; may be be your protector, and esh by day," and "the pestilence that walkwe that wasteth at noon day." May that a ransom, and Ethiopia and Seba to himsons from far, and his daughters from the way in the sea," and in "the wilderness," that all may issue to his honor and glory, BUSHROD WASHINGTON. The American Colonization Society.

. In Gimeester, Patron and President of the grain Institution.

the United States, has been recently form the denomination of "The American Sociation of the United States."—The object of the United States."—The object of the Complishment of that object, it is noted accomplishment of that object, it is noted and of it, has with this view hitherto principlety; and, in order to acquire all the inposses, in fixing its judgment on that in

ant point, it has deputed to Europe and to Africa the bearers hereof, Samuel ills and Ebenezer Burgess.

ware that the African Institution has been long occupied with schemes of volence connected with Africa, and the people and descendants of Africa, american Society has directed me to address your Royal Highness, as the on and President of the African Institution, and respectfully to solicit any aid assistance which it may be convenient to render to those deputies, in the busy with which they are thus charged. These gentlemen will promptly afany further explanations which your Royal Highness may require, relative

m sure that it would be quite unnecessary to trespass further upon the time ur Royal Highness, in expatiating and insisting upon the benefits which may at from the successful establishment of the contemplated colony, to the colothemselves, to their descendants, and to Africa. Restored to the land of fathers, and carrying with them a knowledge of our religion, of letters, and it arts, may they not powerfully co-operate with the benevolent and enence efforts of the African Institution, in the introduction into Africa of stianity and civilization? If the exertions of the two Institutions are directed annels somewhat different, they both have the same common character of anity and benevolence—the same common aim of meliorating the condition it race of Africa. From this affinity in object, the American Society cherithe hope of friendly intercourse, and interchange of good offices with the can Institution.

have the honor to be, with great respect, your royal highness's obedient aut,

BUSHROD WASHINGTON,

President of the American Colonization Society.

#### PROMOTION, OF CHRISTIANITY AMONG THE JEWS.

e numerous benevolent institutions which display the brightest feature of the present ies, various have been the forms, and the objects to which their charity is applied are so atly diversified, that none, who are disposed to contribute for such purposes, need urge an objection that suitable channels are not open for the communication of their bounties. Thout making invidious comparisons between the several beneficent societies of Ladies in town and its neighborhood, we may remark, that it affords us unmingled pleasure to with the exertions in favor of the long-neglected children of Abraham. The following letwas received by the Treasurer of the Board in Oct. last, and the money was transmitted Bombay by the missionaries who sailed on the 5th of that mouth. For a report of this iety the reader is referred to the last vol. of the Panoplist, p. 426.

Boston, Oct. 2, 1817. I meeting of the Board of Managers of the Female Society of Boston and the sity, for promoting Christianity amongst the Jews, held yesterday, the follow-tote was passed, which, owing to the indisposition of our Corresponding Secty, I am authorized to communicate to you.

oted, "That information having been obtained through the Panoplist of the nonth, of a school's being about to be established in Bombay for the educated Jewish children in the principles of the Christian religion, the sum of one red dollars be sent to Jeremiah Evarts, Esq. Treasurer to the Board of For-Missions, with the request that he will forward the same, with the accoming letter, by the first safe opportunity, to the Rev. Messrs. Hall and New-American Missionaries, resident at Bombay."

With respect, Augusta T. Winthrop. Rec. Sec.

For the Panoplist.

## HAVING A CHARITY BOX AT THE MONTHLY CONCERT FOR PRAYER.

we the many ways of doing good, little periodical collection, for benevolent oses, must be enumerated.

our own gratifications to the wants of others," is such as to demand the tion of every reflecting mind.

Children will soon acquire something of self-denial, and discover pleasure in the action which leads them to its exercise. What child has not felt for "Poor Babes in the Wood," till, like Alfred, it would divide its last loaf? Tell them of poor heathen children; describe their real condition, and their hearts will feel. They will not hear, unmoved, of little children, (who "had no home but where their mother was,")\* looking at the dogs and vultures coming to devour their parent.

I will not indulge myself further, Mr. Editor, but would merely observe, that enjoying the privilege of attending the monthly concert for prayer, I have long been hoping to see each one bringing an offering, however small, towards build-

ing up Zion.

The occasion is peculiarly interesting, and the minister who introduces a charity box into such meetings, may implant a habit, may cherish a principle, which shall last when his labors on earth have ceased.

#### PHILOSOPHICAL INTELLIGENCE.

THE phenomena of the tides has lately engaged much attention in France. During the last century, no exact and consecutive observations appear to have been made, excepting those, conducted by order of the Academy of Sciences at Brest; a port favorably situated for the purpose, and in which the tides are considerable. In 1806 a new series of observations was commenced at that place, at the request of M. Laplace, and which are to be continued nineteen years, or an entire, revolution of the nodes of the lunar orbit. One half of this period has now elapsed; and the result of the experiment is, that the present heights of the tide surpass those from the old observations by one forty-fifth part; a portion of which difference may arise from the errors of the observations, and the rest from a gradual change in the action of the sun and moon. The action of the moon upon the ocean, compared with that of the sun, is nearly as three to one; but these observations seem to countenance the opinion, that this ratio has increased in the port of Brest, in a quantity equal to 0.1335 of the whole action of the moon. From his rectified calculations, M. Laplace concludes, that the mass of moon is equal to the 687th of that of the earth. He also calculates, by the lunar theory. the sun's parallax at 8 min. 59 sec.; and M. Ferrer, from a new analysis of the observations of the transit of Venus, in 1769, comes to the same conclusion. The former results of the observations on that transit proved that the parallax was neither below 8 min. 50 sec., nor above 8 min. 70 sec.; which left on the distance of the earth from the sun, and consequently on other distances in the solar syst tem, an uncertainty of one eighty-seventh; or 9 min. 10 sec. about 800,000 leagues on the distance between the earth and the sun, which is considered as unity.

Ch. Obser. for Nov. 1817.

#### IMPROVEMENT IN MACHINERY.

The greatest muscular effort which a laboring man can employ for a considerable length of time, at the least physical expense, it is well known is in a posture and action similar to that of rowing. In addition to this mode of action allowing the muscles their greatest mechanical advantage, the gravity of the body which in a rotatory motion, such as turning a winch, is, during one half the revolution, a drawback upon the exertions of the workman, is here of the greates positive service. To render this power more generally useful for mechanica purposes, an apparatus has been contrived, called a converter, for changing the motion of two parallel lines into a rotatory movement.

It is understood that this apparatus is to be employed at the cranes in the dock yards, and when perfected, may doubtless be applied with advantage to all machines that are worked with a revolving handle, or crank, or capstan bar, &c. and besides giving great ease and power to the workman, will do much toward preventing those numerous accidents that occur by the running back of ordinar machines.

### OBITUARY.

DIED, at Brookfield, the Rev. EPHRAIN WARD, senior Pastor of the first church in that town, in the 77th year of his age, and forty-seventh of his ministry. This venerable servant of Christ, is the various relations of society, and during a ministry unusually protracted, exhibited an smiable example of Christian picty, and of ministerial fidelity, prudence, and usefulness. In his preaching he was evangelical, plain, and practical; in his intercourse with society affable, affectionate, and sympathizing. While his great object from the sacred deck was to testify repentance towards God, and faith towards our Lord Jesus Christ, his deportment and converation among his people were of a uniform tendency to conciliate their affections, and win them to obedience to the truth. Few ministers have lived so long, in such harmony and esteem with a people, or have been more useful and blessed in their labors. His amiable and obliging temper, his benevolent and social feelings, his courteous manners, and catholic spirit, united with a temarkable degree of forbearance, meekness, and candor, rendered him an agreeable companion and friend; and endeared him to a numerous acquaintance. In him his family have lost a most etimable partner, parent, and guide; his church and people an exemplary, prudent, and faith-M pastor; religion a bright ornament and support; and his country a devoted and upright citizen. His death was tranquil and happy, full of Christian hope and consolation; a privileged ad instructive scene to all beholders.

Mrs. LUCRETIA FAIRBANK, was born at Holliston, Mass. July 25, 1775. Her parents were professors of religion and exemplary in their lives. They early instructed their children in the principles of religion, which were the means of forming lasting impressions on their minds, and a which their lives showed the utility. The subject of this memoir was from childhood afflicted

with various complaints, some of which continued during her life.

At about ten years of age her religious impressions commenced. She saw herself a sinner exposed not only to temporal death, but to the wrath of an incensed God. Neither knowing what to do, nor where to go for relief, she was still too diffident and too proud to let her case be known. This state of mind with some interruption lasted nearly a year, but as she advanced in see these impressions were effaced. From this period, until she was about nineteen years old, authing occurred very interesting to the Christian reader. Like other young people, she was precally thoughtless and inattentive to the momentous concerns of the soul. In this interval, however, there were seasons in which she bewailed her mis-spent life, and begged of God to exercise his mercy.

At the age above mentioned she began the work of school-keeping, and followed it for several years. In this employment she had more time for reflection, and a better opportunity to learn what was in man. She now clearly saw that the fallen nature of Adam was somehow mysteriously communicated to his unhappy offspring, and that as soon as children were capable of moral action, they exhibited evidence of their descent from a sinful progenitor. These things, accompanied by the Spirit of God, led her again to examine her own condition. The result was a full conviction that she had not only a corrupt nature, but that she was a voluntary sinter; that she stood justly condemned by the holy law of God, and that no injustice would be

whe to her should be from her from his presence forever.

Thus this trembling sinner remained for months without hope, and sometimes in almost total despair. In this time she was favored with the faithful preaching and pious counsel of the late Rev. Timothy Dickenson, then minister of the place, who acted the part of a kind father and friend to her. At length, the scales of unbelief began to fall from her eyes. She now saw, that although she was a condemned criminal, still a ransom had been provided, and Jesus, for the first time, appeared the chiefest among ten thousand, and altogether levely. Her weary soul, which had so long been confined in the prison of sin, was so at liberty, and she found joy and peace in believing. Christ appeared a perfect, an Almighty Savior, and she was willing to rest her eternal all upon his merits

But this disciple of the Redeemer was not permitted long to enjoy this happy frame. Clouds and darkness again overshadowed her, doubts and fears increased, and she was on the point of giving up all hope. Happily, however, this darkness was at length removed, and peace restored to her troubled mind. For some months succeeding this she was tranquil, took delight in

reading God's word, and in waiting upon him in his sanctuary.

At length the following text occurred to her mind, Rom. x, 10. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This text, she observed, whether applicable or inapplicable to my case, reminded me of my duty. I found that I dishonored the cause of my Masser by neglecting to confess him publicly. I resolved, though unworthy, to make the attempt, thinking that it I staid away till I was worthy, I must stay away forever." After a careful examination of the subject in relation to her own case, she saited with the congregational church in Holliston.

At the age of twenty-five she was fearried to the Rev. Drury Fairbank, pastor of the church in Plymouth, N. H. On entering this relation she of reved the fixus destinate of every qual-incation requisite to fill the station with propriety," but, continued she, fifting beart is right, I need not fear. God sometimes makes use of the feeblest saint to accomplish his everlasting purpose." In the year that she removed to Plymouth, God was pleased to pour out his Spirit upon that people, and a coasid rable number were called in. With this shower of divine grace she was much refreshed herself, and took a lively part in instructing and counselling those who were burne down with the weight of their sine. Her whitee to them was such at this not to

resist the Hely Spirit, but immediately to make an unconditional surrender of themselves to God. She was careful not to encourage them, so long as they continued to give no evidence of a work of divine grace on their hearts. It was her fixed opinion that persons under conviction grew no better. This she had learned by experience; for she often remarked, that until she was reconciled to God by faith in his Son, she became more and more opposed to him.

For several years after this her feeble health rendered her at times unable to attend to the concerns of her family. Her disease, the nervous head-ache, often produced great confusion of thought, and sometimes almost suspended the exercise of reason. It also inclined her to med ancholy. The dark side of objects seemed turned towards her. When this was the case, he hope was gone, and the distresses of her mind exceeded those of her body. In these unhappy hours she would frequently wonder, why such a wretch was continued to cumber the ground "Why does not God cut me off, and send me to my own place? Surely in so doing no injustice would be done. I deserve to die, for I have long ago forfeited my existence. But stop, I am doing wrong. This is the language of impenitence and unbelief. It is all right. My condition is the best possible, all things considered, and I would not have it altered for the world." Such was the state of her mind, by intervals, for several years. At one season in an almost hopeless condition; then rejoicing in hope, her soul was fixed trusting in the Lord. Her experience and trials may bring to our recollection the consoling thought, that, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Mrs. Fairbank found that affliction were salutary; that they served as purifying fire to separate the dross from the pure gold.

For two or three years before her death, with more tranquility of mind she enjoyed the comforts of religion in a higher degree. During this time she was actively engaged in promoting the cause of the Redeemer, both at home and abroad. Having been a member of the Cew Society from its first establishment, she had taken great pains to call the attention of female to the subject. It was a common remark with her, that a cent a week was but a mite, and i we give it freely it may do incalculable good; but should it do no good, we shall have the satisfaction of discharging our duty. The foreign missionary cause, the establishment of Indias schools, domestic missions, the distribution of the Holy Scriptures gratuitiously, and the translation of them into the various languages, together with the education of hopefully pious young men for the ministry, were objects which lay near her heart. She was firmly persuaded, that the more Christians did to advance the cause of Zion in foreign lands, the more they would be disposed to do at home. The year preceding her death she established a monthly meeting of the sisters of the church for prayer and religious inquiry, and in her dying moments expresses her desire that it might be continued, and if it could be, that it might still be held at her house

Mrs. Fairbank was much engaged in behalf of the Institution at Plainfield. She thought that females might afford considerable aid to indigent students who might repair thither for an education. She did not wish to dictate, but it occurred to her mind that persons of her sex might furnish considerable clothing without at all burdening themselves. She often remarked, that she had once thought that learning for a minister was of but little use; but she had lived long enough to see through the fatal delusion. "What, must the mechanic, the physician, and the attorney, serve for a course of years before they can be permitted to officiate publicly, and ministers of the Gospel be suffered to go out and preach with little or no education at all? This is perverting the order of things, and turning them upside down. No, let those designed for the ministery be scribes well instructed into the kingdom, and let novices stay at home." Such sentiments often fell from her lips. Hence, it is no wonder why she was so anxious that pious students should have assistance, that they might be able hereafter to bring forth from the treas ures of God's word things new as well as old.

This was a woman of prayer. She had her moments of retirement from the world, in which she could pour out her soul to God. As a wife she was tender, affectionate and faithful. It domestic economy and the general direction of her household concerns, she was a pattern for her sex. Ever busy in something, her greatest fault was an over-anxiety for her family. The often led her to do more than her constitution could support, but even in this she appeared conscientious. Scarce ever could she be persuaded that she had done too much. As a mother her affection for her children was peculiarly ardent. She was ever trying to do something to promote either their temporal or spiritual welfare. The truth of the text, "train up a child in the way he should go, and when he is old he will not depart from it," appeared to be ever presen

to ber mind.

On the 26th of Jan. 1817, she was violently attacked with the lung fever; and notwithstanding the aid of medicine and the exertions of affectionate friends and neighbors, near the close of the second day after she was taken no hope was left of her recovery. At this time, though her pains were exeruciating, and respiration very difficult, her mind resembled an unclouded sky. All appeared to be peace within. She now called her children around her, and gave each in its turn a parting blessing. She told them that they were sinners, and that they must in early life scenre the favor of God. She reminded them of her former instructions, and carnestly entreated them not to forget them. To her husband she said, "and you my husband, the partner of my youth, go on in the work of the Lord, fight manifully the good fight of faith, and you reward shall be great in heaven."

After this she requested prayers. On being asked, what are your desires? she replied, "That I may not be deceived: that I may have patience to wait my appointed time; and that I may have an easy passage into eternity." After this, though perfectly rational, she said but little or

account of her extreme debility.

The next mortang when her departure was perceived to be near, her husband took her by the hand and add, stall is well with you, give me some token. She answered, "It is well,—the conslict is over; death is disarrance of its terrors, and I am ready to go." In a few ments, without a stronger, she expliced

#### TO CORRESPONDENTS.

Aleph was received some time since. The subject is not without interest, but the article would require more labor in abridgment than its value would justify.

M. N shall have a place in our next.

F. Z. has come to hand, and shall be attended to.

A communication has reached us, containing a number of questions on an interesting subject. The discussion of them was undoubtedly a good exercise on the occasion for which they were prepared.

From the Missionary Register.

## HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from p. 10.)

#### CENTURY IV.

HITEERTO Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but in opposition to every species of worldly authority. During the long course of three hundred years, the church had been exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of ten persecutions, and the various efforts which had been made to extinguish or depress it. But instead of making under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in the fourth century, a different scene began to be premated. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own institutions: and soon afterwards himself embraced the Christian religion. Various reasons might concur in producing this important event. The Christians were, at this period, the most powerful, though not the most numerous party. Amobius, (in Gentes, lib. i.) who wrote immediately before Constantine's accesson to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in distant provinces, and of their progressive increase in all countries. The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people, and the general practice of virtue, doubtless, also, contributed to increase this favorable impression on the mind of Constantine. And what is more to his honor, it is probable that, in process of time, he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an tatire conviction of its divine origin. About the year 324, when in consequence of the defeat and death of Licinius, he remained sole lord of the Roman Empire, Constantine openly avowed his opposition to paganism. From that period, he carnestly exhorted all his subjects to embrace the Gospel; and, at length, towards the close of his reign, zealously employed the resources of his genius, the authormy of his laws, and the influence of his liberality to complete the destruction of the pagan superstitions, and to establish Christianity in every part of the empire.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors, to the time of Theodosius the Great (A. D. 379.) The activity and determination of this idustrious prince were exerted in the most effectual manner, in the extirpation of pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that, towards the close of this century, the religion of the Gentiles seemed to be fast tending towards neglect and extinction.\* The severe

Vol. XIV.

The language of St. Jerome strongly conveys this idea. "Solitudinem patitur et in urbe Gentlitus. Dii quondam nationum, cum hubonibus et noctuis, in solis sulminibus remanserunt." ler. ad. Lect. Ep. 57.

edicts, and the violent means which were otherwise employed to effect the portant purpose, must unquestionably be condemned. But it must be reported, that Christianity cannot be justly chargeable with the errors of its found that the wise and tolerant maxims which are now so generally acknow were not then sufficiently known, or were erroneously deemed inapplicable gross superstition of the Gentiles. But if such were the real of Constantials successors in the cause of Christianity, we cannot be surprised at its sufficientian amongst many barbarous and uncivilized nations.

During this century, the province of Armenia, which had probably be some measure, visited with the light of Christianity at its first rise, became pletely illuminated. This change was chiefly produced by the labors of Greenmonly called the Enlightener. In Persia also, which is supposed to have tained many Christians even in the first and second centuries, the Gospe

during the present, more extensively propagated.

Towards the middle of this century (A. D. 333,) Frumentius, an inhabi Egypt, carried the knowledge of Christianity to a people of Ethiopia, or sinia, whose capital was Auxumis. He baptised their king, together wit eral persons of the highest rank in his court; and returning into Egypt, we secrated by St. Athanasius, the first bishop of that country where he after preached with great success. The church thus founded in Abyssinia country and still considers herself as a daughter of Alexandria.

Christianity was introduced into the province of Iberia, between the land the Caspian Scas, now called Georgia, by means of a female captive, the reign of Constantine, whose pious and, as it is asserted,\* miraculous thents so deeply impressed the king and queen, that they abandoned idolat sent to Constantinople for proper persons to instruct them and their subj

the knowledge of the Christian religion.

Seen after the death of Constantine, his son Constantius sent an embasse people called Homeritæ, supposed to have been the ancient Sabsans, and the terity of Abraham by Keturah, dwelling in Arabia Felix. One of the prambassadors was Theophilus, an Indian, who in his youth had been sent as tage to Constantine from the inhabitants of the Island Diu; and, settling at led a monastic life, and obtained great reputation for sanctity. By this many the Gospel was preached to the Homeritæ; the king and many of the were converted, and Christianity was established in their country. After Theophilus went to Diu, and in his way passed through many regions of where the Gospel was already received, and where he rectified some irreties in practice. Both Theophilus, however, and these Indian Christians Arians. (Jortin, vol. ii.)

During the reign of the Emperor Vaiens, a large body of the Goths, wheremained attached to their ancient superstitions, notwithstanding the proportion of some of their countrymen, were permitted by that prince to panube, and to inhabit Dacia, Mesia, and Thrace, on condition of living to the Roman laws, and of embracing Christianity. This condition was a ingly accepted by their king Fritigem. The celebrated Ulphilas, bishop could be deadly to their improvement, by

beting the four Gospels into the Gothic language.

Notwithstanding the utmost efforts of the Christian bishops in the Euprovinces of the empire, great numbers of pagans still remained. In Gauever, the labors of the venerable Martin of Tours were so successful in struction of idolatry and superstition and the propagation of Christianity,

justly acquired the honorable title of the Apostle of the Gauls.

The authority and the examples of Constantine and his imperial suc probably tended greatly to the progress of the Christian religion during the tury. But it is, at the same time, undeniable, that the indefatigable zeal biologie and other pious men, the sanctity of their lives, the intrinsic excell Christianity, the various translations of the Sacred Writings, and the matural powers which, though greatly diminished, probably still existed, i

By Russes, and offer him by Socrates, Sozomen, and Theodorck. See Jortin, Ed.

t, in the church, must be allowed to have most materially contributed to raordinary success.\*

CENTURY V.

e beginning of the fifth century the Roman Empire was divided into two sovereignties, under the dominion of Arcadius in the East, and of Honorius Vest. The confusions and calamities which, about this period, attended traions of the Goths, the temporary possession of Italy by Odoseer, and sequent establishment of the kingdom of the Ostrogoths, were undoubtedly

ial to the progress of Christianity.

t, was, notwithstanding, successfully exerted in extirpating the remains of tile superstitions; and the church continued daily to gain ground on the us nations in the empire. In the East, the inhabitants of Mount Libanus tilibanus were induced, by the persuasions of Simeon the Stylite, to empire Christian religion. By his influence, also, it was introduced into a certical of the Arabians.

t the middle of this century, the Indians on the coast of Malabar were ed to Christianity by the Syrian Mar Thomas, a Nestorian, who has been ded by the Portuguese with the Apostle St. Thomas. Some ecclesiastical , indeed, place the arrival of this missionary in India during the ecverth . But it is, perhaps, more correct to refer this latter event to the conin of the church already in a flourishing state, by the labors of two other , Mar-Sapor and Mar-Perosis, during that century. To these instances rogress of Christianity in the East, may be added the conversion of a cons le number of Jews in the island of Crete, who had been previously deceive se pretensions of the impostor Moses Credentius.—In the West, the Gertions, who had destroyed that division of the empire, gradually embraced gion of the conquered people. Some of them had been converted to the in faith before their incursions upon the empire; and such, amongst other s the case of the Goths. It is, however, uncertain at what time, and by abors, the Vandals, Sueves, and Alans were evangelized. The Burgundito inhabited the banks of the Rhine, and who passed from thence into. eceived the Guspel, hoping to be preserved by its Divine Author from the of the Line. And, in general, these herce and barbarous nations were to embrace the Christian religion by the desire of living in greater securist a people who, for the most part, professed it; and from a persuasion, edoctrine of the majority must be the best.

whose kingdom he founded in Gaul, became a convert to Christianity, battle with the Alemanni in the year 496, in which he had implored the ice of Christ. This prince, proving victorious, was baptised at Rheims by us, bishop of that city; and the example of the king was immediately follow the baptism of three thousand of his subjects. It is scarcely necessary rve, that there was probably but little of conviction or sincerity in either.—

in, Christianity was almost extinguished by the predatory incursions of

author has expressed himself doubtfully on the subject of the continuance of mirrorrers in the fourth century. For, although he can by no means assent to the opinions of
so maintain, that, at this period, miracles had entirely ceased—he has no hesitation in
hat, after the second century, but especially after the æra of Constantine, the accounts
les, which are transmitted to us by ecclesiastical historians and others, must be received
tion; and the evidence, which they adduce to their support, be examined with care.
these accounts may be safely admitted to be true, while many others must be entirely.
In general, it may be observed, that the circumstances attending these relations,
nature of the objects in support of which miracles are stated to have been wrought,
sient to direct a discerning and impartial reader in his judgment respecting them. This
solium which is pursued by Mosheim, and by the learned author of the "Remarks on
stical History;" neither of whom will be suspected of any tendency to enthusiasm.
Asiatic Researches, vol. vii. Account of the St. Thome-Christians on the Coast of MaiF. Wiede, Esq.

probable, however, either that the Christians on the coast of Makibar, or some others minsula, were converted at an earlier period than is here assigned; as epclesiantical histeria, that St. Bartholomew and Pantzenus preached there; and, that, at the council of the year \$25a a histop from India was amongst the number which composed that

ble synod.

the Scots and Picts, and, afterwards, by the persecutions of the Saxons. T Christian faith was, however, planted in Ireland by Palladius, and after him Succathus, an inhabitant of Scotland, whose name was changed to Patrick Celestine the Roman Pontiff, from whom both these missions had proceeded. T latter of these pious and zealous preachers, who has been styled the Apostle the Irish, arrived in Ireland in the year 432, and was so successful in his laborate great numbers of the barbarous natives were converted to Christianity; a in the year 472, he founded the archbishopric of Armagh.

CENTURY VI.

The sixth century was distinguished by some further advances of Christian both in the East and West. The bishops of Constantinople, under the influer and protection of the Grecian emperors, succeeded in converting some barbar nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abas whose country lay between the shores of that sea and Mount Caucasus. The Hern who dwelt beyond the Danube, the Alini, Lani, and Zani, together with oth uncivilized nations, whose precise situation cannot now be accurately ascertain were converted about the same time, during the reign of Justinian. In the We Remigius, bishop of Rheims, was remarkably successful in Gaul, where the cample of Clovis continued to be followed by great numbers of his subjects.

In Britain, the progress of Christianity was accelerated during this century several favorable circumstances. By the pious efforts of Bertha, wife of Ethelbe king of Kent, one of the most considerable of the Saxon monarchs, the mind of king became gradually well disposed towards the Christian religion. At t auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent in Britain forty Benedictine monks, at the head of whom he placed Augustin, pri of the monastery of St. Andrew at Rome. In conjunction with the queen, t zealous missionary succeeded in converting Ethelbert, together with the great part of the inhabitants of Kent, and laid anew the foundations of the Brit church.

In Scotland, the labors of Columban, an Irish monk, were attended with st cess; and in Germany, the Bohemians, the Thuringians, and the Boii, are said have abandoned their ancient superstitions, and to have embraced the Christi religion. But this is a fact, which is by no means undisputed.

Italy about the middle of this century sustained an entire revealtion, by the struction of the kingdom of the Ostrogoths under Narses, the general of Justinis But the imperial authority was again overthrown two years afterwards by t Lombards, who, with several other German nations, issued from Pannonia, a erected a new kingdom at Ticinum. During several years, the Christians in Its were severely persecuted by these new invaders; but, in the year 587, Authau the third monarch of the Lombards, embraced Christianity as professed by t Arians, and his successor Agilulf adopted the tenets of the Nicene Catholics.

The cause, which principally contributed to the conversion of so many bart rous nations, was unquestionably the authority of their princes, rather than t force of argument or conviction. This appears from the little effect which w produced by the change of their religion on the conduct of the barbarians. must, indeed, be confessed, that the knowledge which they at first obtained of t doctrine of Christ was extremely superficial and imperfect. In some it may perhaps, reasonably be presumed, that the principles of Christianity were me deeply rooted, and were productive of salutary effects. But it is to be feared the majority were Christians only in name. It should, however, at the same tin be remembered that even their slight acquaintance with our holy religion w productive of some beneficial change, and that a foundation was laid in their not inal subjection to Christianity for their gradual civilization and moral improveme CENTURY VII.

In the next century, Christianity was propagated with much zeal and succe by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce a barbarous nations who lived in the remotest borders and deserts of Asia. By t labors of this sect, the knowledge of the Gospel was, about the year 637, extened to the remote empire of China, the northern parts of which are said to ha abounded with Christians before this century.\*

In proof of this assertion, Mosheim and his learned translator refer to various authors.

In the West, Augustin labored to enlarge the boundaries of the church; and by In efforts, and those of his brethren, the six Anglo Saxon kings, who had hithere mentained in their pagan state, were converted, and Christianity was at length miversally embraced throughout Britain. Many of the British, Scotch, and Irish ecclesiastics travelled among the Batavian, Belgic, and German autions, and ropagated Christianity among them. In these labors, Columban, an Irish montabrod, an Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Suevi, the Roii, the Franks, and other German fations; St. Gal, among the Helvetii, in the neighborhood of the lakes of Zurich and Constance; St. Killian, among the eastern Franks near Wurtsburg; and Will sprod among the Frieslanders, great numbers of whom embraced the Christian with, in consequence of the pious exertions of these laborious missionaries. Will phrod was ordained bishop of Wilfeburg, now Utrecht, by the Roman prelate id labored in his diocese till his death; while his associates spread the light of vine truth through Westphalia and the neighboring countries. During this cenmy, according to some authors. Bavarja received the Gospel, by the ministry of lobert, bishop of Worms,

But amidst these numerous accessions to the Christian church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyrains Christianity began to be depressed, and at length became totally extinguished in preral of its most extensive provinces. This was the celebrated Arabian Impo or, Mohammed, who about the year 612, amidst the corruptions and dissentions I the Eastern church, undertook the bold project of subverting the Christian resion and the Roman power; and who within the space of twenty years actually \*\*\*Cocceded, by artifice and by the force of arms, in imposing both his doctrine and is authority on multitudes in Arabia and several adjacent countries. After the much of Mohammed, in the year 632, his followers, animated by a spirit of fanatcal zeal and fury, and assisted by the Nestorian Christians, extended their consests to Persia, Mesopotamia, Chaldra, Syria, Palestine, Egypt, and the whole strent of the northern coast of Africa, as far as the Atlantic Ocean. In the years 134. the Saracens crossed the sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took pesession of all the maritime coasts of Gaul, from the Pyrenian Mountains to the thone; whence they made frequent incursions, and co amitted the most destructive mayages in the neighboring countries. The rapid progress of these formidable ininders was, at length, checked by the celebrated Charles Martel, who gained an enal victory over them near Tours, in the year 732. During these destructive acturations of the Saracens, Christianity, in those countries which were the seat of herr devastations, was necessarily obstructed in its progress, and in some places it was even altogether extirpated. These, however, were not the only calamities . which the church suffered during these disastrous times. About the middle of the mighth century, the Turks, the descendants of a tribe of Fartars, tushed from the paccessible wilds of Mount Caucasus, overran Colchis, Iberia, and Albania, parmed their rapid course from thence into Armenia, and after having sundued the gracens, turned their victorious arms against the Greeks; whom, in process of ame, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splended scene of the ant Christian triumphs, were ravaged by the impious arms of the Calipha, and be inhabitants oppressed in the most barbarous manner.

While, however, the success of the Mohammedan arms was thus subjecting so large a part of the Eastern Empire, and obscuring, as far as their influence extended, the glory of the Christian church, the Nestorians of Chaldwa carried the little of the Gospel, such as they professed, to the Scythians, or Tartars who were ested within the limits of Mount Imans.;

CENTURY VIII.

In Europe, several unenlightened nations were, during the eighth century, cought to the knowledge of Christianity. The Germans, who with the exception

To evoid breaking the thread of the narration, the Author has here pursued the history of the Seraconia Conquests through the following century.

J This expression comprehends Turkistan and Mongul, the Usheck, Kalmank, and Nagala Turkist, while were peopled by the Bactrinia, Soptime, Gardari, Sate, and Managetes.

Christian religion was successfully propagated throughout Frieday. Here of the Bavarians, the East Frieslanders, and a few other nations, had hitherto Thuringia, and other districts of Germany. During the same period. Corbining French Benedictine mank, labored assiduously among the Bayarians. Rumold a native either of England or Ireland, travelled into Lower Germany and Brahaut. and diffused the truths of Christianity in the neighborhood of Mechin. Firmin, Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Liefuvyn, a Briton, inhored with the most ardent seal, though with but little success, to convert the helgs and other neighboring nations; whilst Willebrod, and others, persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian church during this century must finally added the conversion of the Saxons, a numerous and formidable people, wh inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlake seal of Charlemagne. The violent methods, which were used by this great prince for the accomplishment of his design, destroy both the merit and muineness of his soccess, although the ultimate effect of it undoubtedly tended to the propagation of Christianity ENTURY IX.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in the countries which already nominally possessed it. About the middle, however, of the ninth century, Gyril and Methodius, two Greek monks, were the instruments of converting the Designs. Bulgarians, and Chazari, to the Christian fasth. Their labors were afterwards extended to the Rohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the riteral haptism.

About the year 867, under the reign of the Emperor Basilkas, the Macedonian, the Sclavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian Empire, and of embracing the Christian religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included.

within the pale of the church.

The fierce and barbarous nation of the Russians, inhabitants of the Ukrains, embraced the Gospel under the reign of the same emperor. The observations however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was, no doubt, nineers; but as to the great body of the people, it was probably merely formal.

In the course of this century, Christianity began to be preached in the frozen regions of Scandinavia, and on the shores of the Baltic, which had hitherto been favolved in the grossest pagen darkness. In the year 826, Harold, king of Juliland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance, on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions. To this the Danish Prince constated. He was accordingly baptised, and returned to his own country, attended by two eminently pious ecclesiastics, Auscarius, and Aubert, monks of Corbies These venerable missionaries labored with remarkable success during two years. In converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous indefatigable Auscarius went into Sweden, A. D. 826; where his exertions were also crowned with success. After having been raised in the year 831, to the Archbishopric of Hamburgh, and of the whole North, to which charge the superintendance of the church of Bremen was afterwards added. this admirable Christian missionary spent the remainder of his life in travelling frequently amongst the Danes, Combulans, and Sweden, to form new churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arctions

This term communicated infentes the three hippiness of Sweden, Quantum his Manager and

and dangerous enterprizes till his death in the year 865. Rembert, his successor in the superintendance of the church of Bremen, began, towards the close of this century, to preach to the inhabitants of Brandenburg, and made some progress

towards their conversion.

Whilst these accessions to the Christian church were making in the north of Burope, the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted so their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the propagation of Christianity, but produced in great numbers of Christians a deplorable apostasy from the faith.

The European Christians suffered almost equally from the ravages of the pagan Normans from the coast of the Baltic; who not only infested the shores and slands of the German Ocean, but at length broke into Germany, Britain, Friesland, Gaul. Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilized by their settlement among Christian nations, and were gradually persuaded to

embrace the religion of the Gospel.

(To be continued.)

#### THE WORLD DYING.

Extract from the speech of the Rev. William Jowett, late Pellow of St. John's College, Cambridge, at a Missionary Meeting in England.

I AM not for precipitate counsels; but I would remind the meeting, that every moment we lose, the world is sinking beneath our feet. It has been calculated, estimating the population of the globe at a thousand millions, and allowing thirty years for the period of one generation, that in every moment of time, the soul of we human being passes into eternity. How awakening this reflection! and could I conceive that it is my dearest friend, who is this moment expiring, what must be my feelings? And yet this alters not the consideration. I am bound to call every human being my neighbor, my friend, my brother. My Savior has taught me to do so. Whether he be the person that is within the reach of my arm, or the man that treads the antipodes of the earth, he is my neighbor. The place or manner of his death cannot change the question. Whether he be languishing in pain, without God and without hope, on the sultry descrits of Arabia; or breathing out his spirit in the holy raptures of the Christian death-bed, it is enough for me to know that a kindred soul to mine is at this moment departing,—he is dying—he is dead! ere I can give utterance to the thought, another,—and another,—and another, is no more. O, could I call up the spirits of those, who have departed this life since the present assembly began its meeting; could they tell you the scenes that in the last few moments have burst upon their view; some, perhaps, unfolding a tale that would harrow up the soul; others animating us by aray of that joy, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; how gladly would I leave to them the pleading of this cause! But they are dead;—they are gone down into silence;still there are millions yet alive, and other generations yet unborn. By that solemn voice, then, that speaks to our imagination from the graves of the departed; and by that awful account, which we must ere long give of our religious privileges at the judgment seat of Christ, we are adjured to add fresh vigor to our deliberations and exertions, in behalf of those millions that are now alive, and that are yet to live.

#### THE REMEDY.

Extract from a Missionary Sermon delivered in England.

THE object of Missionary exertions assumes a far more important aspect, when we consider man as universally fallen, polluted, guilty, and undone; and the Gos

pel as exhibiting the only method by which he can be restored to his prist happiness, his long-lost purity, the favor of God, and his forfeited heaven.

Is he guilty? It presents a sufficient Savior, an atoning sacrifice, a forgive God. Is he polluted? It opens up for him a fountain for sin and for uncleand Is he the victim of ignorance and error? Here then he receives the lessons of heavenly prophet. The Spirit of God becomes his kind instructor, and the tutored savage is made wiser than the learned sage; wise unto salvation. Due feel himself the subject of passions that lead him perpetually astray for God? The same Spirit becomes the inmate of his bosom, to subdue his passion to curb his lusts, to control the will and sanctify the nature which he has remed. In every point of view the Gospel meets his case. Is he a sinner? It off pardon. Is he a debtor? It presents to him his discharge. Is he a captive gives him liberty. Is he a fallen heir of glory? It restores him to his three and constitutes him again a king and a priest unto God. Is he thirsty? It is river of life. Is he weary? It is a sweet repose. Is he ignorant? It is a divinstructor. Is he diseased? It is immortal health and vigor to his soul. Is dying? It is eternal life.

#### THE MOTIVE TO EXERTION.

THE promise of God, says an animated preacher, is the proper motive to ertion. It is this motive which we hope will animate our fellow Christi throughout the land, till one voice of acclamation be heard from every quar to encourage the missionary in his pious efforts. No exertion will, we trust, wanting to send forth the light and truth of the Savior to every land. It is to these exertions may surprise or offend. An unusual light may disturb the sl gard, may detect the impostor, may alarm the heretic, may arouse the form ist, and displease the worldling; but are we therefore to stand idle? Shall we use every endeavor to excite an interest, and to induce men to come forwar the cause of a perishing world? Shall we not say to the adventurous missions Go forth in the name of your God;—stand on the walls of Jerusalem, and k not silence till the church become a praise in the earth? We cannot, we dare hold our peace. We must not let it be our fault, that such a stupendous disc ery, as that of God manifest in the flesh, should rest with ourselves. Whate projects others may pursue or relinquish, whatever they may undertake or c trive, whatever they may set up or pull down, it must be our business to l up the torch of truth, to reach forth the word of life, to raise the ruins of church, and count nothing done while so much remains to be achieved. tame calculators, who would bid us be content with keeping our religion to c selves, and warn us from interfering with the religion of other nations, must told, that there is no religion but that of the cross of Christ.

#### THE MISSIONARY.

## Extract from a sermon of the Rev. Melville Horne.

An opinion seems to prevail, that our meanest ministers are fittest for Miss aries, and that our best and greatest are superior to the office. This opinio conceive, is as pregnant with mischief, as unfounded in truth. Surely we better spare one or two great men than millions of wretched heathens can pense with their services. An able General is worth half his army; an apost Bishop half his clergy. On great men the Almighty suspends, sometimes, tate of churches and nations; and this is a crisis in the affairs of the world, wi seems to call for the services of no common characters. The meanest of missionaries should be greatly good, to embark in a godlike work, on god motives. Great activity, industry, patience, fortitude, and perseverance, qualifications essential to the Missionary. Without these he can never succ Zeal, disinterestedness, talents, elocution, will not avail without their firm supply the diligent in the poblest business cannot be received.

Men thus diligent in the noblest business cannot be mean men, nor shall they stream neu, but before the princes of God's people. Usefulness, peace,

nonor will attend their steps. They are the men whom we want. They have the qualifications of Missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of lattle, if we can accumulate on our missionary every endowment of nature, and every improvement of education, nothing will be superfluous. The master milders of the Sanctuary must be no common artists. "Bazalect and Aholiab, in whose hearts is the Spirit of God, in wisdom, in understanding, and in knowledge; to know how to work all manner of work of the Sanctuary," must build t. When on earth, the generous St. Paul could not brook to build on another nam's foundation; or to boast of things made ready to his hand in another's ine of service. Could he be permitted to aid the labors of the church from leaven, what could we offer him but this deserted standard, and request him to lead us to Delhi, to Ispahan, and Mecca!

### RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Missionaries at Bombay to the Corresponding Secretary.

Bombay, July 10, 1817.

REV. AND DEAR SIR,

Orn last letter to you was of May 20th, and forwarded the next day by the Alexander, Capt. Neal. On the 31st of the same month arrived the Cicero, Capt. Edes. By this arrival we received yours of Dec. 18, 1816, also letters from Mr. Evarts, together with remittances, private letters, &cc. The remittances will be particularly acknowledged in our communications to Mr. Evarts.

It is a great encouragement to us in our work, to be so far furnished with the pecuniary means of prosecuting the various objects of our mission, and for them we would gladly express our gratitude, both to the Board and to the Christian public; at the same time soliciting a continued remembrance in their prayers, that

we may be found the faithful stewards of our Lord and Master.

We have nothing new to communicate at present. We enclose to you several papers, containing statements of our translating, printing, schools, preaching, &cc. These will present a pretty full view of our missionary operations in their different departments. Though they will bring you no good tidings of heathen converted by the instrumentality of your mission here, yet we hope they will be satisfactory, and show sufficient encouragement for the vigorous prosecution of this mission, until it shall please a soveraign God to bless it to the salvation of thousands of these heathers.

With the expectation that four more missionaries would soon arrive in this country, and thinking it probable that they might land in Ceylon, we have forwarded a letter for them, in case they should arrive there. In that letter we

have expressed our desire that two of them should immediately join us.

About eight months ago, almost the whole of our medicine was stolen. We are very frequently in want of medicine, either for ourselves, or for the poor sick around us. Medicine of a good quality can hardly be procured here, and when attainable, the price is most exorbitant. We therefore think it desirable that a small quantity should annually be sent out to us, if it can be sent direct to Bombay. We shall accordingly give in the margin a list of the articles which are the most necessary for us to have always by us.

We do not expect soon to have another opportunity so favorable for writing to you, or for receiving communications from you as that afforded by the Cicero; but we may be sure of opportunities more or less favorable, and we hope that God will enable us, by and by, to send you some more encouraging accounts of the usefulness of our mission. For this we would strive together with you in our prayers to God, that his kingdom may come and his will be done, here and in all the earth,

as it is in heaven.

With the sincerest feelings of affection and respect for the Board and for you, Rev. and dear Sir, we subscribe ourselves, yours.

Vol. XIV. G. HALL, S. NEWELL, H. BARDWELL.

Letter from the Missionaries in Ceylon to the Corresponding Secretary.

District of Jaffna, Ceylon, June 2, 1817.

REV. AND DEAR SIR.

In our public journal of March, 1816, and in our letters and journals of Oct. at Jan. following, directed to you and sent by way of Calcutta, we gave an accomposite our reception on this Island; the course of conduct we pursued previously our fixing on this district as the field of our missionary labors; of our journey this place, and some account of our prospects of usefulness here. These letter and journals we trust you will have received before this reaches you. We assure it will afford you much satisfaction to learn from them the merciful dealing of God towards us. We are again, in addressing you, permitted to speak of a uninterrupted mercy. With favor hath he compassed us as with a shield.

Our prospects for schools are at present flattering. The brethren Richards and Meigs have not been able to open a regular school at Batticotta; yet eight or w promising boys attend at the house to be instructed in English. They are encountries to be instructed in English. aged to hope, that as soon as they can prepare suitable places at their station, and In the adjoining parishes, they shall have many boys under their care. The brethren at Tillipally commenced a school on their first settlement there. About thirty boys were collected in a few weeks, who have been instructed in Tame and English. Those who could read Tamul have committed to memory many passages of the Sacred Scriptures, much of Watts's catechism, translated in that language, and many pious hymns. They commit to memory with surprising facility. Within a few weeks since the gathering of their harvest, the school has increased. Some boys who first attended have left the school, yet they have now forty under their care. They have opened a school at Mallagum, two miles distant from Tillipally, the residence of D. Bast, Esq. He has been of essential ser vice to our mission. They expect soon to commence a school at Panditrepo. tist adjoining parish west of Tillipally. We think it interesting to remark, that the building for this purpose was erected by a man whose son was recovered from a state of mental derangement, while under the care of the brethren. Many boy are by his influence engaged for the school. The building at Mallagum, which in expect will soon be completed, is erected by subscription. The expense is defrayed principally by the native inhabitants of that parish. These however are in the native style, and cost about 200 Spanish dollars each. The brethren at Til lipally obtained permission from government to repair a part or all the old church buildings in two parishes near them, viz. Milette east, and Oodoville south of Tillipally, for the accommodation of schools and the people who may assemble to hear the word of God preached. The buildings at these places are in a favorable state to be repaired, as those we now occupy were when we took possession

of them; and the situations as promising for missionary stations. We find much difficulty in procuring suitable instructors for our schools, partic ularly those who are qualified to teach both English and Tamul; and such in structors are necessary at our out stations, as all the boys who attend our school wish to learn English. The wages of such teachers will be, we think, from three to eight Spanish dollars per month; common Tamul teachers less. The native have prejudices against having their daughters instructed, either in their own, or the English language. We are happy to perceive that these prejudices are not a strong in the people round us as they were. Some now consent to have their daughters taught Tamul. Their sons are generally taught to read, and write on the otla leaf, except those who belong to families of low cast, or are very poor Such grow up as ignorant as the cattle in the fields. Though we meet with many encouragements at present, we expect to be called to encounter many obstacles in attempting to establish schools on an extended plan. Prejudices exist in the minds of some, against putting their sons under the instruction of Christian teach ers. Many are at a loss to conjecture why we come so far to settle among them as they have no idea that a person can be actuated by any motive superior to worldly interest. Some fear that we wish to entice their children from their country We pray that our conduct may be such as to remove these fears from their minds We are aware that memors contend with principalities and powers, and spiritus wickedness in high primes. We know that the great adversary of souls will exer

his force to prevent the spread of the Gospel among this people. May we have ce patiently and faithfully to use the appointed means, and look to God to pour his Spirit, break down the strong holds of Satan, and erect his holy kingdom

the hearts of this degraded people.

beside the difficulties above mentioned, others are in the way of our successful ors among the children and youth, which we can, in some degree at least, re-The rich are in general most strongly attached to heathenism, and least posed to send their children to our schools; but the poor are inclined to send irs to us for instruction. This is no cause of wonder or discouragement, when recollect we are taught, both by precept and example from the word of God. look to the poor for the fruits of our labors. For not many rich, not many noble called, but God hath chosen the poor of this world to be heirs of the kingdom sich he has prepared for his chosen. But the poor cannot support their sons at tool; they are obliged to send them out to beg their food, or earn it as they can demployment. Many of them often have nothing to eat but the common fruits om the hedges, roots, and leaves, which they eat to satisfy the cravings of huna. Many who have some lauded property, assure us that they cannot support eir numerous families, and send their sons to school; though they wish to have tem learn; and those who do send, often detain their boys at home to assist in the thors of the field, and earn something for their support. The consequence is, hir studies are interrupted, and the religious impressions which may have been Mde on their minds are too often effaced. The same effect is, in a greater or less egree, produced by the children spending their evenings at home with their withen parents and associates, and repeating heathen stories and songs.

To counteract these evils, and enable the poor to attend school, are desirable bjects, which can be obtained only by taking the boys to reside with us, and by joing them support. On inquiry, we are assured that many active boys may be found, whose parents will gladly put them under our care, if we will support them. The brethren at Tillipally have been solicited by parents to take their to live with them. They now give a small sum weekly to twelve boys, who make not attend their school without this assistance. They have occasionally iten clothes to those who were detained from school for the want of them. The vils above stated have induced them to give nech attention to this subject, and make ascertained that twelve Spanish dollars will support a boy a year, if a number are together. The Rev. C. David at Jaffnapatam, has a school on this lan supported by government; and one is also attached to the Tranquebar

ission.

One great object of these schools is to qualify natives to instruct. The good fects which must result from the establishment of schools on such a plan, by hich the boys may be kept from the influence of heathen society, and be regularly sployed in useful studies, are so desirable, that the brethren at Tillipally have termined to take ten or twelve of their most promising boys, who are anxious be entirely under their care, and keep them in a building which they erected their garden for the accommodation of a school. They will make a written reement, in which the parents will engage not to take their sons from the school thout permission, nor do any thing to entice them from it. The brethren will gage to support, so long as they have the means of doing it, and educate the ys, while they conduct with propriety and show a disposition to learn; and when openly educated, they will either employ them, or use their influence to prore for them suitable employment.

The importance of establishing such schools appears more evident, when we asider the great need there is of well qualified native teachers, and the superity they will have over foreigners, particularly, it God should, as we would st devoutly pray, prepare them by his grace. Should the Board approve of r supporting the boys we now take, and we feel assured they will, we trust we all receive from them all the assistance that is necessary for the support of paising boys at each station; such as may, by the divine favor, become distinished blessings to multitudes who are now sitting in the region and shadow of ath. If proper teachers could now be found, schools might be established and perintended by us in many parishes. Are there not pious individuals, who will teerfully contribute to the support of one or more boys? We trust the Chris-

n public will not permit an object, so intimately confected with the success of

our mission, to fail for want of support. They feel as we do, that our success will be with the rising generation. We shall not, we trust, be disappointed in our belief, that the pious zeal and liberal charities of our sisters in the churches, so often manifested on similar occasions, will be called forth to aid in the support of this object. Small associations may be formed for the purpose of rescuing from the tyranny of Satan these unhappy youths, and bringing them to the light of the Goppel of the Prince of Peace. We hope their charities and prayers will, ere long,

cause many here to rise up and call them blessed. Our attention has been much called to the sick around us. Many flocked to our doors for medical aid, as soon as they were informed that we had the means of assisting them. We have reason to hope that God will bless our attention to them for their spiritual, as well as temporal, good. It affords us an opportunity to recommend the Great Physician to many from different parts of the district, whom we should probably otherwise never see. We may converse with themin the most favorable circumstances to leave a good impression on their minds. Our morning prayers are often attended by many who come for medical aid, at which time we preach to them Jesus Christ. But we find that an attention to their wants subjects us to considerable expense, as many of the objects are wasting with hunger as well as disease, and some have no place in their sickness to shelter them from the weather. These circumstances induced the brethren at Tillipally to solich assistance from their friends here. Through the active benevolence of the Rev. James S. Glenie, chaplain of this district, and J. N. Mooyart, Esq. magistrete of Jaffna. they collected enough to put up a building for an hospital, and furnished it with some accommodations for the destitute sick. The Rev. J. Glenie gave the timber for the building, and circulated a subscription paper. Mr. Mooyart contributed very generously for the object, and other gentlemen were very friendly and also contributed. They now raise a small monthly subscription, but its continuance is wholly uncertain, as the contributors belong either to the civil or military departments, and are liable to be removed to other stations. The Rev. Mr. Glunic was a few weeks since removed to Point de Galle. We regret his departure, as he is a decided friend of missionaries, and feels deeply interested for the moral improvement of this people. Mr. Mooyart is also a valuable friend to us; he is an active, zealous Christian. Four persons have already been brought to the hospital with their limbs very badly broken, and many other bad surgica! and medical cases. The pressure of business induced the brethren to take a small hoy from a Dutch family, to assist brother Warren in taking care of the sick, that his time might not be too much taken off from the study of the language, and other duties of the mission. The natives have no correct knowledge of surgery, and very little of medicine. We shall continue to assist these poor objects as far as we can at both our stations; and we hope the Board will give us a little assistance. We shall be obliged to look to them, from time to time, for the principal medicine which cannot be obtained here.

We cannot close our letter without expressing an earnest desire, that more missionaries may be sent to assist us in this field already white for harvest. Four or six more may now be as profitably employed here as ourselves.

We subscribe ourselves, your unworthy fellow laborers in the vineyard of Christ.

Edward Warren, Benj. C. Meigs, James Richards, Daniel Poor.

### JOURNAL OF THE REV. GORDON HALL, AT BOMBAY.

[It will be observed, that the following journal has been anticipated in the order of time, by that of the united occupations of the Bombay Mission, which in our last number brought down the date to April, 1817. This narrative of the individual labors of Mr. Hall will, we think, excite no less interest than those already given respecting the employment of this very laborious mission.]

Oct. 12, 1816. This afternoon, while on my tour among the natives, I found a young man and his wife's mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man had requested that his wife might be sent to his house: I asked him the age of his wife, but this he could not tell me until

had asked another person, who told him that her age was seven years. But he mother of the girl refused to send the man his wife, unless he would first exsend an hundred rupecs in a family entertainment. To this the husband objected, and about this they were contending. But after I came up they soon desinted, apparently ashamed of such a shameful contention. The Hindoos among themelves are extremely quarrelsome and abusive, especially in their language, hough they do not so frequently come to blows. I have repeatedly come up to company of ten, twenty, or thirty, who were engaged in violent contests, and even in assaults upon each other. In such cases, I have repeatedly desired them o listen to a few words. I then reminded them that the great God was looking ipon them, that his command was, that they should love one another, that they hould love and forgive their enemies, and render them good for evil; that if they rould do this, God would forgive and love them; but it they would not do this, God would never forgive their sins, but punish them for ever, &c. I have been istonished to see the effect of such an address. The bare rehearsal of some of he divine commands and precepts seemed to have an irresistibly appeasing nower on their minds. In this way I have repeatedly seen a fierce contention apparently quite subside in five minutes. I never found cause to regret my intererence on any such occasion, but rather the reverse.

The carcass is slung on poles by ropes and carefully carried on men's shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, and the whole ceremony is conducted with at least as much solemnity and respect, as when a fellow-man is consigned to the grave. I improved the occasion as well as I could in endeavoring to convince the people, that they ought to worship the great and eternal God, instead of such a dying brute, which to call God, and worship as God, was the highest degree of sin and provocation. In the afternoon spoke to a considerable number of people in different plac-s, about the momentous concerns of their souls.

14. This evening came to a place where I found an aged Mussulman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshipped, and how he could be reconciled to sinner. He was not inclined to say much, and I proceeded to address a large number of people who were soon assembled. I have spoken to the heathen in several other places.

' 16. In my route this evening, I fell in with a company of Gosawees, a class of religious mendicants, highly venerated by the Hindoos, but a most ignorant, arrogant, self righteous, and in general, it is believed, a vicious set of people. The conversation of these people, like that of the Hindoos generally, turns natrally and almost exclusively, either upon religion or upon filling their bellies, as acir expression is. Though all the moral notions and sentiments of these heathas are so gross and monstrous, yet their conversation habitually manifests such remembrance and recognition of some superior power appointing and controlag all the allotments and vicissitudes of human life, as does most severely reprove, and ought deeply to shame, that multitude of atheistic Christians, who sill talk for hours, if not for weeks, about even more than the ordinary events i life, without the slightest acknowledgments of a divine Providence. Hence, t is usually very easy to enter upon religious conversation with the Hindoos. In he little company of Gosawees, just mentioned, was one of a distinguished deheanor. Perceiving him to be a stranger, I asked him whence he came? for here is no danger of giving offence to the Hindoos by this kind of inquisitiveess, to which they are themselves much habituated. He replied, apparently ith a consciousness of no small degree of superiority, that he was from Nushee, place twenty or thirty miles distant on the continent, and that he was a Jotesh, nat is, an astronomer. I replied, that I felt gratified, and that I wished to ask im some questions about the Joicsh shasters. "Will you tell me whether, acording to these shasters, the earth is a plane or a sphere?" After fully compreending the question, he confessed that he knew nothing about it, thus proving descrif to be as much a nevice and impostor, as nine tenths of those who prefer

their claims to superior science, and as such do actually command respect among the ignorant multitude. It is a remarkable fact, and one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy. For instance, one class of their books declare the earth to be a plane, while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other. The conversation soon turned on their mythology, and one began to boast that he allowed of but one god, the god Mahadave, and that he worshipped no other. I asked him if Mahadave did not in a rage cut off one of Brumha's five heads, and was he not consequently a sinner. "No," was his reply, "for Brumha had perjured himself, and his head was cut off as his punishment." Then you allow that Brumha, one of your greatest gods, was a sinner? "Yes," he replied, and manifestly with shame. But was not Mahadave severely cursed and punished for what he did? "Yes." But can those who commit sin, and are cursed and punished for it, be the great, the sinless, the everlasting God? I enlarged, and finally told him that God had declared, that the wicked should be turned into hell, and that all, who did not in this life repent and obtain pardon from God, would certainly suffer in that lake of fire for ever.

The poor creature, though apparently convinced, would make no acknowledgment, but declared, that he would never worship any but Mahadave, and that if Mahadave went to hell, he would go there with him. After a word more

of exhortation, I left them and proceeded to another place.

17. As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, politely made me a salam, (obeisance) and invited me to take a seat near him. As he had seen me before, and knew what things I was in the habit of saying to the people, the conversation of course began on religious subjects. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they written? I took a little book from my pocket, and read to him the commands in his own language. By this time there were about twenty persons collected. But, "How," he asked, "and to whom were these given?" I then told him of the awful manner in which God gave the law from Mount Sinai. "But if God is an invisible and immaterial being, how could he write the commands on tables of stone?" When I remarked that nothing could be impossible or hard to him who created all things, he was not, or at least he pretended not to be, satisfied.

The Hindoos seem universally to possess some dark, indescribable, and unintelligible notion of a supreme, invincible, immaterial, abstract existence, or being, who is no more than a negation of all qualities. Hence, the people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism, and their god Brumha is installed as the creator of all things, Vishnu the preserver, and Shev, or Mahadave, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolators, and larger claims for a greater variety of gods, they went on multiplying them, and assigning to them their respective functions, until they swelled the catalogue of their deities to the monstrous number of thirty-three millions.

But to return to the stall of the money changer. As I was speaking of the great blessedness of those who love and serve the true God, one of the company replied, 'But if you worship God, and if he so blesses his servants, how comes it to pass that you are travelling about through the mud on foot, and not riding in a chariot? Give me a plenty of money and a carriage to ride in, that is what I want." I told him that God gave to his servants something better than money and chariots, peace of soul in this life, and afterwards an everlasting inheritance in heaven. In this life they are sometimes poor and afflicted, and sometimes they are rich and prosperous, as God pleases to appoint them, but hereafter they will all be alike, and completely happy in heaven for ever. But that the wicked, though they might have abundance of worldly riches and comforts, if they died in their sins, must go away into everlasting beruings.

18. Took a walk before breakfast, and came up to a large collection of people. man's wife had left him, and ran home to live with her mother. He had seized r by the hair of her head, and was dragging her back. Three or four other

nales were striving against him in behalf of his wife.

Quarrels of this kind are so frequent that they excite no surprise, the people semble and laugh at it, as they do at any other piece of sport; and the parties, tend of making any secret of their shame, rather seek its publicity, and enly abuse each other with the most disgraceful language. I very seldom go long the people in the morning, and still more seldom do I find people at that are of the day disengaged, and in a favorable situation for instruction.

Nov. 21. The following is a literal translation of a passage in the sacred books

the Hindons.

The sin of killing one ram is equivalent to the sin of killing a cart load of intes; that of killing one bullock equals the slaughter of a hundred rams. The ilt of slaying a hundred bullocks equals the slaying of one cow. The sin of ling a hundred cows is equal to that of killing one brahmin; and know thou, it the great guilt of killing one woman equals the sin of killing a full hundred

thmins." Herrecsvejia, 2 chuft.

To attach guilt to the killing of animals, is, perhaps, inseparably connected the doctrine of transmigration. As the Hindoo believes in this doctrine, he ows not but that the beasts, birds, and the reptiles, which he sees, are animed by the souls of his deceased ancestors; for he supposes that every man, cording as his sins may be, is liable as a punishment, to be doomed to pass, by eries of births, through more or less of the grades of animal beings, 8,400,000, eich number embraces all the varieties of living creatures in the world. Ence, in the opinion of the Hindoo, every living creature becomes inviolable and

nnot be innocently destroyed.

But the degree of guilt attached to the killing of a woman, as stated in the ssage above quoted, is very extraordinary, it being made equal to that of killing a hundred brahmins; for among the Hindoos the females are in great degration, and treated as incomparably inferior to the men. I asked our fundit, we the guilt of killing a woman could be a hundred fold greater than that of lling a brahmin, since they considered the former as so much inferior to the tter? He confessed himself unable to give an explanation, but said he would ink of it, and make inquiry. After a month's delay he could give no better anter than this. "A certain god committed a great crime, and his guilt was imsted to women, trees, mountains, fire and water. Hence, guilt and curses attend to females which do not attach to males. Therefore, whosoever, without use, kills a female, the superior guilt of the female is imputed to the murder." He scemed evidently ashamed of his explanation, and unable to offer any atter one.

(To be continued.)

### JUTRNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from page 82.)

nuary 1, 1817. RECEIVED a letter from the Hon. and Rev. T. J. Twistleters ntaining the melancholy news of the insanity of Wm. Teltrey, Esq. translator government, and also of the New Testament, Cingalese. He was violently zed on the 224 Dec. This evening attended meeting at the Wesleyan's place worship, and Mr. M. preached \* new-year's sermon. On Monday Mr. and

rs. R. went to Tillipally to visit our friends at that place.

Thursday, 2d Jan. One of the dancing girls, belonging to one of the heathen nples, came to our house this morning to give us an exhibition of her activity d skill in her art. She was gaily though modestly dressed, had an elegant form d fair complexion, in comparison with most of the natives of this part of the and. She was accompanied by several persons with tom toms, (a kind of drum,) d other instruments, with which they were accustomed to play while she dant. They were influenced wholly by the desire of gain. They told us they had seived considerable money from some gentlemen before whom she had danced:

and were quite disappointed, because we would not suffer her to dance in our The commencement of the new year gave them an occasion of coming. When they came up we were busily employed at Malabar, but were interrupted by the noise of tom toms, beating. We immediately ordered them to cease, and took the opportunity to converse with them on the impropriety of their conduct; taught them that industry was a duty enjoined upon all; showed them, as well as we were able, the folly and wickedness of serving idols and trusting in them, and declared unto them Jesus Christ as the only way to heaven.

The dancing girls are supported in the temples, and it is their employment to dance before the idols. The one that came here took much pains to exhibit her person to the best advantage, but did not speak a single word, though we asked her several questions, they were all answered by a man who was with her, and

who appeared to be the principal man in the company.

Friday, January 10. Yesterday and to day received several letters from our friends in America, containing much pleasing intelligence. God continues to pour out his Spirit on our native country, and to carry on that good work which he has graciously begun. The number of those who pray for the peace of Icrusalem is rapidly increasing. It is indeed refreshing to hear good news from home. Our friends would surely write oftener, if they knew how much we are pleased and profited by the perusal of their letters. We had one from J. Evaru, Esq. Charlestown; one from Capt. J. Pearson, N. Port; two from Miss C. Pearson, do.; one from Br. J. Nichols, Andover; and one from Miss Lydia Richards, Plainfield.

We have now recommenced working at Batticotta; we have been prevented from doing much for about two months, during the rainy scason. We hope now

to be able to move out there in about two months.

Monday, 13th. To day received word from the Manigar of Batticotta that the Coolies will not work at the house to morrow, because they have received orders from the Brahmin to go and assist in rebuilding a temple, which was destroyed by fire about six menths ago. The temple was before covered with ollas, but the Brahmin now says, that the goddess Pattricaller has appeared to him in a vision, and ordered the temple to be rebuilt of stone, and covered with tiles, instead of ollas; and the poor deluded people believe the Brahmin.

This morning heard the mournful tidings of the death of W. Telfrey, Eq. of

Columbo. A mysterious dispensation of divine Providence!

Thursday. 16th. Have seen a letter from the Rev. G. Bisset, chaplain to government, to J. N. Moyart, Esq. of this place, giving some particulars of the death and burial of Mr. T.: shall extract the account by permission of Mr. M.

Columbo, January 6, 1817.

"Yesterday we saw the most melancholy sight that ever was presented to the members of the Bible Society; the funeral of Mr.W. Telfrey. His remains were accompanied to the grave by the Governor, Sir Wm. Coke, and nearly all the civil and military in Columbo. He is much regretted by all, and the Bible Society cannot hope to repair his loss. His disorder was pronounced by Dr. Farrell, to be water on his brain, and it has been ascertained, that such was in truth the cause of his death; for there was an extraordinary quantity of water in his head. He appears to have begun in some degree to suffer as early as the 1st of December, but on the 22d his head was so much affected, as to render it necessary to bring him into the Fort, and place him under the care of Dr. Farrell. He was at first violently attacked, but after a few days sunk almost into a state of insensibility. On Saturday the 4th, he uttered a few incoherent words in the morning, but about 12 o'clock he said he "wanted to go." The men who were with him asked hing where he wanted to go? and he replied very distinctly twice, "to heaven! to heaven." These were the last words he ever spoke. A little before 3 P. M. he fetched a deep sigh, and expired. The committee yesterday came to a resolution of entering into a subscription to to creet a monument to his memory; and though very lew members were present, about one thousand rix dollars were immediately subscribed. Litrust that the work of the translation will, however, go on without interruption. Mr. Armour, Mr. Chater and Mr. Clough, will superintend, and the natives, employed under Mr. Telfrey so long, must be well accustomed now to the business

The Matirus, on Wednesday next, to remain several months. We shall be packet of journals, letters, &c. for America by him to Madras, to be a to Calcutta. The Rev. Messrs. Squance and Carver are to remain in it; one of them probably most of the time at Point Pedro, 21 miles from the Squance has been unable to preach for a considerable time. He have on his lungs, and he has also a very serious attack of the liver combine to Madras, they will have but one active missionary on this part of having the Mr. S. continues sick. It is our united and earnest prayer, that peedily recover his health. He is a man of talents, acquires the langerat facility, and is a very realous missionary. We all love and

n the house. During the months of Nov. Dec. and Jan. the thermoin's to an average at about 76° in the house. It has not been lower this in 74°, nor higher than 78°. The weather is now very pleasant and the The heady (rice,) fields present a beautiful appearance to the eyely having nearly attained its growth. It will be ripe in a few weeks, r-Richards has been galaing health about ten days past, and we hope he he able to engage in all the daties of the mission. In addition to what said above of Riv. Telfrey, we have since lear. It that he had come and the Chapless to the end of the 2d chapter of the epistle ton, and the Chapless to the end of the 2d chapter of the epistle toy; and we think also a Dictionary of the Cingaless.

ty; and we think also a Dictionary of the Cingaless.

1, 1817. P. S. Having now an opportunity to send directly to America shap, we shall send this to that place, to go by Cirpt. Hankelt, of Bevis sent a copy of this some time ago by the Rev. Mr. Lynch to have send the some time ago by the Rev. Mr. Lynch to have send the present that will arrive, if ever, we think it predict to send this by the ombey.

er Richards we think is slowly recovering his health. The rest of the and sisters are well. We have received several more letters from

Dr. Worcester's, dated May 7, 1815, has been received.

(To be continued.)

## TONE TO THE AMERICAN BOARD OF COMMISSIONERS FOR PORRIGH MISSIONS.

trem the Newark, N. J.

Mission Scalety, by Astron,

Lee, Transcreet, \$156.50

rk Femple do. \$5.50—250.60

in the western States, by

Elicin P. Switt, for his

is dear of the Indian mission of the I

stimeted single to dive been nobed alle find demine, but the issuethe union of it you and dentally

The Union Secrety of young ladies in Danbury, by the same,
A friend to missions in Chathire, Con.
A little girl, which the had received as reward for committing to memory the Gospel of St. Matthew,
A lady of New Haves,
Sir. J. Little, of Winshester,
Vir by Mr. Whiting,
S: The Religious Charitable Society
in Hardwick, by Mr. William Cutcler, Tressurer,
The Female Cent Society in Righmond, Ver. by Mr Jesse Hawley,
Collections in Consord, by the Rey,
Ezra Ripley, D. D.
The Pemate Cent. Society in Berlelag, by the Rey. Thours Andreas,
remitted by Maj. Cresse,

Carried Stream 24

Brought forward \$896 99	THE SCHOOL FUND.
4. The Religious Charitable Society	Feb. 2. From a widow at West-
in the county of Worcester, by the	field, by T. Dwight, Esq. 50
Rev. Joseph Coffe, Treasurer, 55 00	The Heathen School Society
6. The Female Cent Society in Wilmington, by Mrs. U. Hitchcock, 14 09	of Branford, Con. for hea-
7. A female friend in Concord,	then schools in India, by Samuel Plaut, Treasurer, 16 75——17 25
N. H 50	3. A missionary box kept in Miss
Asa, Elisabeth, and William	Edes's school in Charlestown, 2 64
McFarland, saved by abstain-	Ladies in Braintree for a child to
ing from sugar, - 1 50—2 00	be named RICHARD SALTER
<ol><li>The avails of four collections at the monthly concert for prayer in the</li></ol>	STORES, 30 90 4. The Male Association for edu-
first Presbyterian church of New-	cating heathen children in India,
ark, N. J. by the Rev. Dr. Rich-	in the first parish of Bradford, by
anis, 40 50	Mr. Jesse Kimball, Treasurer, 1700
A gentleman in Cayuga, N. Y. in	Avails of a charity box kept by a lit-
a letter to Mr. S. T. Arm- strong 10 00	tle boy two years old, son of the Rev. Daniel A. Clark of South-
strong, 10 00 The same, a small balance, 18—10 18	bury. Con 3 00
10. The Education and Foreign Mis-	5. A Society for educating heathen
sion Society of Thetford, Ver. by	children in the first parish in
Mr. Simeon Short, Treasurer, 6 30	Rowley, for a child to be edu-
13. Contribution in the first society	cated in the family of Mr. New-
in Brattleboro', Ver. of the day of annual Thanksgiving, by the Rev.	ell, to be named Ezzxizz Ros- zzs, in memory of their first
Caleb Burge, 50 00	minister, and the donor of their
Female Association in Haverhill, by	ministerial lands, by Dea. Joshua
Mrs. Sarah Gale, - 23 25	Jewett, Treasurer, - 30 09
Young Ladies' do 5 72 Gentlemen's Association in do.	10. The Education and Foreign Mission Society of Thetford, Ver.
by Mr Caleb B. Le Bosquet,	by Mr. Simeon Short, Treas. 6 70
Treasurer, 16 86—45 83	Females in Fair Haven, by the Rev.
F. K. in the county of Worcester, 2 00	Sylvester Holmes, 17 5
14. The monthly concert for prayer	13. Miss Jaquith's school in Ux-
in Keene, N. H. by the Rev. David	bridge, the avails of their indus-
Oliphaut, for the western mis- sion, 9 62	try one hour at each intermis- sion; for heathen children in the
An individual in New Marl-	West, 500
borough, N. H 1 00—10 62	13. B. K. in the county of Worces-
14. By the Rev. Ard Hoyt, received	ter, - 100
on his journey to the scat of the Indian mission, the following sums,	<ol> <li>Children in Keene, N. H. by the Rev. David Oliphant, 1 38</li> </ol>
viz. Collection in the Presbyterian	Children in a small school in
church, at Savannah, Geo. 76 50	New Marlborough, N. H. 1 00-2 3
Collections in Augusta, Geo. 155 40	16. Females in Westboro', for ELI-
Contribution at a prayer meet-	SHA ROCKWOOD, the remainder
ing at Athens, Geo. 13 25—245 15 18 An individual in Reading, for the	
Cherokee mission, 50	Miss Hannah Fay, Treasurer, 200 and 23. Contribution at St. Albans,
23. Females in Pelham, N. H. who	Ver. by Horace Janes, Esq. 20 00
meet weekly for prayer, by the	25. A young man in Bennington,
Rev. J. H. Church, 8 00	Ver. by Mr. Hiram Bing-
27. Mr. William More and wife in Worcester, by the Rev. C. A.	ham, 1 00 Avails of a charity box kept
Goodrich, 4 00	by a young man in An-
The Female Benevolent Society of	dover, - 1 00-2 00
Jericho, Ver. by the Rev. Thomas	
A. Merril, 30 00	Total of donations in Fab S1 577 S1
\$1,421 09	Total of donations in Feb. \$1,577 31.
<b>X</b> J.,1-12	

NINETEENTH ANNUAL NARRATIVE OF MISSIONARY SERVICE DI-RECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, PRINCIPALLY IN THE YEAR 1817.

We cheerfully comply with a request of the Trustees of the Missionary Society of Connecticut to publish the following narrative; though the length of the article renders a division of it unavoidable.

Friends to the enlargement of the Redeemer's kingdom, Conciseness has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools, and sick ersons visited; of conferences, councils, church and prayer meetings, and funculs attended; of hopeful converts admitted to Christian privileges on a profeson of piety; and of sacramental administrations; with those more minute details missionary duty which every man employed is required to give, in the journal his labors, will be found to have been omitted. The reasons are obvious. he insertion of such articles would be repetitious rather than useful. It would agment the size of the publication, while it could add little or nothing essential such information as the pious reader will desire.

These who affectionately consider this work of the Lord have well known, for tars, that the missionary vocation is self-denying and laborious. Their convictor has been complete, that it demands every degree of vigilance and circum-

section, of wisdom and persevering fidelity in winning souls.

It will be seen, that the views of the Trustees have embraced not only such stitute sections of our country as are comparatively near, but such as are far stant. Some of the labors here mentioned were, of course, performed the receding year—the journals not having arrived seasonably for a place in the st annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been en—generally, though not in every instance—holding pastoral charges in the idst of the destitute regions. From this circumstance they must unavoidably erive many advantages, not soon attained by others, for a judicious application i time and strength to the service of Christ among those that do not enjoy the

ppointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of sood ministers in the new settlements, for such portion of their time as the people I their stated charges can afford them support, conduces most effectually to the resperity of the Christian cause. It has, therefore, been among the objects of heir plan to encourage, as far as practicable, the settlement of faithful men in he various parts of the missionary field.

The account now exhibited commences with labors performed in such parts of

bat field as are less distant.

### VERMONT.

Wonderful and extensive were the operations of divine Grace in that division four country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon arth. Among the angels in heaven there has been joy, for many sinners were rought to repentance.

The Trustee, devoutly acknowledge the love and kindness of God, our Savior, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their lawrs were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered peculiarly effi-

acions.

Their preaching and instruction were employed chiefly in the more mountainus and central parts—regions which had long been spiritually desolate. The Rev. Immi Nichols, whose stated charge is in Braintree, was more than nine weeks the Missionary service. Much of his time was passed in places where the evivals of religion were experienced. Those revivals made his coming and later uncommonly useful and acceptable to the people. Such was their destite condition, and such were then their impressions on the great subject of eteral life, that nothing on earth could rejoice them more than the presence of one tho came to bring the good tidings which the Gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary laor. He delivered one hundred sermons. His pastoral charge is in Plainfield. It traversed a broader field than Mr. Nichols, though in part comprehending be same towns. He accordingly beheld the displays and the triumphs of grace wer a more numerous population. He was joyfully received by the good peole; had many expressions of gratitude for his services; and was a happy wit-

ess of the divine blessing on his exertions.

The Rev. John Lawton has a stated charge in Windham. He was employed n the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many

cost-hearted sinners were made to bow under the mighty power of the Helpirit. But, while multitudes of hearts were thus open to the reception of truth in it is in Christ, teachers, skilful in the word of life, could not be obtained Opinions erroneous and dangerous were inculcated with lamentable diligence appacess. In more than twenty towns of the vicinity, there were no intelligent an able teachers of those doctrines, which make the soul wise unto salvation. Would be impossible for any person, who had not been on the ground, to conceive the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beauts that period his atstes, that about ten months previous to the date of his last communication a lecture had been appointed and only ten persons attended. In the same planthen, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services twee ended—such numbers with tears were inquiring, "What they should do to be saved?" After all, he felt as though the half could not be told.

### PENNSTLVANIA.

In New Milford and its vicinity the Rev. Offiver Hill has a pastoral charge. A small part of his time was spent in the missionary field. His labors were performed in the county of Susquehannah, and in the neighboring county of Broomstate of New-York. In the course of five weeks he delivered twenty-five structures. He found urgent need of Missionaries in that quarter. The whole counter Susquehannah had only two ministers of the Congregational or Presbyteria denomination; and those two were almost the only Missionaries who had laborate that destitute region. Though professors of religion continued steadfast in that the had to lament the prevalence of a lukewarm spirit. No remarks the revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several comties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, who stated charge is in Harford, travelled and labored twenty-six weeks. While this employment he delivered one hundred and thirty-five sermons. He has often previously been over the same ground in the same work. Calls for mission ary labor were more frequent and impressive, and meetings were more solen. and full, than in any preceding period of his acquaintance with that country Still, he found no general awakenings in any place. Individuals, however, we hopefully turned to the Lord. Some small churches were favored with contiderable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, at with more apparent affection. The faithful exertions of Missionaries there b been blessed. Numbers regarded those exertions as the means by which a divide hand led them to repentance, and enriched them with the hopes and consolation of the Gospel. But it was deeply affecting to behold the destitute condition that extensive tract. In the whole county of Wayne there was not one minis denominated Congregational or Presbyterian.

### STATE OF NEW-YORK.

Assung the destitute settlements of Generals and the Holland Purchase, the Rev Elenter Feirbanks labored seventeen weeks. His pasterni change is a several places its build very azimating toleras of a gradition work. A divine bleming themself to crown his own exertions by making their instrumental of gathering south into the fold of the Great Shapherd. Reditions occasion, in many instances, to imment the tee successful industry with white the most destructive delusions were propagated.

The Rev. Elike Mason, thring the term of sixteen weeks, delivered white given services. He had no pasteral charge. He was employed chickly in the northern, eastern, and southern party of the Holiand Parchase. He carded were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small in the number of ministers established in that region—very lew the Missionaries that have often habored in that field. He found, however, a growing respect for moral and fifth gloss institutions. He was, in general, kindly received, and in many destanting with the warmest expressions of gratitude to the flociety by whose appaintment he was there. Numberon were the plastic in which there had besing to make

Minds of telligible. Many provides the thirdly yet under the awakening of s of the listy Sphriteenamy elecpty tolletellaren the subject of inlends ist every actilement which he visited were standers what consideed of the the haid title, were headersly impairing the way of forgiveness and reset to God, and yet had no embassador of Christ to guide them. Oftend Null Missionery thraw forth tears of joy; and his huntractions were un-with group delight. They held meetings regularly for reading on the Cot, and conference were frequent through the week. He was much las he found, almost every where, a deployable want of cornect missi bruit Multitudes, respectably of the years, induse beaute the revisals in id for the receptions of true doctrine, were imminently expects to be; it the personality and false teachers that absoluted among them it evident, beyonth reasonable doubt, that, emile a multiper of microscopic to the employed if that region; many fourthing sharehas and excisting an excitation. The examples of the examples and excitations are examined. copie by heretical instructors, and by corrupting books; that were indu circulated, might be effectually counteracted. Many families were de von of the Bible." The viscred volume, and hypite of sways despit taly explain and pewerfully enforce the destrings and distinctly **ib ljaylally received**ade is a color of the first continue of the addition of the addition in additional among the in weeks were devoted to another section of the finited. Persian "John F. Blice. His pactoral charge was las Avene Astrophic initige ion had, within a few years, filled many of the towns with inhabitan ettlements generally, so in that region, the people-on great propo were for from being westchy. They were also much every nuclei-di-thes of the Congregational or Presbyterian demonstration bad-been de were the insuraces is which his collected that fortable interchard res of religion, who, from various and distant pages of the country, he M such towns. Lie was uniformly received with execution and hindre ed people very fervently expressed their thankfulness to him, and to the by which he was employed. Tears of guntitude, as he called from heavy #; rendered many of the scenes peculiarly tender and interesting. . In the which he visited, revivals had been numerous and powerful, though not s Ningara frontier—a western border of the Holland Purchase—the Rose E. Smith was sixteen weeks in missionary service. He had the charge gregation in Lewiston. He was witness to no special revivals of religious. b. Social order and morality, however, were progressimly improving ratitude was expressed for the benevolence of these who patnesine the of the Missionary Society. While the people rejoiced in having their stants thus remembered by their distant brethren, they hoped to be exec ere long, from their embarrassments; and to be able not only to provide nocives the enjoyment of evangelical privileges, but also to expit in any the same favor to the destitute in other regions. Rev. John Spencer has no pastoral charge. He, therefore, gives bluegelf to this work. The southwesterly parts of the Holland Purchase have rprincipal field of his labora. Occasionally, the last year, he entered vania. He delivered three hundred and eighty-one sermons. In a forg. s was the joyfel witness of great revivals. Religious appearences were, ral, more favorable, than in preceding years. For a long period, he reconvergent with those parts of the Purchase. He must be, consequently, setent judge of the progress which morality and religion have made. he precious revivals of the past year wese confined to a few towns, he A labored in hope, that, in mercy to perishing sinners, the displays of re-

state—the northeastern division particularly—has for fifteen years shared in missionary attention and labor. In Euclid the Rev. Thomas Barr had all charge. He was employed eleven weeks in the missionary work, and dissty-seven sermons. Mahy towns, during the latter months of 1816, namely as will be readily recollected, with the special influences of the

grace would be yet much further extended and multiplied.

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Holy Spirit. He beheld them with the most grateful emotions. At the same time he found occasion to lament an insensibility to the concerns of the soul, that was

awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had the pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the cause of pure religion was generally, though not rapidly, gaining strength among the

people whom he visited.

On the 10th of last June the Rev. Alvan Coe was ordained, an Evangelist, by the Grand River Presbytery. At the date of his last communication, he had spent about ten weeks, and delivered forty-seven sermons. He devoted himself principally to those settlements which have been recently formed beyond the Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the accessions it was acquiring. He was universally received with kindness, and frequently with joy. Often, however, he was compelled to bewail the prevalence of Sabbath breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements then were quite new. The people were few and scattered. Individuals were found coming to Christ. A growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was not

connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements already mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labor, was becoming considerably less common. He had opportunities of guiding those that were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and danger, but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labor. He was happily called to witness a great work of God among the people of his charge in Austinburg, Morgan, and Rome. As the fruit of that divine work, nearly one hundred of the souls, committed to his pastoral care, received the Christian hope. Most of the neighboring towns also shared richly in that glorious effusion of grace. In one settlement, consisting of nine families, sixteen persons were apparently brought into the kingdom of Christ. At the date of his

last journals, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he labored as a Missionary. The revivals among his own people, and in many of the neighboring towns, prevented him from travelling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his last journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved. The holy Sabbath was more respectfully and reverently regarded. Public worship and instruction were attended by greater numbers, and with deeper seriousness. The use of ardent spirits was become almost unfashionable. Profane language was scarcely to be heard. Nevertheless, it was a mournful truth, that numbers, who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Sectarian influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utter ignorance of revealed doctrines, which those revivals disclosed in the minds of many, who were the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true doctrines of the Gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He labored as a Missionary fourteen weeks, and delivered sixty-one sermons. He visited the people of several counties—some of them in the Connecticut Reserve—one in Pennsylvania—but principally between the Re-

With the Ohin. With the latter portions of his field Minimaries have by little conversant, though they were extremely destitute. No remarkinges appeared in the moral conduct and habits of the people. In some there was evidence of improvement; in others, of degeneracy. There intressing want of salutary instruction. The spiritual means enjoyed plorably disproportioned to the growing wants of the people.

mora the Rev. John Seward had a pastoral charge. He was twenty-eight a missionary labor. His services were extended nearly to the western y of the Reserve. Attention to the things of salvation was less manifest, than during the season preceding. The special revivals of that former had greatly declined. Their effects, however, remained, and were highly about to those favored communities by which they had been mercifully need. On the whole, it appeared evident, that moral order and the beat of mankind were happily advancing. In public estimation the Society promotion of good morals stood on reputable ground. To the treasure Connecticut Reserve Bible Society, more than five hundred dollars had

Humphrey. His pastoral charge was in Burton. He was diligent and his in the formation of Bible classes. To assist children and youth in the ion of an intimate and correct acquaintance with the holy Scriptures, was design of these institutions. He was perfectly persuaded, that a Bible this important object in view, might be formed and conducted was afolious in every settlement.

Rev. William Hanford had the charge of a church and congregation in Twenty-three weeks were the time of his labors, in which he delivered dred and twenty-seven sermens. He enjoyed the high actisfaction of lape-evidence, that the divine apprehation accompanied minimary exections man, however, there were, in which a very hambling want of religious, by was manifest. In a considerable number of places little or as feeling it, an subjects of everlasting moment.

thirty-two weeks were spent, and one hundred and twenty-four streslivered, by the Rev. Simeon Woodraff. His pastoral charge was in

ign. In sundry places he found a very encouraging attention to the conselection. Missionary labor appeared to be instrumental of great benlimited country was rapidly cettling, the people in many towns were
again, things worthy of good report. Numerous charitable societies were
especially by females, and were doing much good.

In service the Rev. Caleb Pitkin was employed twenty eight weeks, and
d one hundred and forty-seven sermons. On the 23d of May he was in-

in service the Rev. Calcb Pitkin was employed twenty eight weeks, and done hundred and forty-seven sermons. On the 23d of May he was interpreted and charge of the church and congregation in Charlesten, and the pastoral charge of the church and congregation in Charlesten, and this labors then most advantageously applied, when his preaching meeted with daily and diligent visiting from house to house. The free beconversation and instruction, of which these familiar interviews afforded pity, were unquestionably, in his opinion, instrumental of adding the general constraints of missionary efforts.

at Sharon. He had extended his travels and labors, the preceding year, iana. His primary intention had been to continue in that rising state, as circumstances, however, induced him to abandon such an intention, each, partly through Kentucky, and through the southern divisions of hier the middle of December, he was again on the Connecticut Reserve, plans which he traverual were missionary ground throughout. He laborations of Ohio, which he visited and opportunities presented. In twenty-aties of Ohio, which he visited, there were less than forty Presbyterian as. He found many congregations of people who anxiously wished for illege of stated pastors, and who were able and willing to provide for aport, a part of the time. In fifty-seven weaks—the term of service emport, a part of the time. In fifty-seven weaks—the term of service emport, a part of the time. In fifty-seven weaks—the term of service emport, a part of the time. In fifty-seven weaks—the term of service emport, a part of the time. In fifty-seven weaks—the term of service emport, a part of the time. In fifty-seven weaks—the term of service emports in the more central barts of Ohio, the Rev. Timethy Harris had

partile, in the more central parts of Ohio, the Rev. Timothy Marris had pal charge. Only a very small part of his time could be devoted to misamployment. The country around was exceedingly destitute. Hetlein meets, and delivered thirty-six sermons. The people generally wend regardless of their obligations to remember and keep hely the Sabbath direspect for religious institutions, and a desire to enjoy them statedly, so nevertheless, to increase, in proportion to the preaching which could be at them. A blessing had evidently attended the few missionary labors perf in those settlements.

In Gallipolis—on the southern border of the state—the Rev. William R. had a pastoral charge. He labored seventeen weeks—a few of which were in Virginia. The settlements were, most of them, lamentably destitute ligious instruction. He observed serious attention in only a small number stances. By the people at large, little was known, and little was done, subject of religion.

### INDIANA.

Sixty-five weeks were spent, and two hundred and sixty-one sermons de ed, by the Rev. Nathan B. Derrow. He had no pastoral charge. His e sions and labors were repeatedly extended into the adjoining territory of I Additions to the population were continual and great, though the country w thinly settled. Illiterate and enthusiastic preachers were numerous. H much affected and distressed by observing the extreme ignorance that pre -particularly among the first settlers and their children. In every dire many whole families were to be found without a book of any sort. As mig expected, such were unable to read. Books would, of course, be nearly u to them, until they could be induced to emerge from that benighted con-Many belonged to the hunting class, and consequently combined extreme gence with extreme ignorance. Instances frequently occurred, in which th whom he presented tracts, desired him to read them—declaring that they not read them for themselves. In a state of intelligence so low and humili they were prepared to become an easy prey to the assiduity and address or teachers. But the prospect of improvement was fair and cheering. As the was passing into the regularity and stability of an independent governmen people of this rougher class were moving off, and the country was receiving cessions of respectable citizens. The inhabitants were growing more sensi their wants, more attentive to preaching, and more earnest in their solicit for missionary aid. The legislature had greatly honored itself by enacting for the suppression of immorality, and for the encouragement of liter With the most pleasing emotions he anticipated the period, in which the vision of our country would become a delightful portion of christendom. exertions four Bible Societies were formed, three in the state, and one i territory. (To be continued.)

### **OBITUARY.**

DIED, at Savannah, on the 14th of February, Mr. JAMES HUBBARD, at date for the ministry, aged 32. Having been employed by a number of and charitable ladies, in Boston and the vicinity, to visit a destitute region: state of Virginia as a missionary, he left New England for this purpose in Oc last. Before he arrived at Baltimore, his health appeared to be fast decl and he was advised to embark for Savannah, where he arrived early in No ber. For a time, favorable symptoms appeared; but he soon sunk under: monary consumption. At the house of a kind and charitable individual here ed every attention, which medical skill, generous hospitality, and Christian pathy could afford. Perceiving it to be the will of God that he should n cover, he generally felt no desire to live. His faith was stedfast; and his or to the world was an occasional regret, that his ministry and his missionary 1 should so soon terminate. During the few last days of his life he was in bodily distress; but this he bore submissively, and looked forward with pat to the hour of his release. The day before his death, he said it was 'the painful and the most happy period of his life;' and just before he expired, h clared that 'he had enjoyed a most happy season,' and exclaiming. "O w glorious change," he bowed his head and fell asleep in Jesus. He was int with marks of respect, and the Rev. Dr. Kollock delivered a very solemn appropriate address at the funeral.

# PANOPLIST,

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# HISSIONARY HERALD.

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### RELIGIOUS COMMUNICATIONS.

For the Panoplist.

TAMILIAR SERMONS,—NO. IX.

MATT. xxii, 5. But they made light of it.

in mankind always disposed to treat things according to their real s, and their own interest in them, we might at once conclude that Het and the blessings which he offers are the merest trifles in the id, and objects in which we are the least interested. But the word Gled and daily observation instruct us, that no method of judging is refallacious. As well might we be guided by the decisions of the , who, under the influence of a disordered intellect, while he makes t of objects of acknowledged importance, magnifles sticks and was into crowns and sceptres. Such is the infatuating influence of upon those over whom it extends its dominion, that while they highly and eagerly pursue the empty and perishing enjoyments of Ald, they can contemptuously disregard those objects which are of the lasting consequence, and in which, at the same time, their own importal interests are involved. The truth of this observation is ilintrated in the parable of the marriage supper. The great God is represented, under the idea of a king, as making a marriage for his più. At the proper season, when all things were in readiness, he sent heth his servants to call those who had been previously bidden to the modding. But, instead of cheerfully complying with an invitation to reyal entertainment, we are informed they would not come. ben they were still further urged, they made light of the invitation, went their ways, one to his farm, and another to his merchandize. TBy this nuptial feast we are to understand Christ, and the blessings currected with his purchase. He is the great atoning Sacrifice, the Firmb slain from the foundation of the world. The benefits of his death, including pardon, sanctification and eternal life, have been fiely offered to sinners. Repeatedly, and with the greatest urgency, bave they been invited to partake of the waters of life, without money and without price. But alas, the greatest proportion of those to whom the provisions of the Gospel have been tendered, have continued to make light of them.

In further attending to this subject, I propose to illustrate the na-

two and guilt of making light of Christ and his salvation.

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respect for religious institutions, and a desirate of them. A blessing had evidently attended to the properties to the p of contemplations of contemplations with an indicate with the second sec in those settlements.

In Gallipolis-on the southern be had a pastoral charge. He lab in Virginia. The settlements ligious instruction. He obser stances. By the people at subject of religion.

matever other The mind still apportaneously returns to the sion which there is the sion which there is the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which there is not so with object that the sion which the sion which the sion which the sion with object the sion which the sion which the sion with object the sion which the sion with object the sion which the sion which the sion with object the sion which the sion with object the sion with object the sion with object the sion with object the sion which the sion with object the sion which the sion with object the sion with object the sion which the sion will be sion with object the sion will be sion with object the sion will be sion with the sion will be sion will be sion will be sion will be sion with the sion will be sion it is not so with objects which these make upon that is usually retained sorts to eram that is usually retained no that is to be undertained ascertain what is to be undertained and salvation. Those who are to take up but a small manner to take up but a small manner. Sixty-live weeks were salvation. Those who are substitution to take up but a small proportion of the do not frequently and should be substituted as a small proportion of the state of ed, by the Rev. Nathar sions and labors were to take up but a small proportion of their do not frequently and freely man and the redemption on their bearing the continue on their bearing. Additions to the popr thinly settled. Illindo not frequently and freely run after much affected and on their bearts when they rise up and —particularly as them the subject of every unoccupied persons in question think very limit the world and a limit the subjects. The world and a limit the subjects. many whole fam expected, such Properties of the contrary, the persons in question think very little of the world and the things of the world and the things of the world and their thoughts flow freethe characteristics. In this channel their thoughts flow freethe characteristics and the eternal salvation of their souls engage very
that Christ and the eternal salvation of their souls engage very
that Christ and the eternal salvation of their souls engage very
that Christ seasons which are after the characteristics. to them, until Many belong gence with ex whom he pr but Christ son. If there are any seasons which form excepmot read th they were for of their remarks; seasons which are attended with much deep reteachers. riens to the concerns of eternity, and the necessity of an interest in Mas bass, choich they are such as stand connected with some alarming provipeople c Costion dences and the result of an affectionate contemplation of divine truth to the conscience, and of their v dence, are not the result of an affectionate contemplation of the way of for an course are not the Lord Jesus Christ. Notwithstanding these seafor t Wid pelvation then ordinary reflection, the remark is still applicable to **Visi**c EXO:

pors of mere that God and his mercy bestowed through a Redermer are not in all their thoughts. Did they highly esteem these objects, ter they would occupy their frequent and affectionate contemplations. They would be their rejoicing every day, and by these their wakeful They would be cheered with songs of praise. But if their thoughts are rate 1 y occupied with the concerns of the soul, the great blessings to the Income in an affectionate man attention; if they but seldom the Isa and never in an affectionate manner, of that wonderful Being who last opened a door of pardon for sinners, and who invites them to participate in the fruits of his purchase without money and without price, can you doubt whether these are the persons that are justly Charged with making light of Christ and his salvation?

Mankind are liable to this charge when although Christ and his estration are not forgotten, yet they are undervalued.

If these objects are important at all, they are so in an infinite de-They respect the glory of Christ, and the eternal happiness of he soul. They are no trifles. It is in no respect a thing of trivial consequence, whether any become partakers of the blessings of the Gospel. Failing of these, they not only fail of eternal life, but bring unon themselves swift and endless destruction. These infinite con-

may therefore be lightly estoemed by mankind, although they wholly forgotten, and although they may not be absolutely dis-They deserve, and are calculated to awaken, the most lively que affections of the soul. They should be esteemed not as ' momentary contemplation, or as worthy of the reflections .cant hours; but as concerns of eternal magnitude. No afor regard of which men are capable can equal their imporand nothing short of the highest sense of their value can free Lers from the charge of treating them with lightness. To consider sem as matters on a level with the pursuits of the world, which demand a share of their attention, is to degrade them infinitely below mir real worth. It is to degrade the infinite God to the standard of man, eternity to that of time, and the soul to that of the body. Of how mall consequence is the salvation of the Gospel, if it is no more intersting than the perishing objects of the present life. These will soon all the seeming importance which they possess; and even now, y are emptyjof every thing which can satisfy the soul. How lightly en must they esteem Christ and his salvation, who place them in pir affections, on a level with those objects? If the latter be insignifimt in themselves, and transitory in their duration, the former are aced on the same ground.

A Mankind are guilty of making light of Christ and salvation, there is such a thing among the impenitent as being convinced of necessity of repentance, and yet not feeling that it is a subject in the part of repentance, and yet not feeling that it is a subject in the part of that such as are not interested in the salvation which a Gospel proposes must be in a most miserable state. And yet, after the possess no realizing and habitual impression that these are means in which they are interested. They feel no present interest, all therefore no interest at all; for if the salvation of the soul be ever portant, the uncertainty of the continuance of life for the shortest pace, renders it immediately important.

conviction of the necessity of that salvation which is provided for the consistent with the interest in the Gospel, may indeed appear to be inconsistent with the interest in the Gospel, may indeed appear to be inconsistent with the interest in the infatuation of that nothing is more common among men than this surprising inmistency. They have no impressive belief that religion is their most individual concern. They persuade themselves that they entain no doubt of the necessity of an interest in the Savior, and of a reality of the awful punishment which will overwhelm such as wheat the great salvation, and yet it often happens, that they do not all their own necessity of an interest in Christ, nor their exposure to be consequences of abusing his grace. These are the persons who are light of the entertainments of the Gospel. They cast contempt the Christ, and upon the blessings which he offers to their acceptance.

4. These persons are guilty of making light of salvation, who are stamore solicitous to obtain an interest in it, and do not use greater playors for that purpose, than to obtain every other object of penit.

We may form a true estimation of the value fixed on various objects by mankind, from the earnestness of their endeavors to obtain them. Such as are highly esteemed they will use the greatest exertions to secure as their own. They will be studious in forming plane for the purpose, and diligent and persevering in their execution. No sacrifices will be deemed too great, and no hardships too severe. Every obstacle that impedes their attainment will be encountered with cheerfulness. On the contrary, those objects which are lightly esteemed, although the possession of them may be necessary to their real happiness, will either be wholly neglected, or pursued with an indifference proportioned to the estimation in which they are held. Every sacrifice, for the acquisition of objects so little desired, will be deemed too considerable. They value their ease and comfort too highly to forego either in such a pursuit. In view of these observations it will not be difficult to ascertain the esteem in which Christ and the blessings of salvation are regarded by mankind, from the eagerness with which they are pursued. They may very properly be charged with making light of salvation when the attainment of it is not made the sapreme concern. They either use no endeavors to secure an interestin the Savior, or they attend to these infinite concerns with so little solicitude and resolution, that they afford incontestible evidence, in the very pursuit of them, of the contempt in which they are held in their hearts. Those who seek salvation in this manner are disposed to magnify every exertion which they make. And even when they have done nothing with sincerity of heart, they persuade themselves that they have laid God under obligations to regard them with favor. When these are the feelings of any, they make very light of those infinite blessings which Christ bestows upon his people. They are also liable to this charge when they do not pursue the concerns of their salvation with the greatest solicitude, and the most eager exertion; when they do not perform what their hands find to do with all their might, and do not put forth all the powers of their souls, to press into the kingdom of heaven. Nor are those free from this guilt, who do not count all things but loss for the excellency of the knowledge of Christ, and are not prepared cheerfully to suffer the loss of all things that they may win him, and be found clothed with his righteousness in the day of his appearing. While they pursue the objects of the world with greater avidity than the interests of religion, and are ready to undergo greater labor and suffering, and to encounter greater difficulties, they cannot be considered as having any just estimate of the worth of salvation. By those who esteem Christ, and place a high value upon the blessings of the Gospel, these objects are placed infinitely above every worldly They esteem religion as the one thing needful, and are prepared, in order to be interested in its blessings, to deny themselves, and cheerfully to surrender every thing which may prove an obstacle to their salvation.

Are not Christ and his salvation worthy of all this; and will not this be the estimation in which they will be held by all those who justly appreciate their excellence? In what light then must those be considered, who prefer their ease and pleasure to their salvation; who consider every sacrifice to obtain it, too great; who, while they pursue with earnestness and diligence the concerns of the present life, scarcey employ a thought upon the things of eternity, and much less derote their time and talents to secure the love and favor of God. These are the persons who make light of Christ. When called to participate in the blessings of the Gospel, they all unite in praying to be excused.

11. We are now to contemplate the guilt of the persons described. This will appear to be very great, when we consider,

1. That in the plan of salvation there is presented to the view of the

universe the brightest display of God's perfections.

The Divine Being manifests something of his glory in all his works. But in the work of redemption, and in all his works of grace, his infinite beauty and excellence are most illustriously displayed. Before he had intimated the gracious designs toward the world, his character as a merciful Being had never been revealed. A part only of these perfections, which have filled all holy beings with admiration and delight, was then known. God was contemplated as a Being possessed of almighty power, infinite wisdom, unsullied purity, and unvarying justice. But as a God merciful and gracious, showing mercy to thousands, forgiving iniquity, transgression and sin, in the work of redemption alone has he displayed himself. Here he has exhibited such an assemblage of divine and glorious perfections as might well astonish the universe, and captivate the hearts of all who are capable of being attracted by an exhibition of moral beauty. In redeeming and saving sinners, he has "all his mightiest works outdone." He has manifested a character worthy of a God. He has expended an infinite treasure of blood and suffering for the purpose of rescuing rebels from everlasting destruction, and bringing them back to life and happiness. so loved the world that he gave his only begotten Son, that whoseever believed in him might not perish, but have everlasting life. Herein was love, of which the universe never witnessed a parallel, not that we loved God, but that he loved us, and gave his Son to die for us. still further is this love toward the world commended, in that while they were yet sinners, Christ died for them.

By making light of the salvation to which they are invited, mankind are guilty of contemning this greatest display of the divine perfections. They set at nought the most illustrious of all Beings, when he is manifested to them clothed in his most glorious attributes. If they that could despise God, when his character was exhibited in the law, were accounted great transgressors, in what light must they be viewed who trample under feet the Son of God, count the blood of the covenant wherewith he was sanctified an unholy thing, and do despite to the

Spirit of grace?

2. We may notice the ingratitude of this sin.

Those who undervalue these great objects, make light of a Being who did not disregard their interest when it was in the most desperate state. When they were cast out into the open field, polluted in their own blood, had the blessed Savior felt indifferent to their situation, they must have perished in their sins. But he did not make light of their misery; he did not abandon them to despair. The tenderest compassion filled his heart; and notwithstanding he was infinitely

happy in the bosom of his father, he engaged in the work of their deliverance, and covenanted to accomplish it, with a full knowledge at how great a price it must be achieved. In this great work he persevered until it was finished. The cup that was put into his hand he drank to the very dregs. Having come into the world on this errand, and borne a weight of pain and suffering which no other person probably ever endured, he voluntarily surrendered his precious life. All this was that he might accomplish the salvation of sinners, that whosoever believed in him might not perish, but have everlasting life.

How then must such persons be viewed as are guilty of making light of Christ, and of contemning all that he has ever done for their redemption? They are indeed monsters of ingratitude. They shew themselves to be insensible to kindness, and to possess hearts callous to every generous and grateful emotion. Surely the guilt arising from an insensibility to so wonderful an instance of divine mercy, must be proportionably great. They who make light of God's unspeakable gift, and of the overtures of grace, not only cast contempt upon the greatest display of divine perfections, but do violence to the highest obligations; obligations created by the number and greatness of the mercies which have been poured upon them. The ox knoweth his owner, and the ass his master's crib, but such sinners do not know, the despisers of the grace of the Gospel, do not consider.

3. The guilt of those who make light of Christ and of deliverancs from sin will appear to be great, if we consider that they contemn things

of infinite importance.

They make light of the Son of God, and the eternal salvation of their own souls. What being is more worthy of our affectionate regard than the Lord Jesus Christ? In his human nature he is the chief among ten thousand; he is altogether lovely. In his divine, he is the brightness of his Father's glory, and the express image of his person. And what object can be more important than the salvation of the soul, especially when we consider it not only as bringing immortal life and happiness to sinners, but as connected with the honor and glory of God? Heaven and hell are no trifles. To deliver from the one, and advance to the other is the great design of the work of redemption. To the amount of blessings involved in this work, mankind may indeed be insensible. But had they for a moment, taken up their residence among the damned, and begun to feel the gnawings of that worm that never dies, or had they been permitted to unite in one of the anthems of the beavenly inhabitants, they would no longer doubt that it is infinite. A moment's reflection might lead them to the same conclusion. What in the whole creation is half so important, so worthy the attention of sinners as the concerns of salvation. When compared with these, all the affairs of the present life dwindle into nothing. "What shall it profit a man, if he gain the whole world and lose his own soul, and what shall a man give in exchange for his soul?" Those who toil and exhaust their strength for the attainment of earthly good "labor for the meat that perisheth." "They spend their money for that which is not bread, and their labor for that which satisfieth not." "They do it," says the apostle Paul, "to obtain a corruptible crown, but we an incorruptible." The concerns of salvation are the ng needful, the pearl of great price, to obtain which a man ell afford to sell all that he has. But whatever sinners may the work of redemption, and the interests of the immortal angelic hosts do not look upon them with indifference. They esented as earnestly desiring to look into those infinitely imthings. How great then must be the guilt of those who make them. How can any neglect the great salvation and be

improvement of the subject, we may be led to reflect. on the extent in which the sin in question prevails.

its nature, and from the guilt which is attached to it, we might ope that it would be confined to a small number. But what is Are manking disposed cheerfully to accept of the invitations.

Are mankind disposed cheerfully to accept of the invitatious sospel? Do all who hear its joyful sounds, immediately manifeelings of their hearts by flocking to its entertainments? All re indeed ready. The oxen and the fatlings are killed, and ing is prepared; but are the tables filled with guests? Do the s of the world give place to the interests of the immortal soul? contrary, how many who are invited to the Gospel supper pray cused? There is nothing in the whole circle of objects in which I are interested, which is treated with half the indifference as How few are solicitous to secure an interest in or! How few realize the weight and importance of their own 1? By most men the concerns of the soul are regarded as of oment. Were the concerns of the body treated with the same nce, life would soon be extinguished. Is it not the case with you who hear the Gospel, that you are so much occupied with ms, or your merchandize, or some other worldly pursuit, that w not how to devote much of your attention to the concerns of Let me appeal to your consciences whether you do not live in e neglect of your souls. If you think at all upon the subject, plain, perhaps, of your inability to embrace religion. But afyou must acknowledge that there is scarcely any object of dene attainment of which you have manifested so little solicitude. , is it not evident with regard to most of you, that you care for these things?

view of this subject we may remark, that the impenitent and ing will come to a most fearful end.

the solemn determination of the lord of the feast, that none of that were bidden and made light of the invitation, should his supper. God is highly displeased with those that despise e. He has made preparation for the Gospel feast at an infiense. He has sacrificed his own Son, and by his blood has ed inexhaustible provisions for the sinful and famishing chilmen. All who will accept of them are welcome to the bread er of life. But is it not most reasonable, that those who desse provisions should not be permitted to taste of them? Be assinners, God places a high value upon these provisions. It canxpected that he will throw them away upon those who have no their worth. You may indeed trifle with salvation now, but not have the offer of it to tritle with hereafter. Your farms

and your merchandize will then fail you. How will you escape, if you neglect so great salvation? A most aggravated punishment awaits those who have trampled under feet the Son of God, have counted the blood of the covenant wherewith he was sanctified an unholy thing, and have done despite to the Spirit of grace. Listen then to God's calls of mercy, and go in to the feast. Should you continue to neglect and make light of the salvation of the Gospel, you will mourn at last, that you have hated instruction, and will sink with this heart rending lamentation in your mouth; O that we had known, in our day, the things that belonged to our peace, but now they are hidden from our eyes.

For the Panoplist.

### SIGNS OF THE TIMES.

We live in a most interesting period of the world; in a period distinguished above all others for the wonderful magnitude and variety of its revolutions. The drama of six thousand years is coming to a close. Events of the most momentous interest follow each other in quick and crowded succession. Every thing in the scientific, and political, and moral world indicates that the reign of darkness upon the earth is sp-

proaching its catastrophe.

To begin with the scientific world. What an entire change has been wrought in modern times in the natural sciences, and in the science of the mind! It is scarcely a century since what was dignified with the name of Metaphysical Philosophy was a mere jargon, full of unmeaning subtleties. No definite idea was formed even of the object of the science. Nor was Natural Philosophy in any better situation. The genius of whole ages was wasted in search of an imaginary something which was to cure all diseases, and convert all substances into gold. Centuries rolled away, and not a step of advance had been made towards any desirable end. How hopeless was it, to all appearance, that the human mind would have ever been freed from the darkness and perplexity in which it was involved. Who would have ventured to foretel, that any thing in the shape of system would have been brought out of that mass of confusion which was the science of former ages. Yet within a few years a correct philosophy has gone forth, and by its simple touch is turning the chaos into order, and beauty, and life. A method of investigation is pursued which leads to systematic discovery. The study of Nature is prosecuted with a moral certainty of arriving at new and interesting results. Almost every science which is taught in the customary course of liberal education is the offspring of the new philosophy. Even now, new sciences are continually springing up, and by their connexion with the arts are spreading animation and elegance over all the enjoyments of life.

Nor are the changes in the political world, less auspicious. Where is he that made the earth to tremble; that did shake kingdoms; that made the world as a wilderness?—What wonders do we behold! The kings of the earth have leagued together to acknowledge the law of God for the law of nations. War, which has reigned without control ever since the flood, is beginning to yield its dominion, and in its room a

pirit of genuine heavenly charity has gone forth to unite in one family is the children of Adam.

But what shall we say to the extraordinary appearances of the moral rorld; to that spirit of expansive benevolence, and religious enterprise, thich is filling the world with schools, and missionaries, and Bibles; thich is every where repairing the ruins of the fall, and by a thousand its reuniting earth to heaven. Surely these are the times foretold by be prophets of old, when many shall run to and fro, and knowledge hall be increased; when wars shall cease unto the ends of the earth; then nation shall not lift up sword against nation, neither shall they sarn war any more. And the times are at hand, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

M. N.

For the Panoplist.

### MOTIVES FOR CHRISTIAN EXERTION.

we want motives for exertion, we may derive them from the country,

ad from the age in which we live.

It appears from a comparison of the different censuses taken since the doption of the Federal Constitution, that the population of the United tates increases at the rate of about three per cent. per annum; that, it doubles in twenty-three years. There is every reason to believe hat the population will continue to increase in this proportion for many ears, perhaps for a century. The vast, unsettled interior of North imerica will accommodate with ease all the millions which would be roduced during that period, by such a rate of increase. Let us calulate, then, according to this proportion. In 1810, the population was even millions. In 1925, it will be two hundred and twenty-four milons. This last number scattered over a territory of more than three illion square miles, would average seventy to each mile; a population bout as dense as that of Massachusetts Proper, and as the average fall Europe.

This view of our population presents considerations of prime imortance to those who are exerting themselves for the happiness of their low-men. Let it be remembered, that this mass of people, composing ore than one quarter of the human race, will consist of the grand chilren and great grand children of the generation now on the stage; that will imbibe from us their moral and religious principles; that their naracter will be moulded in our institutions, and receive all the imression of our virtues and our vices. If we neglect the education of e rising generation, they will be ignorant. If we permit a single strict to remain destitute of ministers, a little empire will soon be ithout a preached Gospel. If we suffer the Sabbath to be violated, se quarter of the world will soon be Sabbath-breakers. The impornce of every action which we perform, of every word which we utter. magnified an hundred fold from the relation in which we stand. How ses the sin of Adam swell beyond conception, when we view him as e father of his race, and entailing upon countless millions the fruits l his disobedience. And surely, next to the sin of Adam will be ours. the future millions of this new world should perish from our neglect.

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We may derive another motive for exertion from the age in which we live. In every former period of the world, the philanthropist, who has wept over the miseries of his fellow-creatures, has wept in despair. But we have fallen upon happier days. Every thing around us indicates that the reign of darkness is coming to a close. The institutions of cruelty, as old as the deluge, and which have stood firm amid the convulsions of an hundred ages, are now shaken to their foundations. The fountains of the moral deep are breaking up. The world is forming anew. The men of this generation will be the patriarchs of the millennial age. To us is committed the high office of forming the institutions of the last times. The happiness of the millennium is to be proportioned to our efforts. The impression which we leave will endure forever.

M. N.

For the Panoplist.

### ADVANTAGES OF SICKNESS.

Or the numberless excellences of Christianity, one which speaks with endcaring emphasis to the humble disciple is the cheering consolation it imparts in the season of his severest sufferings. In his most excruciating pains, if his faith be unshaken, some beams of heavenly effectivence break through the clouds which obscure his worldly prospects, and sustain his courage, while he encounters the storms of adversity.

A situation in which many are placed at some period of life, but from which my own experience induces the opinion, that we seldom receive all the instruction it is adapted to communicate, is that of sickness. This should be numbered among the several forms of discipline, by which we are taught the needful but neglected lesson, that a land of trial is not the place of our rest. Though it often leaves the hard heart still harder, the stupid conscience more unsusceptible of reproc, and the whole man farther from God than before, still, such are not its ordinary effects on the mind once effectually humbled at the foot of the cross. He, who has learned quiet and unconditional submission to a sovereign God, attended by those luminous discoveries of his dreadfal depravity, by which he has clearly seen, that he is a guilty rebel and cannot purchase a discharge, miscrable and the author of his own wretchedness, is prepared to acquire some wholesome instruction in the school of affliction. Nor, if the learner makes any progress under & tuition so apparently severe, can he justly claim any merit; but is more ready than ever to join in the acclamation of those, whose song is, "Not unto us, O Lord, not unto us."

When disease does not impair the intellectual powers, it affords a suspension from the importunities of business necessary to the acquisition of self-knowledge, and the duties of self-examination. The man, whose affairs run in the smooth current of uninterrupted prosperity, seldom directs a thought towards the approaching hour of dissolution, the solemnities of a day of judgment, or the employments of an hereafter. The soul can no better support without injury the splendor of worldly success, and the flatteries that attend it, than the eye can endure the full blaze of a meridian sun. The person who has any good degree of intimacy with his own heart needs not be told how difficult it is, for one whose labors are employed and his affections engrossed in

he calls of business, or the interruptions of company, to maintain that mre and holy intercourse with his Maker, by which he is to expect uch an assimilation to his character or a fitness for the joys of his mesence. Even among those whom charity pronounces the fairest andidates for a region of purity, few keep so loose a hold of the world is to need no monitors of the transitory nature of the objects around hem, and of the precarious tenure by which they are holden. However easy the confession may escape our lips, we do not often act as if the resent state was a pilgrimage; we do but half believe that the fondest if earthly hopes should be entertained with caution, that our most daring idols are dust, and perish with the using.

Now the Christian, who may have climbed so high in the scale of earthly bliss that his head becomes giddy with his elevation, greatly needs some admonition of his residence on this side of Jordan, and in a land of strangers. If his eye be not stedfastly fixed on the land of promise, he will become willing to fix his residence in the desert. Though he have stronger reasons for tranquillity than many others, tevertheless, he has much to fear. The suffering sustained in this frail tenement of clay kindly advises him of its perishable nature, bids him micripate the fall of so feeble an edifice, and to seek a shelter in a house made without hands, in that city whose builder and maker is God.

Let us here notice a very common delusion existing in the monstrous notion, that corporeal suffering in some sense atones for sin. Perhaps net very many professing Christians would in so many words make he explicit declaration, that a few tears extorted by pain will wash away the pollutions of a guilty life; but if not formally taught from the pulpit, nor publicly inculcated in the maxims of morality, it seems, nevertheless, to hold a place in the secret creed of no small number. How many times have I heard it said, of some one who has endured a listressing sickness, that "his sufferings are almost finished," "that he b going to receive his reward;" that "so much heroism and fortitude will meet a proper recompense," &c. all intimating the belief, that God is obliged to recompense so much merit with the happiness of heaven. Buch whinings of pity and pretended effusions of charity, as represent man more compassionate than the Almighty, are, notwithstanding the soft names they assume, the genuine offspring of rebellion and unbelief. They look to an imaginary Deity, who is either too indifferent to the mendact of his creatures to take much notice of sin, or too indulgent to maintain the dignity of his government, by inflicting his threatened venreance on the head of the transgressor.

For the Panoplist.

### LETTER TO A BROTHER.

"Beware what earth calls happiness, beware All joys, but joys that never can expire. Who builds on less than an immortal base, Fond as he seems, condemna his joys to death."

My dear brother,

In my former communications it was my purpose to exhibit for your consideration, from the light of the divine word, such arguments against the practice of those professors of religion who allow themselves to pay

take the amusements of the theatre, as might, if duly weighed, index you to withdraw your support from that fountain of iniquity. Whether my feeble efforts have produced, in any degree, a conviction upon you mind, so desirable among your Christian brethren, or any change i your practice, I am uninformed. However, I cannot avoid cherishing the hope, that in process of time a revolution shall have been wrong in your views, which will not only gladden the hearts of Christian but occasion an increased rapture among the angels in heaven.

Thousands of our fellow-creatures have, beyond doubt, dated the commencement of their ruin at the theatre; and be assured, that a custinuation of your patronage of that nursery of vice will as certainly accelerate your own ruin as that of your predecessors, whatever applause you may now receive from a fashionable world. In contemplating the mischief produced by your example, it would be judged comparatively small were it confined to the few who compose your household, though here we should have much to deeply lament; but when we look further, and behold multitudes whose souls are alike precious with ours, graduating their conduct altogether by your scale, our hearts at overwhelmed with distress in the anticipation of their awful dou

beyond the grave.

Many there are, who, from their solemn profession, regular attent ance on the Sabbath at the house of God, and strict observance of sou divine ordinances, have encouraged expectations favorable to the cam of truth; but who are found on other days among the scoffers at religion and whatever shall oppose a barrier to the uncontrolled indulgence sinful passions, and who would, if possible, expunge from the Sacre Oracles every denunciation against the enemies of God. How ca these be the friends of HIM who commanded his disciples to place I attachment on the world, assuring them in the most direct terms, the they could not serve two masters? How do they regard the decian tion of the Apostle, that if any man loved the world the love of the Father was not in him! And how can the friends of Jesus be otherwi than distressed, when they witness in a brother practices which demon strate a love of the world far beyond the interests of Immanuel's king dom? Probably millions will be found in future ages among the slaw of Satan, and with him consigned over to endless wretchedness, wh but for the influence of your individual example upon the minds are conduct of their ancestors, would have been numbered among ti brightest luminaries of the Christian church.

A situation cannot easily be conceived more dreadful than that of a me who has the form of godliness, but is altogether ignorant of its powe even confining our judgment of his case to the present life; but whe we extend our thoughts into the future world, and there view him the left hand of his righteous Judge, having nothing in prospect bullackness of darkness forever," our souls are filled with the keene

auguish.

O then, my beloved brother, no longer associate with characters where at bitter enmity with God, who obey not the truth, but have pleasure in unrightcousness.

"The world's infectious; few bring back at eve Immaculate, the manners of the morn. Something we thought is blotted; we resolv'd is shaken; we renounc'd, returns again!"

individual brother for his deep solicitude to become an instruin anatching you from the path leading to irretrievable refin. ar destiny once fixed by your final Judge must remain forever and angeable. No answer of comfort was given to Dives, when he called bearmently on Abraham to send by the hands of Lazarus a drop of gier to cost his tenges. Heing clothed in purple and fine lines, and **sing desipteously** every day, can never screen a rebellious soul from e venguance of God. Speaking of those who were void of undering, where vine was of the vine of Sodom, and of the fields of marrah, the bely Prophet says, "their foot shall slide in due time, a day of their calemity is at hand." And we find, from the whale per of the divine word, that a tremendous weight of wee will be demaced upon the despisors of God's admonitions. And now permit sets ask, how for you have been, in practice, from such charactered impror respectable may be your standing as a member of the visible much, in view of these who sit with you at the same sacrament table. **lin beart and** practice as well as profession you shall not honor the me of the Lord, how can you expect a seat at his right hand amon position floor, who in their earthly pilgrimage have made it their per and their drink to do his will? Living and dying without reterro, on impressible guif must separate you from the friends of Bavior. In the regions of darkness and despair you will anavall-Plannest your requirelation of Gospel admonitions and instructions. having chosen for your companions the avowed enemies of the many . The saidle adversary of souls watches with increasing vigine the foot-stope of the professed friends of our dear Lord; nor are brilery darter ever sided with any prospect of success, except when Penastr them at a distance from their Shopherd's fold. While among the who are culisted under the prince of darkness, how can the chi **mor preserve a heart uncontam**inated by the surrounding exam**pl**e? tch places be will inevitably imbibe sentiments destructive to his the which galaing strongth by every indulgence, must leave in the <del>provesthrow of his most flattering expectations, that while living</del> diffrof the wicked he might "die the death of the rightcous." My m friend, I conjure you affectionately to examine the present paths Advance that. In the four of God, and with his word in your hands, ith a true knowledge of yourself. Ask not what course of life will **Hirrs you the approbation of man "who is crushed before the moth."** He opinions, when at war with the testimony of God, must be instantly thetad. I am fearful, my dear brother, that you have not given a un portion of your time to a diligent and prayerful examination of the isine word; this, and this only, you profess to receive as the man of unr counsel, and as able to make you wise unto salvation through sith in his glorious Author. Then be not reluctant any longer to search his volume. You will find it to discriminate with a precision which annot be mistaken, except by the wilfully blind, between the friends ad encuries of our blessed Redeemer. The present condition of the Inician churches in this place is truly inmentable. Many members, the would be wounded to the beart were we to doubt their exfety, are s the habit of restraining prayer, and have no mark to distinguish. them from the world, but their penctuality in the observances 🐗 the ordinances of God's house. Away from these they furnish melancholy evidence that they are indeed strangers to the spirit of the Gospel! You, my dear friend, have long since enlisted under the banners of the Prince of Peace; to the best interests of his kingdom have you declared a perpetual allegiance. In your petitions before the "great congregation" you have entreated that God would teach you his way, and shew you his paths, that from the infinite fulness of his grace he would enable you in all things to adorn the doctrine of our divine Master, so that no room should be left for any one to cast reproach upon the Christian name, on account of your example; but that your devotedness of heart to the honor of the dear Redeemer, might lead you to embrace all suitable opportunities for the diffusion in the breasts of others a supreme love of that truth, by which Christ frees his people from the slavish bondage of the world.

Having outwardly joined the people of God in their petitions, how melancholy must be their reflection, that the heart had received no impression corresponding with the utterance of the lips. The very first enticement presented before you, by those who are "lovers of pleasure more than lovers of God," met your ready compliance, and with them you entered again that house within whose walls a prayer never was uttered, although a form in solemn mockery has often been used by the most dissipated wretches for the entertainment of the audience; an audience generally termed polite, and by some perhaps named

Christian!!

Suffer me, in conclusion of my subject, and for the last time probably, to intreat your immediate abandonment of the theatre. "Escape for thy life" a course which your own experience, joined with that of thousands, has proved altogether inadequate to supply the soul with any substantial comfort. The shadow has betrayed many an inconsiderate youth to leave the substance, against the urgent remonstrances of their pious friends, supported by the munition of rocks. Indeed, my dear brother, "vanity and vexation of spirit" is inscribed on every mean of gratification not having other support than "the tradition of men and rudiments of the world." Our blessed Lord hath informed us, that he "putteth forth his own sheep and goeth before them, and they follow him, because they know his voice; a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Now permit me to ask, whether you can perceive in your own heart an evidence that you have received the spirit of adoption? If so, you know the voice of the great Shepherd, and you will follow him. You will not find him at the theatre; but wherever two or three have met together in his name, and there you will resort as Lydia did at the water's side, where prayer was wont to be made.

That what has been sown in much weakness in this and the preceding letters, with a design to advance your highest happiness, may, through the influences of the blessed Spirit, be raised in power; that all obstacles which threaten to impede your progress, and "block up the pass" which leads to mansions of eternal rest and joy, may be removed by HIM who "guards the way and guides" his children home; that we may soon acknowledge one Lord, one faith, and one baptism," even that of the Holy Ghost; and that we may finally enter the heav-

aly Zion with songs and everlasting joy upon our heads, will God of is infinite mercy grant, for his sake who hath said, "He that over ometh the same shall be clothed in white raiment, and I will not blot ut his name out of the book of life, but I will confess his name before my Father, and before his angels."

Your affectionate brother,

J. C. T.

### REVIEWS.

X. A series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy. By Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. New-York: Kirk & Mercein. 1817. pp. 275.

champions of infidelity have had their day, and have not been ackward to exhibit the trophies of their short-lived and inglorious riumphs. Scorning the light of heaven, reflected from the sacred volme, they have, nevertheless, availed themselves of it, to plant their rtillery against revelation upon the mouldering bulwarks of supertition, and the loftiest heights of science. With Voltaire at their head, and the effigies of Hume upon their banner, they were, during the later half of the last century, but more especially towards the close of it, lushed with the most extravagant hopes. Every copy of the Scripares, was, as they fondly imagined, shortly to be consigned to the lames; all the institutions of Christianity were to be subverted, and eason was henceforth to sit proudly enthroned upon their ruins.

But "the triumphing of the wicked is short!" The forces of infiletty have been driven, by the soldiers of the cross, from their strongst positions, and Dr. Chalmers must now be enrolled with those skilal warriors, who, having seized upon their arms, have successfully arned them against the enemy. From the specimens which he has given, of his dexterity and prowess, in the work before us, some toleable idea may be formed, of the splendid triumphs which this new hampion might achieve, had those who took the field at an earlier eriod been less active, or less successful in the same sacred warfare,

Indeed, this is not Dr. Chalmers' first effort in defence of our holy eligion, and most devoutly do we hope, that it may not be his last. le has for some years been known to the public as the author of the rticle entitled, Christianity, in the Edinburgh Encyclopedia, which as since been printed in a separate form, and which ought to have a onspicuous place in every theological library. In that almost incomarable manual, Dr. Chalmers has exhibited the originality and disrimination of his active and powerful mind on a subject, which had nployed some of the ablest pens in the world, and on which, we beeve, it was generally thought, that little or nothing remained to be If his leading argument upon the authenticity of the Gospel is ot new, it certainly exhibits, in all its prominent features, the plastic and of a master. If he has not furnished the friends of Revelation ith a new suit of armour, he has new-polished that in which he found em clad; and has made almost every joint more compact and secure nan it was before. If he has added nothing to the weapons of their arfare, he has given an edge and a point to those weapons, which neir enemies will find it more difficult than ever to resist.

It is well known, that the scientific impugners of Revelation have expected to derive much aid to their unholy cause, from the rapid im provements and discoveries of Geologists, Antiquarians, Naturalists Travellers, Chemists and Circumnavigators. Accordingly, when the fabulous chronology of the Chinese and Hindoos, tracing back their origin, thousands, and even millions of years beyond the Mosaic date of the creation, was first known in Europe, how did the "armies of the aliens" exult over the Bible, as an undoubted forgery, which must henceforth be abandoned by its warmest apologists, and fall into merit ed oblivion. But the indefatigable researches of Sir William Jones and of other learned men following in the same track, have resulted in the complete overthrow of this vaunted argument, by reducing the boasted antiquity of the oldest Asiatic empires, considerably below the period, assigned by Moses, to the general deluge.

In the same manner, have more recent discoveries confuted the argument, which had been industriously formed out of certain volcanistrata, which, it was alleged, must have been accumulating during a much longer period, than the Scriptures assign as the ago of the world. Thus, we may add, have all the momentary exultations of infidelity been turned into shame and defeat, by more extended and accurate investigations. Thus have her fondest hoper resting upon the unparalleled rapidity of modern improvements and discoveries, been utterly disappointed. So far are the enemies of our faith from gaining any support from these sources, that every year and almost every book of travels, geology, antiquities, and philology furnishes Christians with new facts, to confirm their belief in the trut

and inspiration of the Sacred Volume.

In this state of things, it was to be expected, that those, who hat the light and will not come to the light," would have recource to con jectures and hypotheses, the very boldness and splendor of which might, under the specious pretext of high and consistent views of th character and perfections of God, flatter the intellectual pride of some and overpower the untutored minds of others. Accordingly, some the philosophical disciples of Hume and of Voltaire, having laborious confuted themselves amid the ruins of Pompeii and Herculaneum, hav ing discovered innumerable organic remains of the antediluvis world, in the quarries of France and Italy, meeting every where i their travels, with new proofs of a general deluge; dismayed by ever ray of light which is thrown upon the origin of languages and of m tions; and despairing of succors from those experiments and discov ries, which they had fondly regarded as natural allies; they have su denly mounted the Royal Observatories of Greenwich and Paris, as seizing the powerful telescope of Herschel, have eagerly sought fi objections against the Bible, among the myriads of stars and system which God has hung upon nothing, in the regions of infinite space.

"How small, how insignificant, they exclaim, is this earth on white we dwell, in comparison with the eighty millions of suns, which model astronomy has discovered in a field, that after all, bears no proportic to those innumerable regions which stretch beyond. Surely the Scritures cannot be true. They put a value upon this little speck, which it does not deserve. It is incredible, that God should bestow so much care upon a worthless atom, as the Bible represents; above all, the

extent Eternal should stoop from his throne in the heavens, to save squilty population. This is, for substance, the infidel objection, which, r. Chalmers observes, is often met with in conversation, and which sthinks deserving of a formal answer. He enters upon the subject, ke a man who is sure of his aim. Instead of attempting to evade the nposing force of the infidel objection, he in the first place, cheerfully rants more than those who bring it forward could possibly claim. rould seem, indeed, that when this fearless champion of the cross ame to reconnoitre the ground, his compassion was so much excited y the weakness of the enemy's position, that he could not refrain rom volunteering, to assist in strengthening it. Nor are we disposed blame him for this extraordinary gratuity. He meant to strike a ecisive blow, by attacking the forces of infidelity with their own weapos; by vanquishing them on the field which they had deliberately hosen; and in spite of all the aids and advantages which he had preiously afforded them; —indulgences which they can scarcely hope to ajoy on any future occasion.

. The first discourse, in the volume before us, is entitled, "A sketch of he modern astronomy," and is founded on that glowing exclamation of he Psalmist, viii. 3, 4, "When I consider thy heavens, the work of thy lugers, the moon and the stars which thou hast ordained; what is man hat thou art mindful of him, and the son of man that thou visitest him?" We are not aware, that any thing on the same subject, superior to this wketch," can be adduced from the whole circle of English literature. The hand that drew it must have been guided by a discriminating and ewerful mind. Such clear and familiar statements and illustrations, mited with such bold and overpowering conceptions, we have rarely net with. Fired with the grandeur of his theme, Dr. Chalmers Leaves this worthless world afar," and, on the pinions of an imagiation which never tires, expatiates with increasing wonder and deight among the remotest discoveries of the telescope. The natural midency of his genius is the upward flight of an eagle; of an eagle mrtured among the frowning crags of his own native country, and acintomed to leave its highest mountains far out of sight, and almost to well in those blue ethereal regions, which clouds never darken, and torms never agitate. Unaccustomed as we are to a flight so elevated ad aublime, gladly would we, for present use, "pluck a quill" from he same adventurous wing, that we might follow Dr. Chalmers, hough at a humble distance, and in suitable language, present our caders with the overpowering result of his astronomical contemplaions.

We shall attempt a very brief analysis of his masterly "sketch of he modern astronomy," partly in our own words, but chiefly in his own ich and magnificent diction. The most careless observer of the headens, in a clear night, must be struck with the twinkling splendors that very where meet his eye. Curiosity is awakened, and the question attrally occurs; what can these lights be? Are they mere lucid points a the firmament, or are they great globes, which appear small to us, also on account of their immense distances? the answer of experience that every visible object appears less in magnitude, as it recedes

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from the eye. Now by the rules of geometry, or a certain process, measurement, first the distance, and then the magnitude of somethe heavenly bodies, has been ascertained. To begin with the sunthough it appears so small to the human eye, it is really an immensible, exceeding, by many thousands of times, the dimensions of the earth. The moon also has the magnitude of a world, and even a few those stars, which appear like so many lucid points to the unassist eye of the observer, expand into large circles upon the application the telescope, and are, some of them, much larger than the ball whis we tread upon, and which we proudly call the universe.

Now what is the fair and obvious analogical inference? This ear is inhabited, it is surrounded by other balls, of equal, or superior mannitude, from which it would either be invisible, or appear only as a little star. Is this then, the exclusive abode of life and intelligence? I one little portion of the solar system inhabited, and is all the rest

wide unpeopled solitude?

"Why should we think that the great Architect of Nature, supreme in wis dom as he is in power, would call these stately mansions into existence, as leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue land stretching even the distant horizon. We are too far away to perceive the richness of its scenery or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of you planetar orbs? Are we therefore to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner to these mighty works; and that to this earth alone belongs the bloom of vegeta tion, or the blessedness of life, or the dignity of rational and immortal existence pp. 26, 27.

Rut something more than mere magnitude can be alleged in favor of the idea, that the planets are inhabited. Each of them, like the earth, turns round upon its own axis. Each therefore must have it day and night. They all perform their stated revolutions round the sun, and of course may be supposed to have the same vicissitudes the seasons which we experience. Now we can see in these great arrangements, that God has done the same things for the accommodation of the planets, which he has done for the earth which we inhabit What is the fair inference? Does the resemblance hold no further Shall we say, that the greater part of creation is an empty paradical and that no worshipper of Jehovah exists through the wide extent even immeasurable regions?

But the growing perfection of the telescope discovers to us not points of resemblance. By the help of that instrument we can see that one of the planets has its mountains and vallies; that another is surrounded by an atmosphere, which may support respiration; the over a third clouds are formed which may "water the ridges and self en the furrows thereof," and that a white color spreads over the northern regions of a fourth, as its winter advances, and disappears of

the approach of summer.

"Who shall assign a limit to the discoveries of future ages? Who can pre scribe to science her boundaries, or restrain the active and insatiable curiosity o

an within the circle of his present acquirements? We may guess with plausi-Hty what we cannot anticipate with confidence. The day may yet be coming, hen our instruments of observation shall be inconceivably more powerful. They sy ascertain still more decisive points of resemblance. They may resolve the me question by the evidence of sense, which is now so abundantly convincing the evidence of analogy. They may lay open to us the unquestionable ves-ges of art, and industry, and intelligence. We may see summer throwing its reen mantle over these mighty tracts, and we may see them left naked and Moriess after the flush of vegetation has disappeared. In the progress of years, r of centuries, we may trace the hand of cultivation spreading a new aspect er some portion of a planetary surface. Perhaps some large city, the meopolis of a mighty empire, may expand into a visible spot by the powers of me future telescope. Perhaps the glass of some observer in a distant age, may table him to construct the map of another world, and to lay down the surface of in all its minute and topical varieties. But there is no end of conjecture, and the men of other times we leave the full assurance of what we can assert with the highest probability, that you planetary orbs are so many worlds, that they em with life, and that the mighty Being, who presides in high authority over is scene of grandeur and astonishment, has there planted the worshippers of is glory."—pp. 31, 32.

fastronomical discoveries, there would be more than enough to jusity the exclamation of the Psalmist, "What is man that thou art mindit of him?" For were this great globe, as we call it, with all its
ighty burden of occans and continents, and with all its myriads of
pople, to sink into annihilation, there are some worlds, where an
ment so awful to us would be unnoticed and unknown, and others,
there it would be nothing more than the disappearance of a little star,
which had ceased from its twinkling.

But is there nothing beyond these limits? What then are these lights which sparkle in our firmament; which pay no homage to the sun; at each of which, like the independent sovereign of his own territory, appears to occupy the same inflexible position in the regions of immenty. What can we make of these innumerable fires, lighted up in listant parts of the universe? Were they made only to shed a feeble dimmering over an atom, a mote, which from distant parts, even of arown system, is but just visible in the sun beam?

"The first thing which strikes a scientific observer of the fixed stars, is their mmeasurable distance. If the whole planetary system were lighted up into a be of fire, it would exceed, by many millions of times, the magnitude of this rerid, and yet appear only a small lucid point from the nearest of them. If a edy were projected from the sun with the velocity of a cannon ball, it would the hundreds of thousands of years before it described that mighty interval, thich separates the nearest of the fixed stars from our sun and from our system. fthis earth, which moves at more than the inconceivable velocity of a million and half miles a day, were to be hurried from its orbit, and to take the same rapid ight over this immense tract, it would not have arrived at the termination of its mrney, after taking all the time that has elapsed since the creation of the world. hese are great numbers, and great calculations, and the mind feels its own imotency in attempting to grasp them. We can state them in words. We can zhibit them in figures. We can demonstrate them by the powers of a most gid and infallible geometry. But no human fancy can summon up a lively or a adequate conception—can roam in its ideal flight over this immeasurable largeess—can take in this mighty space in all its grandeur, and in all its immensity an sweep the outer boundaries of such a creation—or lift itself up to the majesty I that great and invisible arm on which all is suspended."—pp. 35, 36.

These numbers and calculations, overwhelming as they are, rest upon the basis of "a most rigid and infallible geometry." The fixed stars then must be masses of immense magnitude, or they could not be seen from our earth. They must be luminous bodies in themselves, for no reflected light could make them visible. They sparkle with no borrowed brilliancy, but are so many bright suns, each throned in the centre of his own dominions, and pouring a flood of light over his own portion of these illimitable regions. Between these far distant orbs, and the solar star which forms the centre of our planetary system, astronomy has discovered one striking point of resemblance. Our sun turns round upon himself in a regular period of time. On his surface are many dark spots, and these are sometimes visible to the naked eye. If there were more of these spots upon one side than upon another, he would alternately present a brighter and a fainter appearance, in his stated revolutions. Now some of the fixed stars actually present us with periodical variations of light. At one time they emit the splendor of a star of the first, or second magnitude, and, by and by, almost fade from our view. One, at least, is quite lost for a season, to the naked eye, but is still seen by the telescope, and at length reappears in his own place, and, after a regular lapse of days and hours, recovers his original brightness. From this we infer, that each of the fixed stars, like the sun, turns round upon its own axis.

"Shall we say then, of these vast luminaries, that they were created in vain? Were they called into existence for no other purpose than to throw a tide of useless splendor over the solitudes of immensity? Our sun is only one of these luminaries, and we know that he has worlds in his train. Why should we strip the rest of this princely attendance? Why may not each of them be the centre of his own system, and give light to his own worlds? It is true that we see them not, but could the eye of man take its flight into those distant regions, it should lose sight of our little world before it reached the outer limits of our system—the greater planets should disappear in their turn—before it had described a small portion of that abyss which separates us from the fixed stars, the sun should decline into a little spot, and all its splendid retinue of worlds be lost in the obscurity of distance—he should at last shrink into a small indivisible atom, and all that could be seen of this magnificent system should be reduced to the glimmering of a little star. Why resist any longer the grand and interesting conclusion? Each of these stars may be the token of a system as vast and as splendid as the one which we inhabit. Worlds roll in these distant regions; and these worlds must be the mansions of life and of intelligence. In you gilded canopy of heaven we see the broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds—where the Divinity reigns in all the grandeur of his attributes—where he peoples immensity with his wonders, and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy."-pp. 40, 41.

But why should we confine our contemplations within the range of the telescope? Who will undertake to set bounds to immensity? Why may there not be myriads of suns and systems, beyond the remotest star that has yet been discovered? Who can tell, whether the lofticst human imagination has ever yet passed the frontier provinces of Jehovah's dominions?

From the fact, that the stars in one quarter of the heavens appear, in the progress of ages, to be receding from each other, and in the opposite quarter to be approaching each other, Dr. Chalmers derives a

throng probability, that the solar system is moving, in common with millions of other systems, perhaps, around some distant centre, whose mighty influences they all obey, just as the tributaries of the sun yield to his attractive power.

"There is room for all this in immensity, and there is argument for ell this in the records of actual observation; and from the whole of this speculation do we gather new emphasis to the lesson, how minute is the place, and how secondary is the importance of our world, amid the glories of such a surrounding magnificence!" But Dr. Chalmers has carried his speculations still higher. The discovery of the nebulat, has, he supposes, given us reason to think, that instead of being placed about equi-distant from each other, the stars are arranged into disthat clusters—that in the same manner, as the distance of the nearest fixed stars marks the separation of the solar systems, so the distance of two contiguous clusters may mark an immensely wider, and an equally distinct separation of those clusters, and thus constitute each of them a member of a higher and more extended arrangement. This carries up through another ascending step, in the scale of magnificence, and haves us in doubt at last, whether we have more than just entered mon the amazing progression.

to conceive," may be so small in comparison with the whole created thiverse, that if this earth and these heavens were to pass away; if thrice eighty millions of suns were to be extinguished; to that eye which takes in immensity, the solitude that would be left might appearably as a small unoccupied point! What then is man? What is the whole globe which he inhabits? "The universe would suffer as little, in its splendor and variety, by its destruction, as the verdure and sub-line magnitude of a forest would suffer by the fall of a single leaf."

This brings us to the astronomical objection, to which we are inlebted for these elegant and popular discourses.

"Is it likely, says the infidel, that God would send his eternal Son, to die for the puny occupiers of so insignificant a province in the mighty field of his creation? Are we the befitting objects of so great and so signal an interposition? Does not the largeness of that field which astronomy lays open to the view of modern science, throw a suspicion over the truth of the Gospel history; and how shall be reconcile the greatness of that wonderful movement which was made in heaten for the redemption of fallen man, with the comparative meanness and observing of our species?"—p. 54.

Who else could have placed this objection in so strong a point of light as Dr Chalmers has done? What infidel ever yet clothed it with equal plausibility? If it cannot stand on this "vantage ground," and supported by such an arm, vain must be the hopes and efforts of its friends. But it cannot stand even here; for the same might that placed it so high, has, as we shall see hereafter, signally triumphed in its overthrow.

Dr. Chalmers' second discourse is entitled, "THE MODESTY OF TRUE SCIENCE," from 1 Cor. viii, 2. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. We are not aware, that a more elegant and discriminating eulogy of the cautious, induces philosophy of Newton, than this discourse contains, can be found in



scendency, which the spirit of the world has gained, and still wer the minds of most professed Christians, than are to be found haracter of school books, and the carelessness and inconsider ith which teachers in a Christian country permit their pupils their habits of feeling, in accordance with heathen models. Doks for the early instruction of youth have been improved of very gladly admit; but the course of improvement is by no so rapid as could be desired.

little volume before us is a very useful, and we hope will bevery popular compilation. It contains speeches on the most ant subjects, which can interest the hearts or employ the tongues or angels;—speeches delivered before great and admiring associated, or of sending messengers to proclaim the Gospel ans, where the name of Christ is not known. The selection, r, is not confined to these topics. Of the seventy seven pieces, re inserted, more than twenty are from the pen of Robert Hall, extracted from those sermons, with which he has roused and the Christian world. Several extracts are also taken from a delivered by Dr. Dwight and Dr. Mason; concerning which more than justice to say, that our country has occasion to be if with these specimens of what her sons can effect, in the way and lucid narration, forcible argument, and eloquent exhorte-

speeches, which were delivered before Bible and Missionary shave been published in the religious periodical works of the some of them have enriched our pages. They were spoken by ant, Mr. (now Dr.) Chalmers, Mr. Thorp, Lord Teignmouth, iterell, Mr. Stephen, (not Stephens, as printed in the book before 1 a considerable number of other friends of these noble instituthey embrace most of the arguments and illustrations with the cause of the heathen, and of a world lying in wickedness, a pleaded by the patrons of missions.

Christian Orator differs from most school books in this importect;—it is adapted to the instruction and improvement of perall ages and all characters. Many of the pieces are so full of , that they must always appear new and interesting. We are ed, that some of the extracts from Hall will increase, in the inhich they excite, not only to the third or fourth, but to the h perusal.

ive as a specimen of the work an extract from a speech by sterell, delivered before a missionary association, in March,

ill trespass upon your time, only while I notice one objection more. The his Society is affirmed to be hopeless. "Can the Ethiopian change his he leopard his spots? You may as well attempt to change the color of zer's body, as to alter the complexion of his mind. The Society may see and land without making one proselyte. The enterprise is such as undertake but enthusiasts and madmen."

Chairman, there are some persons whose organs of vision appear to attracedinary faculty of multiplying, magnifying, and creating diffe-

endties on every occasion. The amallest indentations and protuberances are seen on the surface of objects within their field of view, assume to th proscopic eyes the appearance of tremendous mountains, and caverns of it trable darkness. Wherever they look, they exclaim, "a lion is in the way

3. Let me not be understood as meaning to insinuate that there are no c ties in the way of this Society. There are, doubtless, many and great diffi before it; so many and great, that I do not wonder that to the distemper

of the natural man they should appear really insuperable.

4 And insuperable in truth they would be, if nothing were opposed to but human night. But not by might, nor by power, but by my Spirit, sa Lord. That same Spirit, which in the beginning moved on the face of the and brought order and beauty out of the confused chaos of all things, moving on the face of the Gentile world, with equal ease, out of the mass or confusion bring forth equal order and beauty.

5. That same word which said "Let there be light and there was lighwith no less rapidity scatter the darkness that covereth the natious, and light to shine out of it. Is any thing too hard for the Lord? Are the things

are impossible with men impossible with God?

6. But why should we argue about possibilities or impossibilities? The of missions is the cause of God and of his Christ; and shall it not prosperi thing is true, for the mouth of the Lord hath spoken it. The event is no

iematical, but determined; not contingent, but certain.

7. Impeneurable as in general to human eye is the veil that hangs over for its skirts have been so far uplifted by the hand of prophecy, as to reveal ! tal view the more than earthly glory which beams behind it, and shall so the latter days of the Son of man. The heathen are given unto Christ igherstance, and the uttermost parts of the earth for his possession. The doms of this world are become the kingdoms of our Lord and of his Chr be shall reign for ever and ever. The earth shall be full of the knowledge Lord, as the waters cover the sea.

8. Who that observes the signs of the times can help believing that the of this glorious day bath already visited us? The star which has arisen East has begun to shed its radiance around it. The Redeemer has ascentriumphal chariot, and many a trophy has been presented at his feet

earnest and pledge of the final victory that awaits him."

The Abridgement of Walker's Elements of Elocution will p help to learners, while the Christian Orator presents to the ye mind the finest examples of eloquence, and the noblest incent benefience and picty.

#### MEW PUBLICATIONS.

A plea for Africa. A Sermon preached October 26, 1817, in the first Presbyterist in the city of New York, before the Synod of New York and New Jersey, at the man Board of Directors of the African School established by the Synod. By Edward fin, D. D. Pastor of the second Presbyterian Church in Newark, New Jersey. Puls

Fig. 1). D. Paster of the second Presbyterian Church in Newark, New Jersey. Puls request of the Board New York. Gould. 1817. pp. 76.

A Sermon preached in Hadley, on Tuesday, Dec. 9, 1817, at the opening of the church in Hadley. Puls the request of the Trustees. Northampton: Thomas W. Shepard, & Co. 1818. pp. Poems by Jacob Porter. Hartford: Peter B. Glesson, & Co. 1818. pp. 27.

Lectures on the Milleonium, by Joseph Emerson, lately Paster of a Church in Boston: Samuel T. Armstrong. 1818. pp. 238.

The Christian Orator, or a Collection of Speeches, delivered on public occasions by Egious Benevolent Societies. To which is prefixed an Abridgment of Walker's Elic.

Elecation Designed for the use of Colleges, Academies and Schools. By a Good Manachmetta.

A. Finley, Philadelphia, has in the press and will shortly publish, The Advantage of the Christian Revelation: By John Leland, D. D. Author of a View of

Writers. 2 vols. 8vo.

The Holy Bible, containing the Old and New Testaments, with Original Notes of tiest Observations. By Thomas Scott, D. D. Rector of Aston Sanford, Bucks, and Ch. the Look Hospital. In six volumes. Volumes 1, 5 and 6 are published. Volum the press, and will be published in May. Boston: S. T. Armstrong. 1818.

### TO CORRESPONDENTS.

E two communications of Philos have been received. One of them shall be erted in our next; the disposition of the other we have not determined, but k it may appear in some future number.

From the Missionary Register.

# STORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from fr. 127.)

### CENTURY X.

the tenth century, the Christian church presented a deplorable scene of ignoce, superstition, and immorality. Amidst the darkness, however, which unisally prevailed, some rays of light occasionally appear. The Nestorians of aldæ, whose zeal notwithstanding their errors, is deserving of commendation, ended the knowledge of Christianity beyond Mount Imaus, to Tartary, propy so called, whose inhabitants had hitherto remained ignorant and uncivilized. e same successful missionaries afterwards introduced it amongst the powerful ion of the Turks, or Tartars, which was denominated Karit, and bordered on northern part of China. The Hungarians and Avari had received some imrfect ideas of Christianity during the reign of Charlemagne; but, on his decease, ry relapsed into idolatry, and the Christian religion was almost extinguished

longst them.

ļo.

Towards the middle of this century, two Turkish Chiefs, Bologudes and Gylas, iose territories lay on the banks of the Danube, made a public profession of ristianity, and were baptised at Constantinople. Of these the former soon ostatized; the other steadily persevered, received instruction from Hierothens, dishop who had accompanied him from Constantinople, and encouraged the pors of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being erwards married to Geysa, the chief of the Hungarian Nation, he was by her rsuaded to embrace Christianity. Geysa, however, still retained a predilection his ancient superstitions, and was only prevented from apostatizing by the al and authority of Adalbert, Archbishop of Prague, who visited Hungary wards the conclusion of this century. But however imperfect might be the conrsion of the king, the most salutary consequences followed the reception of the ospel by his subjects. Humanity, peace, and civilization, began to flourish iongst a fierce and barbarous people; and under the patronage of Stephen, the of Geysa, Christianity became completely established in Hungary.

The inhabitants of Poland were, during this century, blessed with the knowledge Christianity. Some Poles, travelling into Bohemia and Moravia, were struck th the preaching of the Gospel, and, on their return, earnestly recommended to the attention of their countrymen. The report at length reaching the cars Micislaus, the Duke of Poland, he was induced to divorce his seven wives, and arried Dambrouca, the daughter of Boleslaus, Duke of Bohemia. He was baped in the year 965, and, by the zealous efforts of the Duke and Duchess, their jects were either persuaded or obliged, by degrees, to abandon their idolatry,

d to profess the religion of Christ.

The conversions which had taken place in Russia during the preceding cenwere neither sincere nor permanent. But in the year 961, Wolodomir, havmarried Anne, sister of the Greek Emperor Basilius the Second, was preiled upon by that princess to receive the Christian faith. He was accordingly ptised in the year 987. The Russians followed, without compulsion or relucice, the example of their prince; and from that time Russia received a Chrisn establishment, and considered herself as a daughter of the Greek church. If we turn our attention to Scandinavia, we find, that Christianity, which had en so successfully introduced during the preceding century, had met with a vere check in Denmark under the reign of Gormo the Third, who labored to tirpate it entirely. At length, however, he was compelled by Henry the Entire

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called the Fowler, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and under the protection of the Emperor, Unni, then Archbishop of Hamburgh, with some other ecclesiastics came into Denmark, and formed many Christian churches in that kingdom. Of the death of Gormo, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though net unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects duing his reign. Such Otho, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Scot, he was led to reflect on his Christian education, and to repent of his apostus, and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavors to promote the cause of Christianity in his dominions In Sweden, an almost entire extinction of the Gospel had taken place. Unic animated by his success in Denmark, determined therefore on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting # even in the remoter parts of that northern region.

It was during this century that Norway first received the Christian faith. Ser eral attempts were previously made in the early part of it, which were altogethe unsuccessful. The barbarous Norwegians resisted both the exhortations of the English missionaries, and the more forcible endeavors of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway who had been driven from his throne, was restored by Harold, King of Denmark and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Den mark, having conquered Norway, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Amongst the missionaries whose labors wer rendered successful in this work, Guthebald, an English priest, was the most eminent both in merit and authority. From Norway, the salutary light of Chris tianity spread into the Orkney Islands, which were then subject to that country and penetrated, in some degree, even into the remote regions of Iceland Greenland. So that in this century the triumph of Christianity was complet throughout Scandinavia.

In Germany, the exertions of the Emperor Otho contributed, in a signal man ner, to promote the interests of Christianity, and to establish it on the most first foundations throughout the empire. At the earnest request of the Rugi, a remark ably barbarous people, who inhabited the country of Pomerania, between the Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince set Adalbert amongst them, to revive the knowledge of Christianity, which had for merly existed, but was then extinguished. The mission, however, was unsuccessful. But Adalbert, being afterwards appointed the first Archbishop of Mag deburgh, was successful in converting great numbers of the Sclavonians.

Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were the vitims of their delusions. The Turks, also, received the religion of the Arabis Impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

In the West, Christianity was persecuted by the barbarous efforts of the we converted Normans, Sarmatians, Sclavonians, Bohemians, and Hungarians; whi the Arabs in Spain, Italy, and the neighboring islands, oppressed and plunder its followers.

CENTURY XI.

The zeal of the Nestorian Christians continued to be conspicuous in the eleven century. In Tartary and the adjacent countries they succeeded in converting the succeeded i

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The light which had been diffused during the preceding coordine amongst the garrians. Danes, Poles, and Russians, was considerably increased and extended during the present by the zealous endeavors of their princes, and of missions, who labored amongst them. An ineffectual attempt was made to convert the two labored amongst them. An ineffectual attempt was made to convert the two labored amongst them. An ineffectual attempt was made to convert the two labored amongst them, (great numbers having embraced Christianity during the peding century,) the Obotriti, whose capital was Mecklenburg, the Venedina dwelt on the banks of the Vistula, and the Prussians. But these barbarous ons continued, in a great measure, Pagan throughout this century. Boleslaus, g of Poland, attempted to force his subjects into a profession of Christianity, some of his attendants used the more evangelical methods of adminision and ruction. In a benevolent undertaking, however, of this kind, Boniface and steen other persons were barbarously manuscred by this fierce and intractable lie. The Prussians, indeed, seem to have been among the last of the Euromath, and Norway, the labors of English missionaries were particularly distincted in this century.

Paristianity had now been preached during three centuries in Scandinavia, and reflects which it produced on the manuers of the rough and uncultivated inhabits of those northern regions were in the highest degree beneficial. "That less people," Mr. Hume observes, "seem about this time to have learned the of tillage; which thenceforth kept them at home, and freed the other nations.

Europe from the devastations spread over them by those pratical invaders, is proved one great cause of the settlement and improvement of the southern tens." (Hume, vol. i, chap. 5.) This observation of the celebrated historian resents, with his usual perspiculty, the advantages which resulted from the lization of the North, but it is silent as to the true cause of that important lage. To the propagation of Christianity it must unquestionably be chiefly ared. It was the influence of this divine religion which gradually softened manners of those barbarous nations, induced them to abandon their former tical habits, and to cultivate the arts of industry and peace. Christianity, be remembered, while it conveys to individuals the most important knowledge, and parts to them the richest blessings, diffuses the salutary precepts of order, aquility, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But part of Asia, and in Spain, the Christians were severely oppressed both by the acens and the Turks; great numbers were, in the mean time, seduced by flatter and delusive offers into apostasy from the faith. In Hungary, Denmark, clower parts of Germany, and in other European nations, the Christians were, much harassed and persecuted by the idolatrous Pagans; whose violences, however, at length effectually restrained by the powerful interference of the instran princes.

was at the close of this century, (A. D. 1096) that the first of those romantic peditions, distinguished by the name of Crusades, was undertaken. Whatever lives of a religious nature might have actuated their promoters, there can be resitation in determining, that they contributed neither to the support nor adversement of Christianity. "Non tall anxillo, nec defensoribus usis—" But the ideration of these anthusiastic undertakings belongs not to our present subject.

The propagation of the Gospel was successfully continued in the twelfth cenw, chicky in the North of Europe. Boleslaus, Duke of Poland, having taken
win, the capital of Pomerania, by storm, and laid waste the surrounding couny, compelled the vanquished inhabitants to submit at discretion; and imposed
the them, as a condition of peace, their reception of Christianity. The contener sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subtis in the doctrines of the Gospel. Many of them, among whom were the Duke
at Duchess, and their attendants, were converted by his exhortations; but great
there of the idolatrous Pomeranians resisted his utmost efforts, and obstinately
thered to the superstition of their ancestors. In a second visit in the year
lift, the venerable Bishop was more successful, and Christianity was established.

Pomerania on a solid foundation.

lathe year 1168, Waldemar, King of Denmark, who was foremost among the lathern princes of this century by his seal in the propagation and advancement beintlessly, having subduct the lained of ituges, which lies in the neight

hood of Pomerania, obliged its rude and piratical inhabitants to listen to the structions of the missionaries who accompanied his army. Among these, Au lom, Archbishop of Lunden, a man of superior talents and virtue, was eminent distinguished; and by his exertions, Christianity was firmly seated in this island.

which had hitherto baffled every attempt to enlighten it.

The Finlanders, whose character resembled that of the inhabitants of Rugand who infested Sweden with their predatory incursions, received the Gospel a similar manner. Eric, King of Sweden, having totally defeated these barba ans, sent Henry, Archbishop of Upsal, to evangelize them. His success was great, that he is called the Apostle of the Finlanders; yet he was at length ass sinated by some of these refractory people, on account of a heavy penance whi

he had imposed on a person of great authority.

In Livonia, the propagation of Christianity was carried on towards the close this century with a violence and cruelty altogether abhorrent from the mildath benevolent spirit of our holy religion. The labors of Mainard, the first missivary who attempted the conversion of that barbarous people, having proved unatessful, the Roman Pontiff, Urban the Third, who had consecrated him Bish of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These was like apostles, at the head of great bodies of troops raised in Saxony, successive entered Livonia, and compelled the wretched inhabitants to receive Christian baptism.

The Sclavonians, notwithstanding some partial conversions among them, he hitherto as a nation shown a remarkable aversion to Christianity. This excite the zeal of the neighboring princes, and of certain missionaries, who united the efforts to conquer their prejudices, and to convert them to the Christian fail The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was, at length, appointed Bishop of Oldenburg, which see was afterwards transferred to Lubec. This excellent man spent the last thirty year of his life in the instruction of the Sclavonians, amidst great difficulties and day gers; and his benevolent labors were conducted with so much wisdom, that the were attended with a success which could scarcely have been expected among

that muactable people.

The revolution, which, at the beginning of this century, took place in Asian Tartary, on the borders of Cathay,\* by the successful enterprize of the centrated Nestorian, Prestor John, proved for many years highly beneficial to the Christian cause. Towards the close of it, however, the victorious arms of Georghis Khan overturned the kingdom which he had established, and Christian ity in consequence lost much of its credit and authority. It continued gradually to decline, until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedans. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends.

CENTURY XIII.

Notwithstanding the victories of the successors of Genghis Khan, by which the had subdued a great part of Asia, and had involved in great calamities the Christian innabitants of China, India, and Persia, it appears from undoubted authorities that both in China, and in the northern parts of Asia, the Nestorians contied ued to have a flourishing church, and a great number of adherents, in the thirt teenth century. Even in the court of the Mogul Emperors, there were many who professed Christianity; but the ensnaring influence of the religion of Mohammeral gradualty undermined it, and left scarcely a vestige of Christianity amongst them. In consequence of the incursions which were made by the Tary tars in Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means converting many of the Tartars to the Christian faith, and of engaging considers ble numbers of the Nestorians to adopt the doctrine and discipline of the chirt of Rome. Several churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a manufacture of the chirt areas of the Nestorians to adopt the doctrine and discipline of the chirt areas of the Nestorians to adopt the doctrine and discipline of the chirt areas of the Nestorians to adopt the doctrine and discipline of the chirt of Rome. Several churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a manufacture of the chirt areas of the propagation of Christianity, a manufacture of the chirt areas of the propagation of Christianity, a manufacture of the chirt areas of the propagation of Christianity, a manufacture of the chirt areas of the propagation of Christianity and propagation of Chris

<sup>\*</sup> Cathay was situated on the north-west barder of China.

de by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, lew Testament and the Psalms, into the language of Tartary. The affairs, r, of the Christians in the East during this century, in consequence of the its of the Tartars, and of the unfortunate issue of the several crusades were undertaken in the course of it, and which were the last of those intempeditions, were, upon the whole, in a very deplorable condition. The n of Jerusalem, which had been established at the close of the eleventh, being entirely overthrown, many of the Latins remained still in Syria, tiring into the dark and solitary recesses of Mount Libanus, lived there in and savage manner, and gradually lost all traces both of religion and civil-The descendants of these unhappy Europeans, called Derusi, or Drusi,

abit the same uncultivated wilds, and retain nothing of Christianity but the

me of the northern parts of Europe the religion of the Gospel had not yet ned over the fierceness and superstitions of Paganism. The Prussians tained the idolatrous worship of their ancestors, nor was any impression in the minds of this people by the various missionaries who had been sent them. Their obstinacy at length induced Conrad, Duke of Massovia, recourse to more forcible methods of converting them. For this purpose, ied in the year 1230 to the Teutonic Knights of St. Mary, who, after their on from Palestine, had settled at Venice, and engaged them to undertake quest and conversion of the Prussians. They accordingly arrived in Prussiand established their own dominion and the profession of Christianity them. The Knights pursued the same unchristian methods in the neighbountries, and particularly in Lithuania, the inhabitants of which provinces us constrained to profess a feigned submission to the Gospel.

ain, Christianity gradually gained ground. The kings of Castile, Leon, e, and Arragon, waged perpetual war with the Saracen princes, who still it he kingdoms of Valentia, Granada, and Mercia, together with the prov-Andalusia. This contest was carried on with such signal success, that acen Dominion declined daily, and was reduced within narrower bounds; see pale of the church was extended on every side. Among the princes who sted to this happy revolution, James the First of Arragon was particustinguished by his zealous efforts in the advancement of Christianity, and version of his Arabian subjects after his recovery of Valentia, in the year

### CENTURY XIV.

fourteenth century, the cause of Christianity greatly declined in the The profession of it was, indeed, still retained in the contracted empire freeks, of which Constantinople was the metropolis. But in Asia, the and Tartars, who extended their dominions with astonishing rapidity, denderever they went, the fruits of the labors of the Christian missionating the preceding century, and substituted the imposture of Mohammed religion of Christ. In China, Christianity seemed to be almost totally exlying subdued the greatest part of Asia, and triumphed over Bajazet, the or of the Turks, and even filled Europe with the terror of his arms, perall who bore the Christian name with the most barbarous severity, and led multitudes, by his cruelties, to apostatize from the faith. Attempts ade in this century to renew the crusades, but without effect. It is obviwever, that, had they even succeeded, they were but ill calculated to retristianity in the East.

boundaries of Christianity had, in the mean time, been gradually extendurope. Jagello, Duke of Lithuania, was almost the only prince who rehe Pagan worship of his ancestors. At length in the year 1386, having a competitor for the crown of Poland, and his idolatry being the only obhis success, he embraced the Christian faith, and persuaded his subjects whis example. The Teutonic Knights continued their persecution of the Prussians and Livonians, and completed in this century the violent work hey had commenced during the preceding. Great numbers of the Jews, all parts of Europe, more particularly in France and Germany, were in a manner compelled to make a profession of Christianity. And in Spain, a

plan was formed by the Christian Princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

CENTURY XV.

The succeeding century, accordingly, witnessed the entire overthrow of the Saracen Dominion in Spain, by the conquest of Granada, in the year 1492, by Perdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions; great numbers of whom, to avoid this severe decree, feigned an assent to the Christian religion. The Saracens, who remained in Spain after the destruction of their empire, resisted both the exhortations, and the more violent methods of proselytism, which were afterwards recommended by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian Impostor.

The people of Samogitia, in the neighborhood of Courland and Lithuania, remained Pagan till the 15th century; when Uladislaus, king of Poland, demolished their idols, founded some churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means consid-

erable.

The maritime enterprises of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian benevolence.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish faith in the year 1491; in what manner, and with what

effect, it is not difficult to determine.

After this singular revolution in Africa, Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and Portuguese, earnestly exhorted these two nations to propagate the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans, and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debased form of Christianity.

But the decline of the Christian religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where Christianity had long flour-ished were now become the seats of superstition, which reigned triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the cen-

tury.

A new source of calamity to the Christian church, both in Europe and Asia, was opened, by the destruction of the Grecian Empire, and the capture of Constantinople, by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually buried under the resistless torrent of Mohammedan ignorance and barbarism. In Constantinople and the neighboring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian church, was eventually, by the providence of the Supreme Governor of the world, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the

There are still, however, considerable remains of Christianity in the Turkish Dominical both in Europe and Asia. In the former, it is calculated that two-thirds of the inhabitants of Christians; and in Constantinople itself, there are above twenty Christian churches, and air thirty in Thessalonica. Philadelphia, now called Ala Shahir, has no fewer than twelve. I whole island of Chio is governed by Christians; and some islands of the Archipelago are inhitted by Christians only.

udy of literature in Europe; and the remarkable concurrent discovery of the t of printing in the year 1440, contributed both to the production and the sucses of that memorable revolution, which, in the succeeding century, changed the ce of the Christian world.

(To be continued.)

## RELIGIOUS INTELLIGENCE.

### LETTERS FROM THE MISSIONARIES.

Extract of a letter from the Rev. Gordon Hall to the Treasurer.

DEAR SIE,

These I have distributed with my own hand, not knowing how many my brehren have disposed of. Within a week past, a considerable number of young ews have come to the house, and solicited copies of Matthew; four calling one ay, and three another. Just before I took my pen to write this letter, three boys ame to beg tracts. I gave to each of them, and since I began to write, one of tem, having gone away, returned with another lad who desired a tract. It is at a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. Ve hope to do it, and have it in contemplation soon to print a catechism and ther school books. This method of instruction is exceedingly popular in Benal, and has obtained the patronage of government. In short, all sorts of perons, religious and irreligious, seem to applaud it, and think it a sure, though a radual, method for the conversion of the heathen. It certainly must produce reat effects in due time. I remain, Dear Sir, affectionately, G. Hall.

Letter from the Missionaries in Ceylon to the Corresponding Secretary.

REV. AND DEAR SIR,

Jaffna, Ceylon, Sept. 1, 1817.

INCE we came to Ceylon we have sent you the following communications.

Here they specify the several letters which have been received.]

By these communications, if they have been received, you will perceive that, ccording to your request, we have been free and full in disclosing to you our ircumstances, our desires, our plans, and our prospects. We have endeavored ith perfect freedom to express our views and our wishes, and have written at true on a number of subjects; particularly on the subject of schools, of a printing ress, and more missionaries. On these subjects we have written so freely and ally, that were we certain you would receive our letters, we should feel it unecessary to add much at the present time.

We have many facilities for establishing and superintending schools for the naves, and we wish to engage in them to as great an extent, as may be consistent

ith our other missionary avocations.

Respecting a press we wish to remark, that we consider it essential to the ermanent prosperity of our missionary establishment. We have given our reams at large in our former communications for wishing to have one sent to us as peedily as possible. By the close of this year we are in hopes of receiving a sent of Malabar types from Calcutta. It is now four months since we gave ortes to have them cast. They will cost between three and four hundred Spatial large, as we gave directions to have a full fount. As no one of our number in the sacquainted with the business of printing, it will be necessary that the Board is acquainted with the art in all its branches.

On the subject of more missionaries, we cannot too often repeat the f many more are needed. We can, however, say nothing more approprime language of the man of Macedonia, "come over and help us;" for ve are in need of help. There are thousands and thousands of heathens in ishes around us, who have precious immortal souls, and who are rapidlying to the bar of God without a Savior. They have not the Gospel for missionaries to proclaim it in their ears. Send then, we beseech you, ser ily to our assistance; send pious devoted servants of Christ. You will albe importunate on this subject, while pleading for miserable idolaters, hold their spiritual misery. We witness the abominations of paganism, a we see their moral degradation, our hearts are pained within us. We but feel for them. We are constrained to plead in their behalf, and to our patrons and friends in our native land to have compassion upon the to use still greater exertions to impart unto them the blessings of that which they so richly enjoy.

You are already acquainted with most of the reasons which render trict a very important field for missionary labor. We need not therefore them. There is one, however, which we have not, we believe, hitherto a mentioned, and which has an important bearing upon this subject. It is parative cheapness of living. The necessaries of life are found here ver and in abundance. Our experience has not yet been very great upon ject, yet from what we have seen ourselves, and learned from others, we can live plainly, though comfortably, in this district at acheaper rate any other part of Ceylon, or, probably, than in any other place in Ind price of labor also is here uncommonly low. From this statement it will ily seen, that a proportionably greater number of missionaries may be so here at the same expense. In order, however, to give a correct view of ject, it is proper to state that the articles of clothing, and generally those which are imported into the district, are necessarily dearer than at the

from which they are imported.

In your letter of Dec. 13, 1816, which is the last we have received fi you mentioned the number of letters that you have sent to us since America. We have the pleasure of informing you that they have all s rived in India, except the one sent in Oct. by the Bengal, for Calcutta. fear is lost, as we have heard nothing of it, although we saw the noti arrival of the Bengal at her place of destination. We greatly regret the it, especially, as in your last you allude to information which was probtained in that. Your letters, Dear Sir, were exceedingly refreshing They were read, we assure you, with no common degree of interest. to express to you our gratitude, for these tokens of your affectionate brance of us in this land of strangers. We trust, that for our benefit embrace every opportunity of writing to us, that we may know the wisl Board on every important subject relating to our duty, that we may rece paternal advice, that our hands may be strengthened, and our hearts enc in the great and arduous work in which we are engaged. We will not address the throne of grace in your behalf, that you may be divinely dire assisted in discharging the laborious and responsible duties which devo

In your letter of May 7, 1816, you dwell upon the importance of Bon missionary station, and urge upon us the duty of using every exertic dower to strengthen the mission at that place, particularly since the dep

Brother Nott.

This letter was received on the 7th of Feb. 1817, at which time you ceive by our former communications, that four of our number were quiet in this district, and that only one of us had been sent to assist our br Bombay. After consulting with our brethren at that place, deliberately hope prayerfully, weighing the subject for a considerable time, we we mous in coming to the decision we then made. The reason upon whic termination was founded we have already stated to you at large in or letters, and we trust they will be satisfactory to the minds of the Pruden mittee. We have since had much time and opportunity to review our c that particular, and we have hitherto met with nothing which led us to our determination had been different. Neither have we any reason to

the bruthren at Bombay differ from us in opinion on this subject, after have stated to them the reasons upon which our determination was founded. We sincerely hope that more missionaries from our native land will soon are, and be permitted to join our brethren at Bombay, and to assist them in culating that truly important and extensive field of missionary labor. We are remaded that they need assistance as much, and perhaps, more than we do, the west that a sufficient number of missionary brethren will soon arrive to poly both stations which we now occupy, if not to form new ones. We were exceedingly rejoiced to learn from your letter, that Mr. Kingsbury

We were exceedingly rejoiced to learn from your letter, that Mr. Kingshury a met with such success in his attempts to establish a mission among the Chekees, Choctaws and Creeks. May the Lord God of Israel be his strength, and a shield. May his labors, and those of his associates, be crowned with abundant acess. The scattered heathen tribes of our native land have souls equally present with the pagents of India, and, in proportion to their numbers and the prosect of success among them, have claims equally strong for the exercise of Chris-

a benevolence.

By your letter we also received the first information respecting the establishtest of a Foreign Mission school, for the education of heathen youths in our

ountry. We greatly rejoiced to hear of its establishment.

With regard to our plan of polity, we wish to observe, that we have not jet ade all the particular rules and regulations, which the future circumstances of ie mission, and of our families, may require. We find that experience is inspensably necessary to direct us on this subject. We of course adopt the Inciples which the Board have laid down to regulate us in forming our plan of ility, or social order. In some respect we must be considered as forming two beionary stations, and must necessarily act independently of each other. For manple; we must keep separate journals to send home to the Board. We must no regulate our schools and domestic concerns, without often consulting tother. But on every subject where we can consistently act together, we wish consider ourselves as forming but one missionary station. Accordingly, we ake it a rule to meet and consult on every important measure, and to act agreemy to the decision of the whole. We have hitherto also thought it advisable to sits in sending but one public letter to the Prudential Committee. Perhaps, if ar stations shall hereafter be multiplied, we shall think it advisable to adopt a Berent course.

We have determined also, in conformity to the same general principle, to have at one common treasury, in which is to be placed our salaries, and all public samey sent us by the Board; also, all presents and all the earnings of any of our number. This is to form a common fund, from which we are to draw according pregulations hereafter to be agreed upon. At each station we form literally at one family, with the exception of a few things which are considered as pri-

de expenses.

We have already given you some account of the repairs that we have made, and are still making, at both our stations. We have also liven you some estimate

f the probable expense.

The brethren at Batticotta have been employed most of the year in repairing bein dwelling house. As the building is large, and as it had gone much to demy in consequence of having been unoccupied for about 25 years, they have been ader the necessity of occupying more time, and of expending a larger sum of

homey to render it comfortable, than the brethren at Tillipally.

The buildings at both our stations, when completed, will be very valuable. They are pleasantly situated, and the dwelling houses will form very comfort-ble habitations for this country, though far from being elegant. The interest if the money which we shall expend in repairing the stations will, at six per ent per annum, be about half as much as it would cost to rent houses of the time goodness in Jaffnapatam, and about one fourth as much as in Columbo, to that there will be a constant saving of expense to the Board in the articles of time rent, to a very considerable amount.

We have mentioned, in a former communication, that the brethren at Tillipalphave been at some expense in preparing suitable houses for schools in four of he parishes near them; and we wish to remark further on this subject, that as his our present intention to establish schools in all the parishes around us, as

ies in our power, we shall be under the necessity of constantly e. ...... XIV.

ing small sums of money for this purpose, at some places more, and in others less, according to the size and quality of the buildings which may be prepared. At some places we propose to build small houses in the native style, and at others partially to repair either the dwelling house, or the Church, when either of them remains in a suitable state to make it an object to preserve them. It is impossible for us now to state the sum that we shall want for these purposes, as it will depend in a great measure on the number of schools we may establish.

Should any more missionaries be sent to join us, as we expect they shortly will be, we shall probably think it advisable to repair other public, or church buildings, for their residence similar to the ones which we now occupy, as there are many others like them. It will be important, therefore, that they bring money

with them for this purpose.

In the situation in which Providence has placed us we have had many interruptions in our studies, during the past ten months. The principal thing, however, has been the necessary attention that we have paid to the repairs at our stations. In accomplishing these we have met with many difficulties, which have occupied much wour time. We feel that our attention to this business, though absolutely necessary, is not appropriately missionary work, and we often very much lament that we have been under the necessity of spending so great a part of the first year after having entered the missionary field, while the vigor of our constitutions is wasting in this sultry climate, without making rapid progress in preparing ourselves to preach the Gospel to the heathen, who are almost daily perishing around us? Yet we can find no adequate remedy for this evil, and it affords us some consolation to feel a firm persuasion that we are in the path of duty; that we are preparing important missionary stations, which will probably be occupied by our successors when we are removed to some other place, or are called to give up our final account. They may then immediately commence their missionary work, and reap the fruits of our labor. We have already mentioned that brother Richards has been so much afflicted with weak eyes, that he has been wholly disqualified for studying the language from books. He has, however, made some progress in acquiring the spoken language of the people. The rest of the brethren have pursued the study of the language as time and opportunity presented, and have made very considerable progress in the attainment of it; some, however, have made more than others.

We are under the painful necessity of informing you, that our dear brother Warren has had another attack of bleeding from the lungs, resembling the one he had before he left his native land. He was attacked on the 13th of August. For the greater part of the time since he arrived in Ceylon, his health has been uncommonly good, and even the day before he was attacked it remained apparently as good as usual. But notwithstanding this trial, we are under the greatest obligations of gratitude to the Author of all our mercies, that he saw fit on a former occasion, contrary to human expectations, to restore him to health, and to his friends, and to continue him to us so long. He is in the hands of the same mercital (ind now, and there we can safely leave him, knowing that the Judge of all the earth will do right; and not doubting but that God is able, if it shall be for his own giory, to raise him to health again. He is however feeble, and his lungs very irritable, and we are greatly concerned for the health, if not for the life, of our dear brother. May a gracious God hear our prayers in his behalf, and re-

store him unto us.

We are happy to inform you, that the rest of our number are, through the blessing of God, enjoying a very comfortable state of health. Brother Richards, who has been feeble most of the time for the year past, we think has been gaining health and strength for about a month. We have great reason for thankfulness that we enjoy so much of this inestimable blessing, and though we have experienced considerable sickness in our families, it is worthy of observation, that not one of our number has been visited with any acute disease peculiar to the chimate, since we arrived in this country.

Accompanying this letter, we transmix you a copy of an interesting letter from the Rev. Mr. Fuher, one of the East India Company's Chapizins in Bengal, to be Rev. Mr. Thompson of Madres. It invaishes another very strong example the boardicial effects of circulating the Holy Scriptones, even among uncalighting heathen nations; and it will no doubt afford great encouragement to the

of the Bible throughout the world, to proceed with increased alacrity in ious career.

end also the accounts of the brethren at Batticotta for the year ending of March, 1817. They have necessarily been delayed for several The principle reasons for this delay we have already mentioned in a communication.

econclusion of this letter, permit us. Dear Sir, most earnestly to request set in all your prayers, in the prayers of every member of the Board and hristian public throughout our land. We greatly need them. Our situally calls for the exercise of effectual, fervent prayer from every friend to perity of Zion. The miserable condition of those around us demands their

As ambassadors for Christ, we plead in their behalf. We beseech the mercies of God, by the dying love of the Redeemer, by the worth of I souls, by the spiritual miseries of idolaters, by their regard to their own welfare, and by all that is interesting in the eternal world, we beseech be more faithful, more fervent, and more persevering, in their prayers eathen. Remember also the missionaries of Christ who are laboring hem. In the closet, in the family, in the social circle, in the house of d especially on the first Monday evening of every month, may the united of our American Israel ascend to the throne of grace. Then will our strengthened, and our hearts encouraged in the discharge of the aruties of our station. Then will our heathen neighbours be converted to and multitudes of proud, though stupid and ignorantidolaters, will become ble worshippers of the Lord of Glory. God the Father, Son, and Spirit, glorified, and new songs of joy will be heard throughout the Heavenly

ot, Dear Sir, our Christian salutations for yourself, and all our dear pad friends in our native land. With sentiments of respect, we subscribe syour unworthy fellow laborers in the vineyard of our common Lord.

EDWARD WARREN, JAMES RICHARDS, BENJ. C. MEIGS, DANIEL POOR.

### JOURNAL OF THE REV. G. HALL, AT BOMBAY,

# (Continued from p. 135.)

4, 1816. Lord's day. Took a walk among the Hindoo temples. After about five and twenty temples, and five times as many heathen gods, I a small private temple. It consisted of a little room about six feet in the lower floor of a two story house, standing within five feet of a broad ad. In this little, filthy, "secret place," (for their temples are as dark are filthy,) was the image of Hunamunt, the incarnation of Vishnu in the a monkey, engraven in large size upon a stone. This temple is now the of two Brahmins, and they hold it as an inheritance from their distant. And truly, it is of no inconsiderable value to them in a pecuniary or a multitude of people are continually passing the temple, many of op, stand on one leg, close their hands, raise them to their foreheads, and re the idol; and many a poor man, and many a poor woman, who has tard all day for eight pice, (a pice being equal to a cent,) will give half a the idol, as he returns home from the toils of the day to his hungry

began conversation on the sin and vanity of dol worship. At first but mins were present, but soon about twenty people were collected, whom I to turn from their dumb idols unto the living God.

past ten, I preached in English to eleven persons. After meeting had e and very plain conversation with two of those who were drunkards, wearers, and Sabbath breakers. I gave one of them a Bible, and the ract on intemperance and on the Lord's day, published by the New Eng-ct Society. I next went to the prison, and conversed freely with a prison the state of his soul.

At half past one held our little family meeting. About four o'clock went out as usual among the people, and spoke in different places to a pretty large number of persons. In my tour I fell in with a Jewish wedding. I learned that the husband was nine years of age, and the wife seven. I asked them why they married their children so young? They replied, It is the custom of the country, and what can we do? I did not witness the marriage ceremony, but the music, procession, booth, and all that I saw, was a complete copy of the Hindoo marriages.

Jan. 5, 1817. Saturday. Saw a number of Jews engaged in their business of making palankeens. I asked them how they could thus labor on the day which they held to be the Sabbath of the Lord? They answered in excuse, that they "were poor men." Then because you are poor men, said I, you are at liberty to break the law of God! Thus did not your father Abraham. But as I reproved them and reasoned with them, they only said again, "we are poor men," without

the least appearance of remorse for sin, or fear of God.

This is the first time I have seen the Jews actually engaged in labor on their Sabbath; though I have repeatedly seen them engaged at games, and even intoxicated. I have observed, that they seem to regard the ancient Jewish festivals much more scrupulously than the Sabbath. In this they resemble the Roman Catholics, and some other established churches, who are manifestly more scrupulous in their regard of their saints days, and other festival days, than they are of the Lord's day.

7th. Nothing is more common than to see the blacksmith at work in his shop, (which is commonly the stoop or front room of his house,) and his wife blowing the bellows for him. But to day, for the first time, I saw a woman at work at the anvil, and a little boy, apparently her son, at the bellows. She appeared to

turn the iron and swing the hammer with a good degree of dexterity.

11th. This evening as I was making my tour among the heathen I sat down, as requested, on the stall of a money changer, which was distant about three yards from a temple recently built and dedicated to Ban dowee, an evil being, supposed by the Hindoos to have the power of afflicting mankind with various diseases, and other calamities. Thus seated with an idol before my eyes, the conversation of course, immediately turned on idolatry. But, as my manner is, I came as soon as possible to the main point, and preached Christ to a considerable company who were almost instantly collected.

As I was speaking of Christ, one out of a number of Mussulmauns who were present asked me whether Christ eat swine's flesh? I replied, suppose he did or did not eat swine's flesh, of what consequence was that! I then repeated and commented on our Savior's address to the Pharisees, Mark vii, 15, 23. Their common sense and their consciences soon constrained them to acknowledge the correctness of the Savior's sentiments and reproofs. Then after exhorting all, Hindoos and Mussulmauns, to forsake all others, and to worship none but the one true God, who looks on the heart, to believe in Jesus Christ and obey his Gospel, I went on, as usual, to several other places, where I addressed to the heathen that Word which is able to make them wise unto salvation through faith in Christ.

This evening as I was returning home a little after sunset, having, as I supposed, finished my preaching tour for the day, in passing one of the Hindoo temples, I saw seven or eight men laboriously, and very noisily, engaged in their daily worship. I stepped within the gate of the temple, (for almost all their temples are enclosed by a high wall,) and stood at a small distance from them. Immediately a very intelligent looking Hindoo came, and asked me if I saw the men at their worship? I told him I heard their noise. He said they were worshipping their god. I asked him which? At first he seemed unwilling to tell me, but finally said, Vishnu. Another man said they were worshipping Krishna. But why, I asked, do you call these god? Are not Brumha, Vishnu, and Mahadave the greatest of all your gods? Yes. Very well, does God sin? No. But did not Brumha sin when he took a false oath, and for a punishment had one of his five heads cut off? And did not Mahadave sin by the manner in which he cut of Brumha's head? And Vishnu, you know, is no better than the other two. Now can these sinners be god, who you say commits no sin? And if these three, who are the greatest of all your gods, are such sinners, then what must be the characters of your inferior gods? And if you worship such sinners, must not you and they go to hell together? They seemed fully convinced by what I said, but instead of a ly, one raised his voice amidst a hundred people who had collected around lexclaimed, "Our religion is true and yours is false." Consider, said I, er end. You will then know better.

In my evening tour came to a place where an aged Hindon man had died. y was stretched on a bier formed by placing two bamboo poles about ords in length, parallel about two feet distant from each other, with sevnsverse pieces fastened by cords. When the body is laid on the funeral s bier is torn in pieces, and the poles serve as pokers to the fire.

widow of the deceased was sitting near the bier, and a barber was emin shaving her head, while the relatives were vociferating their lamenta-To the shaving of her head succeeded her ablutions. This is the univerom among the Hindoos, and the widow is through the rest of her life (for not marry a second time;) treated with the utmost neglect by her nearest

son of the deceased lights a fire in an earthen pot, carries it before the the place of burning, and when the funeral pile is ready, it is his duty to he flame which is to reduce to ashes the body of his deceased parent. I ed to the shop where the dead are disposed of. It was early in the afterit the bodies of no less than 18 Hindoo; and Mussulmauns had been brought ace morning. And while I was there the funeral procession of a Roman c passed through the place. A number of priests were in the procession, receded, and some followed the bier, if so it may be called, for it was a th like a blanket, which four men carried by its four corners with the of a child in it. At that hour of the day the glaring sun was beating on ith intense light, but, that the departed soul might be more sure of light d him through the dark regions of purgatory, the silly creatures were carghted candles in their hands. In this place I spoke to a considerable of the heathen, and also at the house of the deceased before mentioned, nis, at two of the Hindoo temples I spoke for a long time to a large numthe worship of the true God.

cord's day. This evening in my walk I stepped aside to speak to a resemble Mussulmann with whom I was acquainted. He had just received a nantity of fruit called Bowra. He invited me to take some of it, and to le me to eat, he said it was such fruit as grows in heaven. Ah! said I, at other fruit grows there? All sorts and all the most excellent, he replied. It is there such abundance of fruit in heaven? There the people eat it,

What else do they have in heaven? They have, said he, a plenty of wo-enjoy, but they have no children. And what is the employment of the peo-eaven? They worship God, he replied. But where sir, do you learn all n the Koran, was his reply, adding, What does your shaster say of heathen endeavored to tell him what a place heaven is; what sort of peo-go there; and how they must go; also, what class of people go to hell. Der of Mussulmauns were present, who heard with attention, and made no reply to what I said. After this I spoke to the heathen in three differences.

This evening witnessed a ceremony which I never before saw. It was the ny of breaking the chain. About a hundred of the Hindoos were assemlittle way out of town. A man had made a vow to Kandoba, that if the ald grant him food, he would break two iron chains, offer a sheep in sacrist his cast, and perform all the other ceremonies belonging to such a vow, o walk a certain distance fettered and handcussed. The chains were fathom long, and being firmly fastened at one end, the man by repeated lent twiches broke the two chains. This is considered as a proof that the propitious. Great acclamations of joy burst forth when the chains broke. an was fondly caressed and covered with sacred paint. He was then fetnd handcuffed, and walked a short distance, which completed the cerend prepared the way for the feasting. The sheep was sacrificed before ival, and cocoa nuts, rice, and other articles had been offered up to the endeavored to address the people, but the poor creatures were too ingressed with their fooleries to pay much attention to what I said. iein, and as I proceeded came to a temple where they were sacrificing a nd making various offerings to a large number of wooden gods. Here ll was noise and confusion, so that I could say but little to the people. proceeded to another temple, where two or three hundred people were assembled. As I arrived they had just finished the ceremony of swinging by a hook in the back. Here I also addressed a number of people. On my way home I stopped at another sacred place, and spoke at considerable length to a large number of people.

G. HALL.

### CHEROKEE MISSION.

Extract of a letter from the Rev. Cyrus Kingsbury, to the Treasurer.

Chickamaugah, March 20, 1818. "The Lord continues to deal graciously with us at Chickamaugah. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, and it is marvellous in our eyes."

# DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

	MISSIONS.
March 4. From the New York Fe- male Foreign Mission Society, by Miss Rebecca Legget, - \$279 60	Brought forward \$\foating{5}\)404 17 17. From male and female foreign mission subscribers in Salis-
Contribution at a monthly prayer-	bury, N. H. by the Rev. Thomas
meeting in Northampton, by Mr.	Worcester, 50 37
Ebenezer S. Phelps, - 15 00	A friend in Brookline, 100
Contribution at the monthly concert	18. The Female Mite Society of
in the vestry of Park Street church,	Georgetown, Dist. Col. by Mrs.
by Mr. Nathaniel Willis, - 3 71	Harriet B. Wilson, Treasurer, 130 00
6. A friend to missions in Provi-	19. A friend of missions in Aurora,
dence, R. I 1 00	Portage county, Ohio, for the pro-
7. A friend to missions in Albany,	motion of Christianity among the
Maine, 3 66	
10. The box in the vestry of the Old	
	Seward, 5 00
South Church, Boston, by one of	From the Rev. John Seward, 4 00-9 00
the deacons of that church, 20 00	20. Collections in Indiana, Kentucky,
Contribution in the congregation at	and Virginia, by the Rev. Elisha P.
Derry, Penn. remitted to Robert	Swift,* 547 78
· Ralston, Esq. by William Mont-	
gomery, Esq 27 92	Carried forward \$1,142 39
	Outlied top and Differ of
The congregation in Mahoning	
Penn. the remainder of a col-	
lection paid to the Rev. Ard Hoyt, 2 00	* The following is a more specific statement
11. Contribution at a monthly con-	of the sums received by the Rev. Messrs.
cert for prayer, at Richmond, On-	Swift and Chamberlain in their journey. A
tario county, N. Y. by Mr. War-	
ren Day, 2 00	part of the avails being forwarded to the
	The many in Wat last and the managinder
14 Contibution at a manthly mayor	Treasury in Feb. last, and the remainder
14. Contribution at a monthly prayer	Treasury in Feb. last, and the remainder with this statement having but lately come to
14. Contribution at a monthly prayer meeting in Dracut, by Mr. Miron	Treasury in Feb. last, and the remainder
14. Contribution at a monthly prayer meeting in Dracut, by Mr. Miron Winslow, - 4 28	Treasury in Feb. last, and the remainder with this statement having but lately come to hand, renders it necessary to publish the ac-
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14. Contribution at a monthly prayer meeting in Dracut, by Mr. Miron Winslow, 4 28  Mr. Willian Campbell, of Westerloe, N. Y. by the Rev. Seth Williston, remitted by Mr. Luther F.	Treasury in Feb. last, and the remainder with this statement having but lately come to hand, renders it necessary to publish the account in this form.  Dec. 2. A collection from the first Presbyterian church in Baltimore, \$64.83 Collections by Mr. Chamberlain on
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meeting in Dracut, by Mr. Miron Winslow,  Mr. Willian Campbell, of Wester- loe, N. Y. by the Rev. Seth Wil- liston, remitted by Mr. Luther F. Dimnick,  By Gen. Huntington, from several sources as follows, viz.  The Young Ladies' Charitable Soci- ety in Montville, Con. for foreign missions and translations, by Miss Sempronia Alden, Secreta- ry,  19 12  Mr. Erastus T. Smith, of New London,  5 00  Mr. Edward, Learned, of New London,  3 00  A friend of missions,  88—28 00	Treasury in Feb. last, and the remainder with this statement having but lately come to hand, renders it necessary to publish the account in this form.  Dec. 2. A collection from the first Presbyterian church in Baltimore, S64 83  Collections by Mr. Chamberlain on the way to Pittsburg, 46 00  11. A collection in the second Presbyterian church in Pittsburg, Penn. 22 50  Individuals in Cannonsburg, Penn. 39 63  Do in Washington, Penn. 41 30  A collection in the Presbyterian church at Ten-mile run, 12 37  Individuals in Wellsburg, Vir. 13 00  Do. in Steubenville, Ohio, 29 00  Do. in Cadiz, Harrison county, Ohio, 20 00  Do. in Mount Pleasant, Ohio, 20 50  Do. in St. Clairsville, Belmont county, Ohio, 31 37
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14. Contribution at a monthly prayer meeting in Dracut, by Mr. Miron Winslow,  Mr. Willian Campbell, of Westerloe, N. Y. by the Rev. Seth Williston, remitted by Mr. Luther F. Diminick,  By Gen. Huntington, from several sources as follows, viz.  The Young Ladies' Charitable Society in Montville, Con. for foreign missions and translations, by Miss Sempronia Alden, Secretary,  19 12  Mr. Erastus T. Smith, of New London,  5 00  Mr. Edward, Learned, of New London,  5 00  A friend of missions,  88—28 00  16. The Female Charitable Society	Treasury in Feb. last, and the remainder with this statement having but lately come to hand, renders it necessary to publish the account in this form.  Dec. 2. A collection from the first Presbyterian church in Baltimore, S64 83  Collections by Mr. Chamberlain on the way to Pittsburg, 46 00  11. A collection in the second Presbyterian church in Pittsburg, Penn. 22 50  Individuals in Cannonsburg, Penn. 39 63  Do in Washington, Penn. 41 30  A collection in the Presbyterian church at Ten-mile run, 12 37  Individuals in Wellsburg, Vir. 13 00  Do. in Steubenville, Ohio, 29 00  Do. in Cadiz, Harrison county, Ohio, 20 50  Do. in St. Clairsville, Belmont county, Ohio, 31 37  Three persons in Morristown, Ohio, 3 00

Carried forward \$404 17

Brought forward \$1,142 32	Brought forward \$5 66 \$33 60
ravis Tucker, of Norfolk,	The Juvenile Male Society in
William Maxwell, Esq. 5 00	do. for the same object, 1 34-7 00
200	A number of ladies in Boston, for
emale Foreign Mission So-	CLAUDIUS BUCHANAN, by Miss
Tyringham, by Mrs. Em-	Mary Perry, 30 00
Treasurer, - 11 00 oreign Mission Society of	The Heathen School Society of Chelmsford, 50
d County, Con. by the Hon.	6. The Woodbridge, N. J. Society
in Tallmadge, Treasurer, 1,180 76	for educating heathen children in
lker, of Townsend, five	the families of our missionaries in
inual subscription, by the	India, by Mr. Joseph Barron,
r. Sanborn, 5 00	Treasurer, - 50 00
im Cone, of Andover, 1 00	10. The Salem Female Socie-
on in Dunstable, N. H. by	ty for educating heathen chil-
i Spaulding, - 7 68 ington, Mass for the trans-	dren, by Mrs. Abigail Needham, Treasurer, 31 00
d distribution of the Scrip-	The Tabernacle Thanksgiving Soci-
Mr. Seth Porter, remit-	ety in Salem, for a child to be nam-
Ir. Hubbard, - 100 00	ed Samuel Worcester, and ed-
-	ucated in the mission family at
<b>\$2,454</b> 76	Ceylon, by Mrs. Mary Haraden,
PUR SOULON PUND	Treasurer, - 55 00
THE SCHOOL FUND.	Gentlemen's and Ladies' Association
From the Female Beneveiety in Lynn, - 35 00	in Marblehead for educating hea-
m Miss Harris's Sunday	then children, by the Rev. Samuel. Dana, 70 00
Lynn, 60	11. A collection in Miss Boardman's
Misses Benevolent Soci-	school in South Reading, for the in-
Montpelier, Ver. for edu-	struction of heathen children in
nildren of the savages with-	North America, by Mr. Aaron
wn territories, by Asenath	Bryant, - 4 59
Treasurer, 5 66	13. A contribution at a prayer meet-
Carried forward \$5 66 \$33 60	ing in Foxborough, by Mr. Samnel Seaver, 4 23
	Contribution at the first parish in
umbus, do 50 50	cookfield, for the school at Corn-
cleville, do 9 75	wall, by the Rev. Blinkim
icothe, do 45 50	_ Phelps, 2 25
anon, do 46 87	From the same, for the school
ton, do 46 87 nklin, do 23 28	fund, - 15 0017 25  16. The Female Missionary So-
nilton, do 15 50	ciety in Rindge, N. H. by the
ale Charitable Society in	Rev. Dr. Payson, - 6 36
ıti, Ohio, 50 00	Subscribers in Rindge, 26 14—32 50
n in the first Presbyterian	19. A friend, for educating the Cher-
Cincinnati, 52 00	okee children, - 16 00
n in the second Presbyte- reh in do 26 16	20. The Female Foreign School Society, N. York, by Miss Patterson,
n in the Methodist Epis-	Treasurer, remitted by Mr. Ward
arch, stone chapel, in do. 26 48	Stafford, - 74 00
on in the Presbyterian	A charity box kept by Miss H.
n Paris, Ken 34 00	C. for the Foreign Mission
first Presbyterian church	School, - 7 65—81 65
gton, Ken 20 62 in in Lewisville, Ken. 48 75	21. The Female Heathen School Society in Ballston, Saratoga coun-
n in Lewisville, Ken. 48 75 Jeffersonville, (Indiana,) 14 50	ty, N. Y. for educating a child to
Shelbyville, Ken. 22 50	be named I)AVID BRAINERD, by
Frankfort, Ken 19 37	Sally Sears, Treasurer, - 30 00
second collection,) in the	The Education Society in the east
sbyterian church in Lex-	parish of Newton, for a heathen
Ken 20 00	child to be educated in the family of Mr. Newell, to be named Jona-
n in the second Presbyte- reh in Lexington, - 33 87	THAN Homer, out of respect to
n in the Protestant Epis-	their pastor, by Mr. Elijah F.
irch, 27 67	Woodward, Treasurer, - 30 00
n in the Methodist Epis-	25. The Association for educating
urch, - 5 75	heathen children in the first parish
n in Harrisonburg, Vir. 12 00	Carried forward \$473 32
Kev. Dr. Blythe, of Lex-	Cathed Idiwald Direct
	The remainder of a donation forwarded
<b>\$</b> 1,063 7 <b>8</b>	in Jan. last.
<b>-</b> '	

of Danvers, by Capt. Hezekiah	FOR THE MISSIONARY CHAPEL AT BOMBAY.
Flint, remitted to Dr. Worcester, 48 85  The Association in Wenham for educating heathen children, by Dea. John Dodge, 16 25—65 10	March 10. A female friend in Salem, by the Rev. Dr. Worcester, \$10.00 25. A female friend of missions in Bridgewater, by the Rev. Daniel
26. Mr. Weston's school in Bath, by	Huntington, 100
the Rev. J. W. Ellingwood, 2 50 31. A young man in Tewksbury, for the native schools at Bembay, by	30 A friend of missions in Plain- field, N. H 5 00
Mr. Miron Winslow, 1 00	<b>516 00</b>
One or two individuals in Tewks- bury, for the same object, 361 36	Total of Donations in March \$3,018 04.
\$549 28	

### EXPRESSIONS OF CHRISTIAN BENEVOLENCE.

[We give the following extracts from several letters received at the Treasury of the American Board. They were not written as communications for publication, nor accompanied by the most distant hint that such disposition of them was desirable. Such efforts of individuals, whom, perhaps, the world never noticed, show how much might be done by the labors of Christians were their hearts warmed, and their hands engaged in diffusing the blessings of the Gospel]

The following letter accompanied the donation therein mentioned.

**Dec.** 8, 1817. SIR, "I AM the wife of a country mechanic, who, by the blessing of God on our industry and economy, enjoy all the necessaries of life, though but few of the luxuries. Yet God has given me a faint hope in his mercy, and a tender sympathy for a perishing world. I therefore deposit with you the small sum of two dollars. for the school fund in India. I have a child in my family, whom I have made my own by adoption; the natural tenderness of her disposition induces her to lament the condition of heathen children, and wish it in her power to relieve them. To make trial of her sincerity, I gave her fifty cents with permission to appropriate it as she pleased. After mentioning several toys pleasing to children, the school in India was mentioned. She immediately requested me to transmit her money for that purpose; I gave her fifty cents more; she earnestly desired it should not be separated from the other. I therefore send you three dollars, hoping if our lives are spared you may again hear from MENTORIA."

The following letter was left at the door of the Secretary of the Wethersfield Female Foreign Mission Society, a few evenings previous to the anniversary meeting.

"Our annual season for contributing to Foreign Missions has again revolved; and again I present you with ten dollars; these, with the other donations I have made, I hope have been with a single eye to the glory of God. From his

bountiful hand I received it; for his service I present it.

"For some years I have laid by in store as God has prospered me, against a time of sickness and distress; but have been preserved in health, while others have had their days numbered and finished. I deeply regret the days when I gave my money for that which was not bread, and my labor for that which satisfied not. All merit I disclaim, as it is an act of grateful duty for innumerable mercies, and but a mite.

"Expand my heart, incline me, Lord, To give the whole I can afford; That what thy bounty render'd mine, I may with cheerful hands resign."

A FRIEND OF MISSIONS."

"P. S. I have justifiable reasons for wishing to remain unknown, and hope to continue so."

<sup>\*</sup> Alluding to \$40 in the year 1815, and \$10 in 1816.

### The following Extract accompanied a Donation.

"DEAR SIR,

FIRMING to accustom my children to early habits of charity and beneficence, I opted the following expedient. On the day of their birth I gave each of them adollar, to be improved in promoting religious objects, (a small sum on the rept of so great a blessing.) receiving the loan of it myself to pay over the interest smally, as a donation from them to some religious object. The education of athen children is the one I wish them to patronize. The money has hitherto a in my hands, being too small a sum by itself to trouble another person with. God has graciously given us three children, and taken one of them, I trust, to neelf. The principal as well as interest of the deceased child I transmit to 1, wishing it may be added to the permanent fund; that in the ages to come it by be pouring forth a small stream of Gospel blessings among those who are stitute of the waters of life, hoping that thereby my little inconscious babe will not blessedness of welcoming to the heavenly world some, to whose arrival me its little stock had contributed.

The remittance for them is as follows,

Samuel H. \$1 00-Principal.

18-three year's interest.

Mary L. John

12---two (

do. do.

Total \$1 36

"What parent almost, might not adopt the same method? and what a revenue would produce!"

'or the delay of the following communication of our valued correspondent, we have no other apology to offer, than the assurance that it has been unintentional.]

Sept. 1, 1817.

### To the Treasurer of the American Board, &c.

"DEAR SIR,

\*Exclosed I send you fifty cents, from a little girl, for the Heathen School and. This added to her former donations amounts to \$1,25 within a year; a ble example of liberality in a child.

"Permit me, Sir, to give some further account of this truly amiable and interting little creature. I have before heard her spoken of with some admiration, d in my late visit to Vermont I had the pleasure of seeing her and of learning a particular traits in her character.

"Henrietta is not yet six years old. She is a descendant, of the tenth generan, from the martyr John Rogers. How far she may possess a kindred spirit, mains yet to be unfolded in her subsequent life. It may be said, in some sense, wever, as of Abel, Rogers "being dead, yet speaketh."

The Bible and other religious books. She loves to hear religious conversation, that her regular seasons, morning and evening, for secret prayer, in which she very punctual and appears to be sincerely devotional. She has been overheard express herself, on some of these occasions, with great propriety and earnest—

Henrietta takes a lively interest in the condition of the heathen children. It prays for them, converses often about them, and expresses a willingness to what she can for their relief, even, to go herself, if she were able, to carry an the Bible, and to teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, How does this little nature get money for such an object? Just as other good children would dehat to get it, if properly encouraged.

"But to be more particular: The first 25 cents of the sum which I mentioned ove, was set up by her teacher as a premium in her class, to be given to the tolar that should excel during the quarter. When this was proposed, she im-

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mediately told her mother that she intended to study and get it, for she wished to mend it to the heathen children. Such emulation to do good was successful. Sim obtained the premium, and cheerfully devoted it to her favorite object. To try ber faith a little, it was proposed to her to buy various articles with it for her own pleasure. To which she replied, "Then they would be eat up, and it would not do any good-and the poor heathen children-they have no Bibles nor casechieme!"

"After this, her mother proposed to give her a cent a piece, for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote ? exclusively, to her favorite object. "For" she said "it will do me good to learn the hymns, and then the money would do the heathen children good, so it will do good both ways." By this and some other means she soon obtained 50 cests, which she immediately consecrated to the education of beathen children; but not

without praying that it might do them good.

"The next 50 cents are the savings of little presents. This last donation which I now send you, she put into my hands with much apparent interest to the object, with a request that I should "give it to the musionaries, to teach the hea-then children how to read the Bible." Who knows but that this child is yet to be a Harriet Newell, a missionary to the heathen? Who knows but that the blessing of the promise, is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart, but there is reason to believe, that she will be the

means of perpetuating the promised blessing.

"There is great encouragement to faithfulness in the early education of children. Is it not an easy thing to train them up to habits of liberality? Is Real abvious too, that children thus encouraged are more diligent and faithful at school, more obedient and affectionate at home, and more amiable and engaging shroad? And is it not certain, that they will be more active and virtuous, more neeful and nappy in life, than if they had never been taught to regard doing good to our fellow creatures, as an honor, a privilege, and a Christian duty? What a vast difference of character must there be between those children, who, from a very early period, are treated as rational beings capable of being influenced by religious motives, and those who never know any higher motives than the rod or the sugar tumps. How much good may be done by parents and teachers, in forming the characters of children and consequently of men, by early acquainting them with the doctrines, the precepts, and sanctions of the Christian religion, and leading them, by every possible method, into the early and habitual practice of its duties?"

#### DOMESTIC INTELLIGENCE.

Extract of a letter from a gentleman in the county of Herkimer, N. Y. to the

"These are truly desolate regions. There are but one Presbyterian minister, one Congregational, and only three or four of different denominations, who are pastors of churches, in all the extensive county of Herkimer, containing a popu-

istion of nearly 40,000, in a county which has been settled many years.

"There are several reasons. The county, though many parts are good, is still more broken than the western divisions of the state, and presents greater inconveniences to the collection of large congregations. It has been considerable settled from Germany and Holland; the German and Dutch languages have been in use, and their churches once were numerous. But for a considerable time English settlements have been multiplying, and the English language and enstoms prevailing. But such have been the poverty, prejudices, and ignorance of each other's language, that pastors could not be settled and supported, until these have become the regions of darkness and the shadow of death. Massioneries have not been much employed in this region; and those who were destined for the more western districts have generally travelled the great roads, and passed in haste. Could missionaries, who are passing and repassing, be directed by travel between the great roads, they would find a hospitable settled of

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stimus expectablies for labor, and among a people more needy than those of in the newest settlements. Under a change of manners, habits, and languages, he rising generation are not evangelized, they are lost. The task would soon more difficult than to evangelize the pagans.

Many of the old inhabitants understand little of the English language; but people of middle age, though they speak German and Dutch in their famiyet understand English preaching better than German, if that could be obned. The children, though they understand their mother language in their silies, do not comprehend preaching in that language. Their churches are de-

ning, their discipline nearly lost, and both the knowledge and practice of religion m to be sinking together. The necessities of these precious souls urgently ke the demand, "come over into Macedonia and help us." And many Eng-1 families, who but a few years ago left a country full of religious privileges, are

w bewildered in errors and declining in stupidity."

stract of a letter from the Rev. Mark Mead, dated Middlebury, Con. March 28, 1818.

"PRRHAPS you have beard of the glorious work which has been in the South. trish, in Waterbury, the winter past; but if not, I will state a few facts res-

eting it.

"In May last Mr. S. Dodd was dismissed, and the society appeared so feeble, at numbers almost desponded of ever having the Gospel ministry re-estabthed among them. The Domestic Missionary Society gave them some asstance by sending a missionary among them. His labors were blessed, and a reat revival has taken place. The feeble state of my health has prevented my boring among them, and I am unable to give you any particulars; but probably etween forty and fifty have been added to the church, perhaps more. I have itely heard that there are but few instances of awakening."

INETERNTH ANNUAL NARRATIVE OF MISSIONARY SERVICE, DI-RECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

(Concluded from p. 144.)

KENTUCKY.

In the labors of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons. By bodily indisposition he was then constrained, though reluctantly, to relinquish the service. In two counties the people were—a large proportion of them—Roman catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churchwere few and small. Many of them had not preaching oftener than two or hree times in a year. Where he labored, congregations on the Sabbath were isually large, and the demeanor of the people who attended commendable. The hinness of the population, in general, placed the people so far apart, that on ther days, great numbers could not be collected. Some were found who prized he preaching of the Gospel as one of the most precious privileges, and mourned is they beheld the desolations of Zion. Sectarian prejudices had been deep tooted and strong, though it was understood that, in many respectable places, heir violence had begun to abate. A thin population—a mixture of discordant leaominations—and only a very small number of truly pious persons, were disburaging circumstances. Notwithstanding such difficulties, however, the prossects of that distant region were, on the whole, brightening. Bible and Tract societies were forming with a probability of doing much good. By a considera-He and worthy class of the people, Missionaries were most cordially and hospitthly received. It was his pleasure, and he felt it his duty to testify, that the

blessings of many rested on that Society, whose benevolence had sent them the

preaching of divine truth.

The Rev. Stephen Mason labored in twenty-two counties of that State, and delivered one hundred and sixty-eight sermona. It was the custom of the people not to expect but one sermon in a day. Religious exercises began at noon. A few instances appeared of serious impression and of hopeful conversion, but so great revivals were experienced within his observation. The fashion of infidelity was fast declining. The population, though in many parts thin and scattered, was continually increasing. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more laborers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey. Neither of these Missionaries had a pastoral charge.

### Missouri.

This Territory has opened a boundless field. The Rev. Timothy Flint labored in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract; and of the emigrants who pass, on an average of perhaps one hundred in a day through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, he trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by ble Societies and other charitable institutions, with means of distributing muli greater numbers.

The travels and labors of the Rev. Salmon Giddings were extended over larger space than those of Mr. Flint. He had no pastoral charge. He repeat edly came over into the Illinois Territory, continuing his labors several weeks A part of the year he was employed in the instruction of a school at St. Louis. During that period, however, his preaching on the Lord's day was not intermitted, and in several instances he made short missionary excursions. In a few settlements he observed a considerable reformation. The prospect of success in charitable exertions grew more flattering. He had the pleasure of seeing the people more attentive to divine things, and more anxious to enjoy the regular preaching and privileges of the Gospel. He either formed, or assisted in forming, a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labor, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public du-

ties were for a time entirely suspended.

# EAST-TENNESSEE.

Twenty-six weeks—five of them in Virginia—were spent by the Rev. Cyrus

Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Ribles and i racts, which were thankfully accepted. The desolations of Zion



pere extensive and affecting. Many were unable even to read. Errors abounded. Intelligent preachers of evangelical truth were few, and were embarrasaed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation—especially, as they must affect the true interests of the rising generation. He was himself very deeply impressed with the importance of opening some way into those destitute regions for the introduction of such school masters and instructors of youth, as would be strictly moral and pious. He also was convinced. that in many places the people would afford sufficient encouragement to such ministers as might be found willing to combine the duties of the pastoral office, as far as practicable, with those of instructing their children and young people in the rudiments of literature and science. Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians. With 4 hope of promoting the temporal and everlasting welfare of those perishing heathen, he continues to labor, under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this Narrative, the following hold commissions to act as Missionaries, and it is supposed are now laboring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos Chase in the northwest part of Pennsylvania. The Rev. Erastus Ripley in Pennsylvania and Ohio. The Rev. Messrs. Elihu Mason and William Williams in New Connecticut. The Rev.

Messra. Elias Cornelius and Samuel Royce in Louisiana.

Briends to the enlargement of the Redeemer's kingdom.

The Trustees have now laid before you their nineteenth annual Narrative You are informed to what regions they have proclaimed the good tidings of grape joy, by means of the sacred charities committed to their disposal. You can perofessive the unmeasured length and breadth of that field to which their studious are tention has been directed, and on which they have bestowed the holy offerings God's people. You here observe, also, that the field they have regarded consists of many parts, of which every one is vast. And yet it is a melancholy truth, that the places, of which you are reminded in this history, bear only a very small proportion to the whole amount of those regions in our country which lie spiritually desolate.

How frequently soever the Trustees may have erred in their judgment, they have conscientiously conducted the missionary interests, under the guidance of the best light they could obtain. Nor has it been possible for them to transact, upon subjects of such solemnity, but under deep impressions of their own awful

responsibility to Christ, and to their brethren for his sake.

They ask you to join them in their supplications to the God of mercy and grace, that he would crown with his blessing their humble endeavors to apply the charities of his people most efficaciously and successfully, for the manifestation of his glory in the salvation of souls. They ask you to remember with them, before the throne of a prayer hearing God, all associations and all individuals

engaged in similar labors of love.

They, furthermore, intreat you to persevere, as God shall give you prosperity, in liberal contributions of your worldly property for the advancement of this charitable work. To enlig as not the dark understanding; to awaiten the slumbering conscience; to improve the depraved heart; to restrain transgressors, and cause an overwhelming preponderance of bad example to cease; to premote the practice of righteousness, and render the human condition on earth more happy; to show sinners the only way of pardon and enduring blessedness; instrumentally to turn men from darkness unto light, and from the power of Satan to serve the living God; to shew forth the riches of divine grace in guiding many sons and daughters to glory; to confirm and comfort the friends of Christ; to extend, as far as possible, an acquaintance with that godliness which is profitable for all things; in a single word, to perform duty by exertions to cause the knowledge of the glory of the Lord to fill the earth; are some of its leading and great objects.

\*

The work is, therefore, in its nature heavenly. It neither needs, nor can it receive, higher recommendations. Every person can safely desire and seek is prosperity. Never was there greater encouragement. Never, it is believed, were calls, from the destitute settlements addressed to the Trustees, so aumorous -never so earnest—as during the past year, for a much greater number of laborers. The need of Missionaries has increased more rapidly, by far, than the supply. By the people of many towns, in the north, west, and south, the most fervent desires have been expressed, to obtain ministers—pastors—for at least a part of the time, until a munificent Providence shall enable them to provide a fall support, and to enjoy continually the precious ordinances of the Gospel. In a great number of settlements the way is already prepared for the formation of churches, and the establishment of cougregations. To use the energetic metapher of a Missionary: "The materials are now on the spot, and ready for the hands of the builders." To the Trustees it appears obvious, however, that without increasing exertions, those materials will be scattered, and many benevolent hopes will perish.

Great good has been already accomplished by your prayers and your contributions, for the sacred purposes of the Missionary Society. The Trustees do not however, present this as a motive for your patient continuance in well doing. On another day, both you and they will see its amount. Nor need you tremble at the certainty, that these deeds performed for Christ, and for the souls which he laid down his life to redeem, will be then strictly reviewed. For, bleased will be the acknowledgment of those servants, who shall have done good unto all, at they had opportunity. "They that endure unto the end shall be saved. And the king shall answer and say unto them, Verily I say unto you, in as much as you have done it unto one of the least of these my brethren, ye have done it unto me."

JONATHAN BRACE, Chairman.

Passed by the Board of Trustees, January 14, 1818.

Attest,

CL

tertract of the Receipts and Expenditures of the Connecticut Missionary S

tertract of the Receipts and Expenditures of the Connecticut Missionary 50pe. ciety for the year 1817.
fift

\$28**4** 

RECEIPTS.

Imount of the annual contribution in May through the whole state, \$2,758 95}
Contribution of 1816 received in 1817.

Avails of an estate bequeathed to the Society by the Rev. George
Colton,

From Lewis Bliss, part of a debt charged as lost in the year 1810,

Amount of contributions in the new settlements,

Interest on Notes, and Bank Stock,

1,816 19

\$7,144-631

### EXPENDITURES.

Paid to thirty three missionaries employed by the Society to labor in Vermont, New York, Pennsylvania, Ohio, Indiana, Kentucky, East

\$6,637 44

The balance in the hands of the Treasurer, all belonging to the permanent fund, is \$32,090 841

The number of Books sent to the New Settlements in the course of the year is 5402.

For the Panoplist.

THOUGHTS SUGGESTED ON HEARING OF THE DEATH OF HENRY OBOOKIAH.

"CRASE ye from man."—(Isa, ii, 22.) This admonition of God's word is often repeated with awful emphasis in his providence. Though often repeated it?

cedful to teach us effectually that the Lord is God. He gives us blessings, re set our hearts upon them. He takes them away to make us acknowledge and that gave them. He raises up instruments to build Jerusalem, which ir to be designated for distinguished usefulness, and we put our confidence in He blasts our hopes by their sudden removal, to show us that the work is nd that they who wish to see it prosper must cease from man, whose breath

uis nostrils, and trust alone in the Lord Jehovah, in whom is everlasting

dark and mysterious is that providence which cuts down a Backus, a Strong, ight; which brings to a premature grave, a Brainerd, a Spencer, a White. rce, a Harriet Newell, and others, the fairest hopes of the church. They

eve fallen. But peace to their memory. Through the wise but inscrutable els of Heaven, may they do more in their death than in their life. m yonder barbarous clime, where Moloch sways his blood stained iron scepnd trains his savage slaves to violence and death, a noble youth escaped. ucted by an unseen arm, he came to the land of Christian freedom, and safeered the city of God. The daughter of Zion beheld the stranger with wonad with pity. She rejoiced in his happy escape and unexpected arrival, and med him to her bosom. She adopted him for a son, and trained him in the re of the Lord as a favorite son. She trusted in him as a chosen instrument aven to defend her gates, to enlarge her borders, to conquer her foes, and to extend her blessed privileges to his native land. His filial bosom swelled gratitude for her kindness. His generous heart, touched by divine grace, d in compassion for his wretched heathen brethren, though their violence rade him an orphan. Fired with the hope of delivering them from the hand tyrant, the prince of darkness, he girded on his armor, and with anxious sole waited for his Captain's command. The set time to favor Zion seemed at hand, and with joy she hailed its approach.—But Jehovah has not ceased the himself with clouds and darkness. His awful voice was heard from hea-'Cease ye from man." Zion dropped a tear over the untimely grave of her ite. Casting her ornaments of silver and gold as a funeral offering into the iry of the Lord, and looking around on her surviving sons, in the language of itation she makes the inquiry, "Who will go for us? for Obookiah is dead." i, friends of Zion, that dear heathen youth the flower of the Mission School, id. That affectionate brother and friend to the heathen, the hope of the h as to his country, suddenly cut down by an affecting and mysterious proce, is dead. But he still speaks. You remember his words, how he said, will carry through his work for us. I do not know what will God do with for soul. I shall go before God, and also before Christ. I hope the Lord will he Gospel to the heathen land, where the words of the Savior never yet een. Poor people, worship the wood and stone and shark, and almost thing their gods; the Bible is not there, and heaven, and hell, they do not about it."\* Such was his language; such too was the language of his life, noir of which may awaken thousands to the subject that was so dear to r's heart. Nor is the language of his death less impressive—"Cease ye man, nor idolize the instruments which God has chosen to oppose idolatry." I the friends of missions do not listen to this admonition in the death of Oboolet them expect to hear it repeated from the grave of some champion alin the field. Let them kiss the rod and him who hath appointed it, and humble submission, with fervent prayer, with unshaken confidence and inng zeal, commit their cause to him that is faithful. "God will carry through rk for us." He who has provided salvation for the heathen, has promised cem them. He will acomplish it, though, to try our faith and love, and us our dependance, he cuts off those whom we verily thought he had kindsed up for this purpose. He that hath promised is faithful, and "there is a int unto the Lord to save by many or by few."

s probably been expected before this time, that we should have given som ce of the death of HENRY OBOOKIAH. The reasons of our silence a se, The principal facts concerning him are already widely circulat

sese words are from one of Henry's letters, written before he had acquired an acce dge of the language.

them without suspicion,) and studiously kept up the deception, till his new religious principles forbade the continuance of it. At the age of twenty-one he left Edinburgh in pursuance of his design; but had prosecuted his journey no further than Newcastle before he became tired of it, and took passage in a collier to London. In that great receptach of all sorts of wanderers, he soon began to suffer the miseries of extreme poverty. After wearing away many months in this situation, be obtained a place as clerk to an attorney, and received just wages enough to furnish food and clothes on the most economical scale; his salary never amounting to two hundred dollars a year. Of this scanty stipend not a little was wasted on public amusements, and particularly at the theatre. He had been in London nearly three years, when the first impressions were made on his mind, which indicated that God was interposing for his deliverance from the slavery of sin. Our readers will be pleased to see the account of his first religious anxiety, in his own words:

"Since my coming to London," he observes, "until June last, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months; exactly three years since my voluntary banishment from my native country; three tedious years! and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period: but I had not, I believe, the least idea of the nature of the Gospel. It was in the year 1790 that my heart was first effectually impressed, in consequence of an acquaintance with a religious young man."

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct

and detailed account.

"In the month of June last," observes Mr. Buchanan, writing in February 1791, "en a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him, whether he believed that there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired: I hurried home, and locked myself up in my chamber; ] fell on my knees, and endeavored to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for me to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously waited the arrival of Sunday; but when it came, I found no relief. After some time I communicated my situation to my religious friend: he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought! and found a physician: but, alas, though I prayed often every day, and often a sight, listlessness and languor seized me. Sometimes hope, sometimes fear prethe state of the came very uncombetable. Going and morning to a bath, I will on a shelf Doddridge's Rife and Progress of Religion in the Soul. This is I thought just suited me. I accordingly read if with deep attention, and aved over it. I next procured Alleine's Alarm to the Unconverted, and dwelt for some time. My religious friend then gave me Boston's Fourfold State. It I read carefully, and I hope it did me some good. I now accorded anyself itely from my companions on Sunday; and during the week, the moment business done, I went home to my studies; and have since wholly withdrawn my I from pleasure and amusement. In this manner have I passed the seven last laths, continually praying for a new heart, and a more perfect discovery of my Sometimes I think I am advancing a little, at others I fear I am farther heaven than ever. O the prevalence of habit! It is not without reason that heaven than ever. O the prevalence of habit! It is not without reason that they who created me can change my heart.

About two months ago I wrote my mother some particulars of my state, and mested her provers, for she is a pions woman. In her answer, written by my

About two months ago I wrote my mother some particulars of my state, and mested her prayers, for she is a pious woman. In her answer, written by my is the following passage, 'My mother has heard much of Mr. Newton, lower of St. Mary Weeknoth, London, and wishes that you would cultivate an ap-

mintance with him, if it is in your power." pp. 29-31.

This suggestion of his pious mother induced him to attend the minlify of the venerable man, whose name she mentioned. Not finding
ty relief, he addressed an anonymous letter to Mr. Newton, which
intifined the passages above quoted, and a request, that something
light be said by the preacher, with reference to the particular case
int stated. Mr. B. attended the next public lecture of Mr. Newton,
life he hoped his request would obtain for him such spiritual advice
life pataliarly needed. At the close of the exercises, Mr. N. gave
life, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him anonylife, that if the person were present, who had written to him

Not long after this interesting era in his life, Mr. B. thought serlhit of becoming a preacher of the Gospel, and made it a subject of eiger and consultation with his spiritual adviser. The result was, the late generous Henry Thornton, a son of the illustrious John **eraton, (illustrious, not on account of rank or talents, but for dis**bulling in the service of Christ the wealth which Providence had in him;) furnished the means of educating the new convert at the Menity of Cambridge. Thither he repaired in the year 1791, at age of twenty-five years and a half. Many doubts oppressed his of relative to the course of study which he ought to pursue, and the me which he ought to devote to the mathematics. His religious **Mile advised him, however, to obtain a respectable standing in this** extracut of the sciences. He engaged in mathematical persuits In such resolution, that "at the close of his second term be found medif unequal to none in the lecture-room." Many of our readers I not need to be informed, that a college life, at the English univer-Hen, in regulated by very different principles, from those which preill in our seminaries of learning. Here, every student is compelled ) affend to the studies of his class, and to give daily proof of attention. y an actual resitation or examination. There, every student judges

for himself what studies he will pursue, and how the her will pur them. It cannot be wondered at, therefore, that the immense mai Ity of students make no progress in knowledge, but spend their time. dissipation; and too many of them in dissipation of the most profligat kind. The smaller number, who seek a reputation for science, b come, in many instances, absolutely mad with the desire of colle fame. They apply with such intense devotion to the service of their ide as to endanger their health and their lives, and seriously retard, if m absolutely interrupt, all advancement in picty, in the case of those wh are pious, and as to fill the heads and hearts of others with the most extravagant and ungovernable ambition. Mr. B. felt as he ought, is regard to literary eminence; preferring the humble vocation of a m tired preacher of the Gospel to all that imagination could paint of a splendor of intellectual distinction. He sent the following schedule the manner, in which his time was divided, to his friend Mr. Newton viz. four hours to devotional studies, as he called them, including, # presume, theological studies of every kind; five hours to the mathem ics, four to the classics, free to meals and recreation; and nin to pl We have no besitation in saying, that the portion assigned to the or ematics was too large; though, according to the fashion prevales Cambridge, it was far too small.

Mr. B. felt the necessity of some advantages for improvement elecation, as he possessed absolutely none. He said of his college capanions, "most of them speak ill and read worse." It is surprised that the art of speaking well is so little cultivated in England; as at so conducive to usefulness and influence, in either of the learned particular fessions. The seminaries of education in our country are sadly deleted in the means of teaching the students to become good speakeds but we are assured by a person competent to judge, that our country shell of all classes are far less ungraceful, awkward, and untages speakers, than Englishmen of the same classes respectively. This is presentation is altogether different from what we had supposed to be the case.

Newton, written by Mr. B. during his college course. They evisite good judgment and sober piety, but are not distinguished by any parameters of going and judgment and sober piety, but are not distinguished by any parameters of going to India. While considering this proposal was made to Mr. B. of going to India. While considering this proposal his was actuated by a simple desire to be employed where he could be most useful. He expresses himself ready to preach the Gospel in the next village, or in the uttermost regions of the earth. He keeps in the who object of his education, and looks down upon college selection with a very commendable feeling of its emptiness. He had yielded to the opinion of his religious friends, so far as to pay more attention as the mathematics than he thought they deserved; and he carried with promises for his distinguished proficiency in these studies. He could not be prevailed upon, however, to make them an object of parameters any longer than seemed really necessary.

In September, 1795, Mr. B. was ordained as a minister of the Episcopal church, by Bishop Portons; and in August of the next year beMarket for Ridia, having received the appointment of chaplain from a Start India Company. In March, 1797, at the age of 31, he landed Children, prepared and desirous to enter into the active service of Master. But, contrary to his wishes and expectations, he was appointed to the Chaplainty at Barrackpore, where he could do very little religion. This occasioned a depression of spirits, which continued the considerable time. The following passage, extracted from a letter ritter in June of the same year, exhibits the state of his mind at that wind:

It is not probable that you or I shall live long. What seek we them There is some for its here. There is some reproach, whether we be faithful or not. So at we lose nothing by being faithful. I am so young in these things, that I do a know any thing about them. I have only entered the wilderness. But I apopend much. I would gladly enter Canaan, without encountering the greatness the way. Were it the will of God, and were he to give me faith and strength for I would to-morrow, with great joy, leave this world, and all it offers. Were I would not entangle and destroy me at last, I would rather stay and entangle to do something for God; but I am not sure of that.

"I eften compare myself, in my present exile, to John, in the island of Patmos. Sould that, like him, I had finished my course, and had only to contemplate "like Weavens!" But I am a stranger to suffering for the word of God, and the ceamy of Jesus Christ."

"I sigh much for that singleness of mind and purity of heart, and love to God, had distinguish the disciple of Christ. And I often wonder whether it is to be trad by been affliction in body and spirit, or by the 'power of the word of God, they as under like a two edged sword,' or by long fighting and corrowful expended by the ching, and ending with a doubt whether I am taught.

Maidst the multitude of my thoughts, the Lamb that was slain is my only

Mr. B. early took an interest in the Baptist mission at Scrampare, in terms of much commendation, concerning the labors, paragraph the translations, of Dr. Carey. The following paragraph distributes bis opinion on the subject of sending married missionaries.

But I wish not that any prudential considerations from what has been, or from het may probably be, should check the missionary ardor of the day. Nothing we since the beginning of the world has been done, it is said, without enthusiasm. In therefore, well pleased to see multitudes of serious persons, big with hope, if into communicate; for I think it will further the Gospel. Instead of thirty linearies, I wish they could transport three hundred. They can do little harm, it may do some good. But let them send as many children as possible, or those is may have children. They will do more good by and by than their parents. I want turned of thirty can learn to speak a new language well. No Englishman had of twenty, who is only acquainted with the labials and dentals of his mother that, can ever acquire an easy and natural use of the nasals and gutturals of the light-language. Send, therefore, old men to take care of the morals of the young; Frank the young to convert the heathen." p. 125.

The proceding extract was written about the time that the Missionprocess in London began to send forth missionaries. The followprocess will show the religious, or rather irreligious state of significant this time. We are happy to say, that the number of truly one persons has greatly increased since.

Mr. Swartz, the apostle of the east, is dead. I wrote him a Latin letter a short is before his death. I wished to write his life, but they refuse to send me mate-



rials.\* Have you heard of the ancient Obeck, in Calcuttat Mr. Grant, will tall you about him. Mr. Obeck in Calcutta is like Lot in Sodom. I asked him our day, if he could produce ten righteous to save the city? He said, he was not save he could produce ten, but thought he could produce five." p. 126.

In 1799 Mr. B. was married to the daughter of an Episcopal clere gyman. It is very common in England and Scotland for young ladies of respectable connexions to visit India, with the known design of obtaining husbands. In the following brief description, given by Mr. B. to his friend Mr. Newton, it is strongly implied, that his newly married wife, and her sister, came out from England with that view. Happy would it be for all ladies, who go to India on the same errand; if they could be as highly favored as was the wife of Mr. Buchanas. But by far the greater part are obliged to connect themselves with dissipated and irreligious men, or "to return single to England."

"Miss Mary Whish, and her elder sister," (afterwards married to Major Prole) "came out to India about five months ago, with their aunt Mrs. Sandys, wife of Captain Sandys, commissary of stores in Calcutta. The younger of these ladies was so much disgusted with the dissipation of India, that she would glady have returned single to England. I did not see her till two months after her marrival. But we had not been long acquainted before she confessed, that she had found a friend who could reconcile her to India. I did not expect that I should have ever found in this country a young woman whom I could so much approve. Mrs. Buchanan is not yet nineteen. She has had a very proper education for my wife. She has docility of disposition, sweetness of temper, and a strong passive for retired life." p. 136.

In February, 1800, Mr. B. was called by Lord Mornington, their Governor General, to preach a thanksgiving sermon. Many copies of this production were distributed by the government. It was a sensible performance, and principally directed against infidelity. In a letter to Mr. Thornton, Mr. B. says, that he seldom permitted himself to defend Christianity, and that he usually acted on the offensive.' This was doubtless a wise determination. It would have been well for the cause of truth, if the world had seen fewer defences of Christianity and more attacks upon infidelity.

At the commencement of the year 1801, Mr. B. entered upon his deties as Vice Provost of the College of Fort William, an institution formed under the auspices of Lord Mornington, now Marquis Wellerley, with the most enlarged and liberal views, and for the attainment of highly important objects. It is greatly to Mr. B.'s honor, that he should have had so much influence in the formation and management of this seminary. It fell particularly to his department to superintent the morals and habits of the students; and so faithful and assiduous was he in the discharge of this duty, that perhaps there was scarcely ever another literary institution so remarkable for the regular conduct and hard study of all its members. In apologizing for not having written so often to his friends in Great Britain as they had expected he gives the following account of his employments.

<sup>\*</sup> Some years afterwards Mr. Buchanan produced the documents he at this time requested; though other circumstances prevented him from making use of them as he had factorized.

had such a numerous body of friends and acquaintances, literary and religin Scotland and in England, that I found it was in vain to attempt a correspence with them all in my infirm state of health. I have therefore scarcely tento any one, but to yourself, Mr. Newton and Mr. Grant. I have less time than ever; and even my letters to you will be less frequent. The chief lasof the churches is devolving fast upon me. My religious correspondence in a is greater than at any former time. The whole direction of the college lies me; every paper is drawn up by me; and every thing that is printed is red by me. In addition to this, I give Greek and Latin lectures four days in the k during term; and I must visit and receive visits on an average twice a day. You desired me to say something in self-defence, else I should not have given the above. I am yet an unprofitable servant, very unworthy the lowest place by Master's vineyard; and I am supported chiefly at times by the feeble hope the Lord, who works by any means, will be pleased to work even by me." 162, 163.

n 1802, Mr. B. authorized his mother to draw on his agents for pounds annually, he having previously made smaller remittances her comfort; and, about the same time, he returned to Mr. Thornthe 400 pounds, which had been expended by that gentlemen to port him at Cambridge. Nor did he stop here: he remitted to Mr. 125 pounds, and engaged to remit the same sum annually for four rs, for the support of some indigent and pious young man at the iversity, who should be selected by Mr. T. Mr. Newton, or Dr. Mil-, for that purpose. Thus be availed himself of the first receipts of onsiderable income to provide abundantly for an aged mother, to arn the bounty of his benefactor, and to make this return doubly uable by offering to another the same generosity, which he had exienced himself. This is the more worthy of notice, as he had a wife I child, his life was very precarious, the offices which he held were de to be abolished, and his income was in fact diminished at the very e he was acting in so generous a manner, though the intelligence I not reached India. Yet who will venture to say, that Mr. B. was wiser to bestow his property in this manner, than to lay it up carey for his family? The view, which Mr. T. had of the transaction, xhibited in the following extract of a letter, written by him soon r receiving the money.

I would also request you to take some occasion of expressing to Mr. Bunan the satisfaction which I felt at this mark of integrity, or of something more sintegrity, as I ought to term it, in his conduct. It has raised him in the tion both of myself and others, and it will not, as I am persuaded, be one of acts of which he will repent whenever he may come to die. For my own part, all always hold that his children will have some claim upon me in consequence he return of this money, in the event of their falling into pecuniary difficulties; Providence, I am well persuaded, is wont to provide for those who, withrobbing or neglecting their own household, avoid the common cagerness to lay for them." p. 175.

We think all persons, who have received an education by charitable istance, should feel bound to return the money, whenever they can it without embarrassment; or, at least, to expend an equal sum in imilar kind of charity. Mr. B. did both. A young man was ected by the three friends to whom the business was committed;—and, er residing the usual term at the University, is now an able and rectable clergyman.

The institution of the College of Fort William did not meet probation of the Court of Directors. The government in Instituted to about it altogether. The Marquis Wellesley felt however, to give a liberal construction to the order; and dete that the College should be kept in full operation till the close of and should then be gradually diminished, unless the Directors a abould re-consider their proceedings. Mr. B. was uniformly two ate of this seminary; not from any personal interest, for it taired about accepting an office in it, and always expected alterning his charge; but he was deeply impressed with the value of an establishment, both on account of the superior education would give to the younger servants of the Company, and the in which it would afford for the distribution of the Scriptures in the Plant at the compand of the first at the compand of the content of January, 1904, when the sentence litten was about taking effect, an express arrived, with orders the fitten was about taking effect, an express arrived, with orders the

college should be continued.

In a very useful digression, the biographer gives an account vonerable-Checks made died in Coltuits, at the age of 78; and from paring yearth, had, adogned the Gespel by a body life, in the of general dispulateless, and irreligion. A Mr. Edmonstone, at important gereant, of the Company, left a noble testimony to his in the Gospel, at his last hour. In letters to his friends, Mr. H them to understand, that though he had not been able to preach natives, his labors had been blessed to the hopeful conversion of in India. About this time Mr. B. offered no less than 1.650 [ sterling in premiume to the best writers, in proce and poetry, o tain subjects are peaced by him, and relating to the promotion of citime and Christianity in the east. These premiums were distriin sums from 25 to 100 pounds, to the officers of the English and I Universities, and the great schools of the metropolis, to be adj according to rules prescribed by the donor. Beveral of the prime positions have been published, and do great credit to the talents authors, as well as to the distinguished liberality of the petron. man indeed would have found it in their hearts to devote a large tion of their property, in so munificent a manner, to a great, object, while so many pleas could be urged by selfishness, und appearance of pendence, in favor of laying it up for their far Hut these premiuma were not the whole of Mr. is.'s liberality same cause. For about three years he supported Mr. Lassar, a to of the Chinese language, with a view to promote the translation Scriptures into that language. The stipend was 1,750 dollars a The Adelity, which was manifested by the governors of the a report was made by all the professors, as to the professory of may be inferred from the following interesting facts: viz. that an naves, which report went nuccessively to Mr. B. the college of and the governor general; that all indolent students were cont in diagraces and that there was not a duel among the students, as a single death, for four years. The number of students was versiderable, we believe above a hundred, though it is not expressly tioned. They had no time for vices and were not permitted to dobt.

two or three of the chaplains, to the doctrines preached by Mr. was and Mr. Buchanan. In consequence of this opposition, the later gentleman was induced to preach a series of doctrinal sermonal which considerable extracts are given by his biographer. The twing observation, taken from the sermon on justification by faith, very judicious. It has probably often occurred to the mind of every tecting and intelligent Christian; though every such person could express the same thoughts so forcibly and concisely.

the property of the section by words is in abstract allothe doctrine of the property doctrine of the property doctrine and the property doctrine and the called. For it is a doctrine of the property doctrine of the particular in a doctrine of the section. For it is a doctrine of the section it is found where the sense of Child is not become unit in a specifical in a section.

The charrenton was made in reference to the determine of fundable to the determine of the control of the contro

or been generally known, how much the translations of t ing the Waptist Distriction at Beautylord, are owin , the Biomiship, and the enlarged mind of Mr. Becketten: \ \ \frac{1}{2} \sqrt{y} mly opposed that jestowey, which many persons of consequence raths Baptist mission, he was decidedly in favor of employationaries an professore in the college: he breight incre to the work of translations, from the English residents to riguald bere been blought by whost any other person he Pyrophenic for the translations in every part of India, and by in England: he wrote more than a hundred letters on the "The billions thirty guineas to each of four protetiers, in the two P Universities, for printed sermons on the subject of transfeled the projectale, partly-from materials formished by er in short, he used his whole influence and activity in of this suite undertaking. We mention these things the more **Marly, his it seems to be greatrally understood, that the whold** For those translations in to be incribed to the Baptist inholour Pthe pthetpsi agents in that work derived incalculable benefit. mly from Mr. B's exertions, but from the patronage, and the cifion of lucrical matives, which the college afforded, and which could of hore been distred from any other quarter.

Ves. XIV.

About this time Mr. B. received the degree of Buctor in Divine the university of Glasgow, of which he had formally been and ber; and afterwards the same degree from the university of bridge, where he completed his education.

(To be continued.)

MISCELLANDOUS, "sall" exception of the sall of the sal

AN ADDRESS DELIVERED BY DR. ENCORTER TO THE ATHREST THE COLLEGE, OF MONTAURAN, OF THE OCCAPION OF HIS MAN ,, ind on the poties of breakpear, or the partite of the is COLLEGE. Judges, vii, 8-7. To make the midden out to professionade from Trebe words reminding me of the fortern state of the afflicted Ju whom the Amalekites and Midianites must creally toppresend with naturally led me to reflect on the deplorable monthicien to which many divisions, so-many-disorders, and above oil, religious duals embel-have reduced the Beformed Churchus This melanchely can tion soon yields, however, to the pleasing hope-of-one-day behalf this same Church at-united, consoled, and revived, by virtue of per ises no less certain, and more presions, than those of whith the day ites were the objects "But what particularly fixed my attention, in trial to which Gitleon subjected the warriors who were eager tohim, and the small number of these for whom was recorned (half honorably passed through the trial,) the glory of terminating their dage of their country and a second of the first the second of the se

The appearance of degradation, the state of wretchedness, I mid almost say, of opprobrium and ignominy, to which the evanged observe is reduced in many parts of Europe, and even in this part wit we inhabit, is not precisely our subject; and to examine it might in much depress the feelings in the short time to be devoted to you this occasion.

You, my young friends, are destined, as a Christian army, to an perpetual war with the world, its vain penals, its works of darket and with what the Scriptures call, who lusts of the Scale, and to a our the madern Israelites from a servitude as hard and humiliatings was over experienced from the disastrous irruptions of Amalohia Midian.

When the Israelites left Egypt, their number amounted to about hundred and three thousand men, of all ages, handling sworted backler. In the time of Gidson only thirty two thousand were fested march against the Midistites. So when our fathers, alarmed at a scandalous abuses of which Christian Societies universally sampled felt the absolute necessity of a reform, that is, of a renewal of the pile trine, of discipline, and a revival of the rights and manners of the pile itive church, the number of our pastors was nearly one thousanded day we can hardly estimate them at two hundred. But God regar not the number of combatants when he pleases to give the victory of after repeated trials it was into the hands of three hundred character repeated trials it was into the hands of Amalek and Midian.

ny dear brothron, are subjected to certain trinin, and they re-on alarming and rigurous appearance. Sermons, Catechiques has publicly exhibited, Examinations in Greek, Hebrew, Philosob, Theology, Morals, History and Sacred Criticism; exercises calcul ated to germinate and maintain in you, and in others, those sentiments which are as noble as they are pure, and which constitute the essence of Christianity. What knowledge, what talents, what virtues, should these combine who pass honorably through trials so long and so difficult They are fundles with ancient languages, they have dived into be science of Philosophy, they are able to derive instruction from the hapent that jourtest sources; they can analyze their lower ideas, express thin with perspiculty, atrange them with method, and white in phblic hippy choice both of sentiment and tanguage. A Informed and convinced themselves of the sublimest truths of religion, they kie able to Muck bad Conquet the prejudices of Ignorance, the copinisms of infihilly send the faltthoods of orrers they are acquainted with the printiple of estimates instical discipline, and can with a modest confidince asall the admitistration in the churches to which they may be called; hidrdong meditations on practical theology enable them to direct the sibbidade in the most delicate circumstances; their observation, their mperionce; and the care with which they have studied history, have istruduced them to an intimate knowledge of the secrets of the human Mark subserve all, they are animated with an ardent seal for the sucwithstudy they are ready to do every thing, to sacrifice every thing, to miles wasy thing, to secure the peace of the church, to diffuse the light of the Gospel, and to advance the kingdom of God and of his

individual trials to which you are exposed are yet, however, insufficient; individual require another, which may develope your internal disposition; reveal the secret of your character, and expose the recesses of the boart.

Instructed by the Spirit of the Lord, Gideon knew that to obtain great encours, it was not sufficient to entertain a few seedle transient subbary that when the end is not pursued with unremitting ardor; when pursued a command, when there is in the senses command, when there is in the senses a submission to want, or a devotedness to pleasure, there is in the interest of the completion of a grand and noble enterprise.

My dear brethren, take heed to yourselves. When you chose the procession of the holy ministry, you could neither appreciate its obligations, our its inconveniences, nor its advantages; you were perhaps incoher to company your strength with the burden you had to sustain, tearedy had you quitted the age when you promised yourselves every thing appeared easy, and when the character was you will need to be a substitute of the character was provided to the second easy.

miles of study and labor will mature your reason, will give you the stack amanie of your capabilities, will inform you of the extent and the extent and the extent and capabilities, and enable you to support with honor your that trials on the benches of your school; but to-day I have to propose to you amora serious and decisive proof. I venture to summon reach as

Such that the second of the se

singlemented translines; the places and publime character with which the aid? Instance any that interest at illumity finishes with your beauty of this there! Tan may be distinguished by: knowledge, by constitite, by smoo, you may pass for amiable men, judicious personaghet gifthe may yout inact be conserved, applicable, and addrined by the mitted, hybridandprdy... the world leveth its panif' but your discoupant strike: as: amply is sound; upon the part of your auditory; eyen will the soul manager of your auditors and by the soul with a fruitless and by time tions granitatil and know what it is to carry a solutary terror in the edescionie. ... Incepable of Angehing, alarming determing the Ninyou will be yet less able to cettedle him; you will never teach him wighed the Lordies," for poparetignerable of him yearstives. The hited: will implant, your smocor, anti-yet may perhaps stamper to priha name of the true and offestial Comforter; but this sacred name. high anys nothing to your own boart, will less its energy in past hometh your line. The dying will call for your but you cannot point inste the path of life. "The criminal with confess his crime, his tonorse, his terrore, but you cannot conduct him to the fact of a pall-Ching Goden transport, toping the security of a comment different Beldiers of Jesus Christ, who, far from stooping to drink of pleasures of the world, have tusted even its innecent delights but process, and with distruct, victory awaits you! Your Chief, your inter, he who laves you, and whom you love, has prepared palms seen the this tributed among you; but the Arst proof you can give him of your mgd-and devutedness, is to overthrow the alter of Baal---te trace breen yearselves and the world the line of demarcation which you must never overstops to assume openly the badge of Christ; the tond, inada, and language, (which can nover be mistaken) of men\_sup-uted by the Gospel, and animated by its spirit. similar bubtedly you will be consured; the brothers of Gideon rose up ith fary against him, and yours will perhaps to the first to condemn arrenadact, because it condemns theirs; they will not say as did the ions inhabitante of Ophrab, "Let Gideon come forth and die;" but inpanil attack you with the weapons of ridicule, they will audaciously milteybarancenly calumniate you, maliciously interpret all your acmy and though they envy and vez each other, they will always per when you are to be oppressed. But fear them not; and far from being dejected by the first reverse, rejoice with pure and lively jay, hist from necessand worthy to suffer loss, or grief, or humiliation, for humiliation, for humiliation, and the cause you are called to defend. didile to bethe wishe and contemptible being, who pretends to be a minblives the Gaspel and believes it not; a serious bustours in tender plush his assumes a mash met to be laid aside but with his life. of italishis office to administer sacraments which he believes inclicadute: to addition board fables to youth; periodically to weary the public hypenthousifalesheeds, attored with effrontery from the pulpit, so imspecify intyled the residence of truth. He constantly quotes, as if from God; a book which he protends is the production of ignorest and dissitled money like terroless with solemnity the maintanes of the Holy Spiritourisle he regardet such assistance as a chimera. .: Hé melest-T

repeat effor him, til believe in Jeans Cheint the only flow of County Joses, Shrist being, in his estimation, but a more mortal, is necessary in his opinion, the most guilty of impustors. He is increasantly impaing, apon man, and insulting the Divinity. I should seek in vain in the dense of subbers, the haunts of infumy, or the glossey darkness of the dangeon, for a mounter no deprayed, so edious, so worthy of publicate action; I cannot find there his parallel. The false minister seem to me to have attained and passed the limits of all that may be designated as villany; for the greatest criminals have intervals of rependence, of candor, of emotion, sometimes even of generosity. But be be acquired a habit, a mocreaity, an absolute accumity, for frond, and puping, and blanchemy, and sacriloged

But if we cannot, find terms atrong enough to express our indignation, contempt, and althorrence of the pretended minister of the flat pel, how shall we describe our high esteem, profound veneration, and eternal gratitude for you, the viguant sentinels of termel, the true applitude of Jesus Christ, the faithful dispensors of the word of life; when every action, every discourse, every thought, has for its object the glass of your divine Captain, and the salvation of souls?

 Ah! it is not here below, not from our ungrateful hearts.age avaricious handa; it is not in consequence of our inefficient preparate you will receive a reward proportioned to your pions, labors, and cross sacrifices; God himself will give you this reways; he to propa ing it for you, faithfully preserving it as a deposit, and he will now to bestow it on you in the great day of retribution. . You, on that y of terror, when according to the expressions of the kiely Writin "The heavens shall pass away with a great noise, the clem melt with fervent heat, and the earth flee before the face of the E mal," you will not partake of the terror which will saize, the stretch slaves of sin and the world; your heart will leap with gladness; m attentive our will carerly catch the sounds which the veice of the l of man, and of his saints, will cause to reverborate through the immer of space. I think I see you raising from the tomb your wears heads encircled with the rays of glory and majesty. I see gou her ing to meet the Supreme Rewarder, whose hand contains the image crowns reserved for you and your fellow soldiers; siready A. h the innumerable multitude of sinful apirits which you have re ed to the paths of truth and life, singing hymna of praise, and following in your steps. Ah! the most ardent of my desires is to be b one of the least and the last of this blessed company, to apples though from afar, your triumph, and to assist in exalting its givey."

Young army of Jesus Christi dear objects of our tenderest cares and sweetest hoped the sacred fire is not yet utterly extinguished in the churches; we have indeed to grown over their imageid declining utility but the vital principle, which formerly rendered them so flourished still acts in some, may revive in others, and only awaits your aid to exhibit itself with new energy—what do I say? Many of our character so desolate, so poor, so scattered, seem advancing to meet you. The venerable consistory units to the most generous proceedings, the med delicate attentions. They wish that, according to the expressions of his lacks, "knowledge may dwell on your line;" but they are principally it

house that hombit virtour the four of God, tree picty, Christian lave, By unimate your heart. Deeply convince yourselves, I conjure you. The high importance of your station; no longer consider it as a trade, profession, embraced to give you a sort of civil importance. Bless a kind, though severe hand, which sometimes suspends your march, arrests your progress, the better to secure your strps. Henceforth, Proce by your actions, your conversation, your believior in the temif, your ausidaity in your studies, your application to labor, by your aployment of your interrule of leisure; what is the chief object, the hale aim of your exertions. Above all, Lagain repeat it, overthrow ibialtar of Baul, or forbear to follow the nasset banners of the Gos. . If you are only ambitious of lucrative stations, flattering ance men, it's in a word, you expect every thing from the world, attach derselves openly and decidedly to the world; but, if you have profied to yourselves nobler ideas of your nature and destination; if you conscived frigh hopes, if you believe yourselves called to great che icis, if you aspire to a more perfect, more secure, more durable hapinter; devote yourselves unreservedly to Him who alone can procure For you, and who imposes it upon you as a first condition, to separate world which you love, which deceives, finters, and despises ins and in which, after a few transitory enjoyments, you will find maing but bitter regrets, intelerable disgust, and herrible remoras wand harbingers of a long train of evils, of which my mind, selted h horror; refuses to depict the frightful image.

What then shall I say to you, my friends; what thoughts, what exmissions can I find to convince, to persuade, to affect you, and to prein you a happy and durable change? Alas! what effect can my
with have, if you hear the word of God in vain? Ah! these words
lich you read here every morning, and the assistance of the divine
fit, which I cannot cease to implore for you, these are my only, but
powerful resources. With these words I began, with these I must
relude. I say with Elijah, "If Baal be God, serve Baal; but if the
the God, serve the Lord; and serve none but him." I say with St.
If there be any consolation in Christ," &c. I say finally with
thus, "Choose now whom you will serve; as for me and my house,
will serve the Lord."

"MYRACIS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 106.)

the To-Lord's Day. At the table of the Lord I considered the blessed two first as my high pricat, then as my prophet and my king. I reited itim. I embraced him, I adored him, in all these glorious offices; itealaged before him the precious things which I depended on him to had mo in them all.

\$1. Good Devised. I would afford more time unto my children and mily in the latter part of the evenings, and employ it in conferences the thom on the most noble and useful subjects.

A. G. D. I have a kinsman in my next neighbothood, of whom I ght to take a renewed and special notice, with admonitions of picty; id I will endeavor to do so accordingly.

And particularly for the dispersing of certain books of piety, which own town has particular occasion for. The ministers of this to have disbursed liberally towards a new edition of the Letter of the to bi. C. ministers, that we may disperse it through the country, especially, where people are most in danger of being drawn into an apost to the superstitions of the church of \*\_\_\_\_\_\_ I will prevail with our ciety to advance a fittle money, for the forwarding of the bane tontion.

of G. D. There is a family in our church fallen into very property by the long sickness of the poor woman in it. I will also

them some relief, and procure more for them.

7. G. D. Many thoughts I have had about the name and the des ef langhter; that odd action laughter. If it be nicely and narrow enamined, it seems to be little other than a sudden triumph of per mpon our perceiving others to be in circumstances inferior our own; but most of all, upon a quick apprehension that follice of others are such as we are not ourselves guilty More than seven efforts of laughter in ten really are no other than I operation of a proud conceit we have of ourselves. Behold a rel comy of the Christian ascetick! First, I must by no means make ! welf a part of any company, who make it their business to laugh. A then, as I would be slow to laugh upon provocation to it, I would corately inquire, would not a humble charity, bespeak a prayer for t object, rather than a laughter? and govern myself accordingly. proud satisfactions in my own superiorities must be mortified in and extinguished; I must be watchful against all ebullitions of ple wo, in opportunities to east contempt upon other people, and the which discover themselves in laughter are particularly to be watch over. And if in the issue I find myself confined unto a perpetual ] risusness, where is the damage of it? Never do we read of the gree Savior, that, at any time, he laughed.

in the bounding more than we do, in this method of picty, will be not be abounding more than support their children what they were baptized for. I would any self do it, both in my sermons and in my catechining. And I wo in my baptismal prayers mightily prosecute the same intention. It benefits of abounding more than we do, in this method of picty, will unspeakable. But I am suspicious, that shortly there may be temptions to the growth of Anabaptism in my neighborhood. And possible to the growth of Anabaptism in my neighborhood.

operating this way will be a special antidote.

3. G. D. My son Samuel gives his mind much unto reading would on this happy occasion exceedingly encourage him, and set things to read and learn; and reward him when he has done.

G. D. There are several services to be done for the cause of stianity among the Indians, particularly a large tract of land may procured for them near Darlmouth, where we may settle a pretty ge of them in Christian circumstances. I would form an address of General Assembly upon it, and get our commissioners to cogne

G. D. The people of the Old Church hold a monthly lecture in time of their dispersion, and at it they have a collection for the port of their ministers, in some of their demestic expenses. I would only give my own presence at it, but also encourage many others all it, and contribute on the occasion.

d unto it.

G. D. There is a woman of uncommon accomplishments in this chborhood, who, it she were effectually drawn to serious piety, and ed unto the people of God, would prove a great blessing to our irch. I will use a variety of the most exquisite methods I can deto accomplish it. About this time I fitted for the press the disinse I lately delivered at Salem. I furnished it with some additional adcations of holy sabbatizing, and preservatives from the contagion Quakerism, which I thought might singularly serve the interests of orion in that, as well as in some other towns. My purpose is, to sent many scores of this book unto the families of Salem, and some ures to some other towns. I therefore give it unto the bookseller unthis title, "A Town in its truest glory: a brief essay upon a m happy and glorious; recommending those things by which a town come to flowrish with all prosperity;" a discourse wherein the state our towns is considered; but the peculiar temptations and occaof some towns among us are more particularly accommodated.

G. D. One precious way of my redeeming the time with and my children will be, often, when I am sitting with them, to single some article of religion, and ask them how they will prove it, show how to prove it, and proceed then, to discourse on the holy in that place by made of it. My conversation with my som Increase lightly by the security as to sharpen both of us for the ready and must speaking of Latin.

Ver. XIV. Sequipped and an area

3. G. D. I have a brother-in-law in whom I wish I coubrighter shine of piety, and a better effect of the awakenings met withal. Fresh losses, and hard ones, are inflicted on his interests at sea. I would use the best means I can, that the d tions of God may be sanctified unto him.

4. G. D. I would send unto the southern colonies, where the extremely want them, some numbers of the book we have lat lished, the letter of the aged N. C's. that so the people of G may be fortified against their enemies, and established in the

truth.

5. G. D. Methinks it should not be amiss for me, my lectur this year on the second of October, the memorable day of the of the town, to make it an opportunity of delivering such thing have prepared in my discourse of a town in its truest glory.

6. G. D. Here is a gentleman who has formerly been very to me, but remarkably repents of it. He is now in danger led away with grievous distempers and temptations. I will stud

most exquisite ways I can to rescue him.

7. G. D. In reading the European papers of intelligence, I finually entertained with passages wherein the ignorance, the ness, and the misery of mankind are discovered. As those p occur to me, I would make them occasions to exercise the suitipositions of piety. Some of them will be expressed in such tions of my mind unto the glorious Lord. Lord, I adore thy segrace, in that thou hast not left me to such unfavorable circum And Lord, what woful effects has the fall and sin of man broug the world. Lord, pity those poor people, and bring them into condition. And, O my great Savior, do thou hasten thy returescue mankind from the curse.

(To be continued.)

For the I

# SAVINGS FROM USELESS EXPENSES.

Mr. Editor,

I consider the present as days of reformation, days for device or all things, for making savings and sacrifices to promote the Christ. We are told of some who have sacrificed their gold ver ornaments, of some who have dispensed with sweetening tea, of others who have performed extraordinary labors, the might be better able to contribute to this noble object. In one is a likely of the laboration of the contribute to the saving with the use gars. Very worthy deeds are all these. They doubtless recognized approbation of the Christian public.

And it greatly excites my wonder, Mr. Editor, that we do to far greater and more frequent sacrifices of this latter kind, rifices they may be called. Why are not savings made by dis with snuff, with the pipe, and with tobacco in every form? I he hoped and waited to hear some voice raised on this subject. this silence? We see calculation upon calculation, (and per

me better extertained with them than myself,) to show what great them are wasted, and worse then wasted, in the consumption of ardeht likely, and what great good might be effected by them, were they wantly applied. I believe, and, if I mistake not, both physicians and there will generally admit the truth of the observation, that nine that of the money consumed in the use of tobacco is worse than masted.

Nor is this sum too trivial to deserve notice. Of the eight millions people in the United States, it is probable that, at least, one eighth part are in the habitual use of tobacco, and that the average sum exceed by them annually for this article is not less than two dollars to the person. Here then, though we have not the enormous sum of the person of the millions, yet we have the very important sum of two millions of dollars.

One half of this would be far more than sufficient to support all missionaries now employed in the whole Pagan world. Let prestions think on these things.

Pagan.

For the Passplist.

# PROPOSED METHOD OF STUDYING THE SCRIPTURES,

L in a family I would recommend.

H. That all the family who can read, take their Bibles, every morn, that evening before family prayer, and reverently read a chapter will let the parents say, at least, a few words on what is read, a semething of it may be remembered.

Vs. That all who attend public worship, be required to commit and speat the texts from which they hear sermons, with as many leading

Spaghts from the sermon, as they can recellect.

to devoted by parents, to hearing their children and domestics repeat prizes of Scripture, and Scripture catechisms. In this work some fitten should be adopted. Let it be known where each learner begins, and how much each has learned,

That there be, in every family, a competent supply of common libras, and catechisms, a good reference Bible, concordance, and com-

hunry, and let frequent use be made of them.

That family conversation, especially on the Sabbath, be much the Seriptures. Let the family be encouraged to propose question, and let opportunities for this purpose, which the visits of minister and Christian friends afford, be diligently improved. A pertinent proposed to a minister often encourages and assists him very then his visits.

6. That the work of biblical instruction be commenced as soon as the many wind opens to receive knowledge, and carried forward from step testes, till an accurate and thorough knowledge of the Bible is ac-

will That parents and the older members of the family take special plan to qualify themselves for the work, and to interest all the family

II. In a school.

· kept in 1. Let careful attention be paid to the reading of the sacracy fering

Let remarks be made and questions asked concerning what is, irgeon 2. Let each scholar commit daily one verse, from some intert himpart of the Bible, and let these verses be repeated just at the close the school.

3. Let the scholars be encouraged to commit chapters, psalms a... lymns, and portions of Emerson's Evangelical Primer, Cummings's

Scripture Questions, and Wilbur's Biblical Catechism.

4. Let one evening in each week, or an hour or two of Saturday afternoon, or an hour on the Sabbath, be devoted to the assistance of those pupils who will meet to study the Bible.

5. Let the older scholars be encouraged to write epitomes of histori-

cal books, or biographies of particular persons, from the Bible.

6. Let some method be devised, if practicable, to procure premiums, consisting of valuable books or tracts, to be given to the small scholars, in proportion to the lessons they commit.

Finally, let all be done in humble reliance on the mercy of God for

a blessing.

For the Panopist.

### RETROGRADE MOVEMENT OF NATIONAL CHARACTER.

THE manner in which the population is spreading over this continent has no parallel in history. The first settlers of every other country have been barbarians, whose habits and institutions were suited to a wild and wandering life. As their numbers multiplied, they have gradually become civilized and refined. The progress has been from ignorance to knowledge, from the rudeness of savage life to the refinements of polished society. But in the settlement of North America the case is reversed. The tendency is from civilization to barbarism.

Every one knows the manner in which our new settlements are Single families, sometimes single individuals, proceed from this cultivated country, and, leaving behind them the religion and institutions of their fathers, they penetrate the western forest. It is usually several years before they are able to crect a comfortable dwelling-house, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period, they are from necessity without schools, without ministers, without any of that influence, or those institutions which form the sober, steady, sterling character of older parts of the country. By the time that they are able to support these institutions, long habit has made them easy without them. With many the expense is an objection; and, not unfrequently a new generation have sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. In such a soil we should naturally suppose that infidelity and error of every species would take root and flourish. And such is the fact. The accounts which we hear represent the state of these settlements as deplorable for ignorance and irreligion.

The tendency of the American character is then to degenerate, and to degenerate rapidly; and that not from any peculiar vice in the apostistic people, but from the very nature of a spreading population.

bemise ould we have a more convincing evidence of this degeneracy, every go back to the days of our fathers. It is but a few years; our d men can almost reach the time, when they first landed on these res. They were good men, men of prayer, upright, and perfect in eir generations, men who walked with God. Go now to our western borders—and who are these without Bibles, without Sabbaths—to whom the news of a Savior was never preached-who blaspheme God day and night? Are these the sons of the pilgrims?—these the children of their prayers.these the offspring for whom they endured persecution—the perils of the sea, and the perils of the wilderness—for whom they toiled and bled to procure the blessings of the Gospel? You search bistory in vain for degeneracy like this. Yet this is the beginning of sorrows. Could we draw aside the veil from the future, we might see these degraded men giving birth to settlements still more remute; we might see whole nations sprung from their loins—yes, we might see these men, at whose degeneracy we are now shocked, regarded as venerable, as holy, by their still more degenerate offspring. We talk of India-of Juggernaut-of the bloody rites of Pagan worship-but who can tell, how soon our own Missouri will be a Ganges, and our own children pass through the fire to Moloch. M. N.

For the Panoplist.

## ON SELF DECEPTION.

It is very generally admitted that a large proportion of men are fond of deceiving others, but not so universally allowed that they are diligently employed in self-deception. To the man of little reflection it does not occur, that any reasonable being can be so much his own enemy, as to endeavor to impose on himself by a studied deceit. To many it seems somewhat incredible, and to those who never take the trouble of looking within, altogether impossible. What more common than the remark, that the discovery of truth is pleasant, and that it amply repays the toil of investigation?

The acquisition of every other kind of knowledge by no means secures an acquaintance with one's self. On the contrary, we often find those of respectable attainments in science, and who have explored extensive tracts of the fields of literature both ancient and modern; but who, nevertheless, fall into the most palpable absurdities in regard to their own characters. We have seen them catch at the most egregious falsehoods concerning the exercises of the human heart, and the various motives which exert a controling influence over the mind on ordinary occasions. Such unfounded notions obtain their implicit belief, as are loudly contradicted by the concurrent testimony of facts, the

passing events of the day, and the experience of all men.

Without enumerating the causes which may concur to produce the evil in question, I advert to one whose operation is very considerable. Any man who has been reproved for a fault with severity, knows very well that his feelings on the occasion were far from being agreeable. Although possessed of the fullest conviction that the reprimand was just, and originated in the purest motives, still, so revolting to the mind is the knowledge of its own errors, that they can scarcely be kept in sight while a catalogue of them may be repeated. No one, suffering under a painful wound, was ever more reluctant to have the surgeon commence the dreaded examination, than the man who knows not himself, is to search his own heart; nor more gladly would the one dispense with the visit of the operator, than other be excused from looking into that polluted fountain, which is deceitful above all things, and desperately wicked. The result is obvious. He who has not the courage "to meet his naked heart alone, and to hear the full charge" brought against him, is not a familiar associate with himself; he is necessarily a stranger at home.

But the consequences of breaking off all communications with one's self, are widely different from those of keeping at a distance from other strangers. In the latter case, we can have but little esteem for those of whom we know nothing. Not so in the former. Our opinion of our own good qualities rises in direct proportion to our ignorance of

ourselves.

Hence the incredulity of such persons on every subject which raises a doubt respecting their goodness. If the threatenings of God's word are repeated, they turn away with scorn, and rail against the preacher as "a bigot, a narrow minded enthusiast." If the path to endless bliss be described as a narrow way, and the entrance to it a strait gate, they laugh at such "nice distinctions." When reminded that broad is the way that leads to destruction, and that it is thronged with travellers, they "do not believe that God has made the avenues of heaven of so difficult access, or that he will punish a man for following his own inclinations."

For the Panoplist.

#### ON PLAIN PREACHING.

Mr. Editor.

I know that it is your object to furnish your readers with original pieces rather than extracts. But I have an extract before me that will occupy only a few lines on one of your pages, which is so good and important, that I desire all your readers may see it; and especially those of them who minister at the altar. It is from one of the Sermons of the good Mr. Flavel. The text of this sermon is 2 Cor. iv, 4; In whom the god of this world hath blinded the minds of them which believe not, &c. In showing the great policy of satan to blind the understandings of men, by hindering, and preventing the reception of Gospel light, among other remarks he has the following, which, if they were needed in his day, are probably not wholly unnecessary in ours.

cone way that Satan prevents the reception of Gospel light, is, by tempting the dispensers of the Gospel to darken the truths thereof, in their delivering them; to shoot over the heads of their hearers in lofty language and terms of art, so that common understandings can give no account, when the sermon is done, what the preacher would have: but, however, commend him for a good scholar, and an excellent orator. I make no doubt but the devil is very busy with ministers in their studies, tempting them by the pride of their own hearts, to gratify his design herein: he teaches them how to paint the glass, that he might keep out the light. I acknowledge, a proper, grave, and comely style befits the lips of Christ's ambassadors: they should not be rude or careless in their language, or method. But their affectation of great swelling words of vanity, is but too like the proud Gnostics, whom the

specific is said to tax for this evil, Jude, verse 16. This is to derken quantil by specific without knowledge; (Job xxxviii, 23) to enime, and bunditation ignorant souls, and nullify the design of preaching: for wanty thing is accounted; so far good, as it is good to the end it is evidained that: A sword, that hath an hilt of gold, set with diamends, is not good 'sword, if it bath no edge to cut; or if it want a good back to follow home the stroke. O that the ministers of Christ would choose nullips cound, than great words; such as are apt to pierce the heart, futhers thin that an tickle the fancy. And let the people beware of furthering the design of satan against their own souls, in putting a temptation upon their ministers, by despising plain preaching. The name popular, clain, and intelligible our discourses are, so much more probable they are to be successful: this is the most-excellent oratory that persuades men to Christ."

EXTRACTS FROM THE REPORT MADE ON THE THIRD ANNIVERSA-MY OF THE PEMALE EDUCATION SOCIETY OF BUSTON AND MY TRUMPLY. MARCH 20, 1818.

light and Affice publish the following article from the Recorder, by request.]

By these it appears that the Board of Managers, to whom the disposal of the finds are entrusted, have extended the hand of this charity to three young men of hopeful piety and respectable talents; one of whom is now in Tale College, and the others are in the Academy at Andover. Of these the eldest will be prepared to enter college the next fall. Although the expenses of the beneficiaries are not fully met by this society, yet such aid is afforded, as will enable them by their own exertions and strict economy to complete their classical education for the Gospel ministry. The managers with pleasure recognize the formation of two auxiliary societies the past year, one instituted in this town, the other in Framingham, and gratefully acknowledge a genercondition of twenty dollars from an individual lady of the latter phice, independent of the Auxiliary Society. They also state, that the hour of donations received the last year is \$237 25—and of subscriptions from one hundred and twenty-two members of the Society, is 5185 00. Also that the permanent fund is at the present time \$500. These sums may indeed appear small, in comparison with the income of many societies in this town; yet the Board of managers express their gratitude, that with these slender means they have hitherto been cualited to afford all necessary aid, in the education of the three young men placed under their patronage, while at the same time it is their ardent desire that the means of doing good may be increased; and as those extracts may meet the perusal of many, and some of opulence, who sot only wish well, but really feel willing to promote the prosperity of Zion, the Board respectfully solicit them not to pass by this additional call of charity to their extended liberalities, but by annual subscription, or donations, or by forming auxiliary societies, so to inweare the funds, that no deserving applicant may be sent empty away; but usesived under its care, and thus increase the number of the hersills of the Gospei, as instruments in the hand of God, of teaching this way of life peace, and happiness through a gracious Redeemer.

#### LITHOGRAPHY.

THE art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a peculiar ink fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken off and dispatched before a copper-plate could even have been engraved. The rival exertions of Count Lasteyrie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteyrie, and which are said to possess great spirit and fidelity. One of these, a pen-andink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found Ch. Observ. for Nov. 1817. in many other places.

# OBITUARY.

Drzp, in Montpelier, Ver. April 6, 1818, Mr. John O. Crossy, eldest son of Dr. John Crosby, late of Ashby, Mass. aged 23 years, after a lingering sickness of twelve months.

With promising prospects and sanguine hopes, this young man, at the age of twenty-one, at out in life, pursuing no higher happiness than the world promises its votaries, though ration-

ally, and in no small degree, convinced of the inestimable worth of religion.

It pleased God, however, to arrest him in his pursuit of earthly good, and to call his attention to objects of a celestial nature. He became convinced, that, as a rational and immortal being, happiness was to be found only in religion; and that, as a sinner, pardon and salvation could be obtained only by the merits of Christ, through faith in his blood. Religion was regarded by him as the great business of life, and he looked forward to heaven, as the rest of his soul. This was in the autumn of 1816. In April following, while returning from Boston, he was attacked with pulmonary symptoms, and confined with his friends at Ashby, until October, when by short stages, he was removed home. From the time of his arrival at his father's, he continued to languish until the time abovementioned, when he closed his eyes in death. During his long protracted sickness, and while watching the progress of a wasting and often extremely distressing disease, he gave increasing evidence that he had built his foundation for eternity on the rock, Christ Jesus. He manifested a calm resignation to the will of God, and was much affected with his goodness in so favorably ordering the circumstances of his sickness. Gratitude for the favors he received, and for the comforts he enjoyed, above thousands of the human family, even when suffering great distress, and especially gratitude for the blessed hope he was permitted to entertain, that when absent from the body he should be present with the Lord, was a prominent feature in the exercises of his mind. As he drew near the closing scene, he expressed much comfort in the promises of the Gospel. To the writer of this mticle, he observed that the following lines were expressive of the feelings of his heart, while he viewed himself most unworthy and deserving of evil only at the hand of God.

"Jesus thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds in these array'd,
With joy shall I lift up my head."

When convinced that his last hour was come, his expression was "the will of the Lord be

done," and soon after fell asleep.

Let the young remember, that youthful vigor, and promising prospects, furnish no security for the continuance of life, and that to make sure of dying the death of the righteous, and of having their last end like his, the high command of Jebovah must be instantly obeyed, "Remember now thy Creator in the days of thy youth—seek ye the Lord while he may be found, call upon him while he is near."

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from that number, p. 184, 4. 16 from thatop, for excellences, real excellencies.

Page 155, L 3 from top, strike out the word such.
Page 150 line 24 from the bottom, for recourse, road recourse.
Page 163, in the last time of the review, for beneficance, read beneficance.

Prom the Misslonary Biguter.

# **HISTORIC** VIEW OF THE PROGRESS OF THE GOLDS!

1 ( 1 1 (Concluded from p. 175.)

# CENTURY XVI.

This great event was the Reformation from the errors and superstitions of the nomish church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature If the history of the eletecenth contury. Europe at this time, with very few exeptions, was converted to the public profession of Christianity, though scancels by thing short of the rain watch had overwhelmed the Eastern church, could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to dispelled, by the revival of literature and philosophy during the preceding statury; but at the glarious zera of the Reformation, the pure light of moral and religious truth shone forth with renorated lastre, and produced the most important ects on the general state of Europe. The profession of Christianity, which now pervaded almost every part of that quarter of the world, necessarily procluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the church of Rome.

For the extension, therefore, of the pale of the visible church during this centoty, we must chiefly look to the newly discovered regions of America. The apaniards and Portuguese, if we may give credit to their historians, exerted themedves with the utmost vigor and success in propagating the Gospel amongst the behavious nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabifints of America, to those parts of Africa to which they carried their invading gas, and to the islands and maritime provinces of Asia, which they subjected to peir dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, appareatly conbraced the religion of Christ- But, when it is considered, that these nonthal conversions were obtained by the most violent and cruel methods, and that Meir acquaintance with Christianity consisted only of a bland veneration for their intructors, and the performance of a few unmeaning ceremonies, we are temptwith some of the most pious and intelligent even of their own writers, rather is lament that the Gospel should ever have been thus propagated; and to regard goth the labors of these false apostles, and their converts, with a mixture of indigation and pxy.

The progress of the Reformation having given an effectual check to the ambithat dominion in Europe, they began to direct their attention to other quarters the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in l'agan coustries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyols in the year 1540, seemed particularly calculated to assist the Court of Rome. A cartain proportion of their order, who were to be at the absolute disposal of the Roman Pontist, were accordingly, from its comsencessent, directed to be formed for the work of propagating Christianity inought uncalightened nations. Great numbers of this important society were in the employed, in the conversion of the African, American, and Indian sinchman. But both the credit and the real success of their invers were lessened The Alan county motives, which too evidently appeared to actually

these zealous missionaries, and by the unchristian means which they adopted is accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and France ciscans, and of several other religious orders; but it may be justly doubt whether the interests of pure and undefiled Christianity were not rather injure

than promoted by their labors.

Amongst the members of the society of Jesuits who were thus engaged in propagation of the Gospel, Francis Xavier, who acquired the honorable title of the Apoetle of the Indiana, obtained the most distinguished reputation. In the year 1532, this great man, who possessed many of the requisites of a successi missionary, set sail for the Portuguese settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the church of Rome in many parts of the continent, and in several of the islands, of that remote region From thence in the year 1529, he passed into Japan, and there laid, with incress ble activity, the foundations of the church, which flourished during so many year in that island and its dependencies. His indefatigable zeal prompted but attempt the conversion of the vast empire of China; and, with this intention, embarked for that country, but died in sight of the object of his voyage, in t year 1552. After his death, other members of his order penetrated into China The chief of these was Marthew Ricci, an Italian, who rendered himself so are ceptable to the Chinese Emperor and his nobles by his mathematical knowledge. that he obtained for himself and his associates the liberty of explaining to the pe ple the doctrines of the Gospel. Ricci may therefore be considered as the found of the Christian church, which, not withstanding the vicissitudes it has undergon ptiff subsists in China.

The dominious of the Protestant Princes being confined within the limits Europe, the churches under their protection could contribute but little toward the propagation of the Gospel in those distant regions which have been just men thined. It is certain, however, that in the year 1556, fourteen Protestant mission wries were sent from Geneva to convert the Americans; although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst the rude and uncivilized people. It may be added, that about this time the Sweden exerted themselves in converting to Christianity many of the inhabitants of Fig. land and Lapland, of whom considerable numbers had hitherto retained the extra-

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agant superstitions of their Pagan ancestors.
The vigorous attempts which were made during this century to support the grandeer of the Papal See by the propagation of Christianity in distant nation were renewed during the next, and were attended with considerable success

In the year 1622, Gregory the Fifteenth, by the advice of his confessor Narmi, founded at Rome the celebrated College "De propaganda fide," and endowed it with ample revenues. The college consisted of thirteen cardinals two priests, and one secretary, and was designed to propagate and maintain the religion of the church of Rome in every quarter of the globe. The funds this society were so greatly augmented by the munificence of Urban the Eighth and the liberality of other benefactors, that it became adequate to the mose eplended and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures and other pious writings, into various tongues; the establishment seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the church of Rome. Such were the arduous and complicated schemes of this celebrated col-lege. To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish Nobleman. The same spirit of pious beneficence

THE STATE OF

id to Frence about the year 1663, and predaced several of blishwages of this nature; particularly the "Congregation of Priests of foreign thing," and the "Paristan Seminary for the Missions abroad;" the one for the sales and for the operation of fit persons for Himphothet work. A third society in Prance was denominated, "the Congation of the holy Sacrament," and was under the direction of the Pope, and

s College De Propaganda at Rome. From these various institutions, a great number of missionaries were sent forth using the seventeenth century to different parts of the world, who converted lititudes to the outward profession of Christianity, and subjection to the chierch Rome. The religious orders who chiefly distinguished themselves in these a no were the Jesuits, the Dominicans, the Franciscans, and the Capuci o, though engaged in one great common design, mutually opposed and acc th other. Of these, the Jesuits were justly considered as having employed the at unwarrantable methods in the propagation of Christianity." They customed to explain the doctrines of Paganism in such a masner, as to se d diminish, at least in appearance, their opposition to the truths of the Go d wherever the faintest resemblance could be traced between them, t ideavored to persuade their disciples of the coincidence of the two re they permitted their presclytes, also, to retain such of their ancient risestoms as were not glaringly inconsistent with Christian worship; as mored to effect a coalition between Paganism and Christianity. To the they added an unwearied assiduity in conciliating the favor and confidence priests, and civil governors of the people, to whom they were sine, and it means wholly unworthy of the character of Christian ambassadors to t athen. It should be mentioned, to the honor of the other religious orders wi her engaged in similar undertakings, that they uniformly disclaimed this were cy of the Jesuits; and, wherever they went, preached the peculiar, such id unaccommodating doctrines of Christianity with apostelle holdness and the

By the fabors of these various missionaries, the knowledge of Christianity we meminated, during this century, through the greatest part of Asia. The Jea others communicated some rays of divine truth, though mixed with much Firtuguese, previous to their expulsion by the Dutch. The most colebrated of the missions which were established in that remote region was that of Madure. which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which was distributed for the conversion of the Indians is a singular specimen of that worldly the tumportsing policy, which has so justly brought reproach on the missions of the temportring policy, which has so justly brought reproach on the missions of hisalety. He assumed the appearance of a Brahmin, who had come from a far literative, and by his austerities, and other artifices, persuaded many native ine to receive him as a member of their order, and to submit to his is By their influence and example, great numbers of the people were indee treams his disciples, and the mission continued in a figuriableg condition till the 1944; when, with others in the kingdoms of Carnate and Marava, which the with had established, it was formally suppressed by Benedict the Fourteenth,? So expressed his disapprobation of the methods which they had practiced for **the conversion** of the beathen.

Christianity was, during this contury, first convoyed to the kingdoms of Siese, Pequin, and Cochin-China, by a mission of the Jesuita, under the direction of tander of Rhodes, a native of Avignon; whose instructions were received is amountmen decifity by an immense number of the inhabitants of those countring... The unlesion continued to be successful in the kingdom of Siste till the ar 1688, when the violent death of the king and his chief minister, who favored liged the missionaries to return home.

At the commencement of this century, a numerous society of Jessits, Dominisups, Franciscaes, and Capuchine, proceeded to China with a view to salightus that wast empire with the knowledge of the Gospel. Though differing in other

A continue account of these corrupt practices of the Jassite is contained in a letter of Manager, queted by Millar in his History of the Propagation of Christianity, from a work fided, "Popery against Christianity," under the signature of Purthenopeum Elecution.

For a full account of this figures mission, of which the Jassite purthentury beaut, was the states Carlesons & Belliantes certies des Missions Etymograms."



points, those discordant missionaries agree in asserting the wanderful stability which attended their labors. The Jesuits especially, by their literary and their tifle attainments, acquired great influence with two successive Chinese Emphisisms which they directed to the furtherance of their great and important designificant had their integrity been as great as their talents and activity, they wanderful acquired immortal renown by their exertions in the cause of Christianity, in the immense region.\* But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by senting to the plea of necessity; alleging, that certain evils and inconveniences and be lawfully submitted to for the attainment of important and salutary purposes.

The ministerial labors of the Romish missionaries, particularly of the Sun were eminently successful about the same period, in the islands of Japan, notwith standing the jealousy and opposition of the native priests and nobles, and the sill more fatal disputes of the missionaries amongst themselves. The success, havever, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a pubsecuting edict of the emperor, occasioned, as it is generally agreed, by the covery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled m the annals of Christian history. This creel pursecution, during which many, both among the Jesuits and their adversaries, todfied the sincerity of their attachment to the Christian faith, and almost expired, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire. The example of the Roman Catholic States tended to excite a spirit of pieus emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar the nation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. The was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more especially, whose comments extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favor from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America; where several missionaries and schoolmasters are outstantly employed at its expense, in places which would otherwise have been distinct of the public worship of God, and almost of the knowledge of the Gospel.

The efforts of the United Provinces were successfully directed to the Islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indian than they formed various schemes for the religious instruction of the natives, great numbers of whom were converted to the Christian faith.\*

In Africa, the missionaries of the church of Rome were in the year 1634 bin ished from the kingdom of Abyssinia. But on the western coast of that continent the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this

<sup>\*</sup>Latt. Cur. et. Edif. tom. viii. The progress of this mission, and the charges arged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17, vol. v... \*See Epist. de Successu Evan. apad Indos Orient. Ukrajest. 1899.

great penintula remains still, in a great measure, inaccessible to the most adventurions liberaposite.

The dista tempicious measure of the Abelition of the Slave Trade, and the forma-

\*\*\* Shadita tampicious measure of the Abolition of the Slave Trade, and the formastantistical the African Institution,\* will, however, it is hoped, gradually lead to
the vibilisation of this (long-injured continent, and eventually to the propagation of
Circultinuity amount its unhance patient.

Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the supersive continent of America, were instrumental in diffusing some faint and correspond actions of Christianity among the conquered and the neighboring autions. Great multitudes of them, however, were prevented by their distance from Buropean Settlements, and their wandering and unsettled state, from derivingreven this slight advantage. The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and inerdinate anabition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, -by their insinuating manners, and the natural ascendency of talents, they sucesteded in forming a republic composed of Indians, from which every European the cautiously excluded. In order to prevent more effectually all communication intween the Indians and Europeans, the Spanish language was prohibited throughthe extent of this new empire; and the natives were accustomed to regard the Simulta not only as their instructors, but as their sovereigns, and to look upon all wher Europeans as their mortal enemics. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the Tentes of their several dominions; which being resisted by the Jesuits, and a war wasning between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

- The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this centary; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were emisently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and succonful; but more particularly the latter, who learned their language, into which translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indestigable industry, merited, and obtained at his death, the title of the Apostle of the North American Indiane.

In the American Provinces which were taken from the Portuguese by the Datch, under the command of Count Maurice of Nassau, zealous exertions were made for the conversion of the natives by their new masters, and with much naccess: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Datch Colony of Surinam, no attempt has been made to instruct the neighboring Indians in the knowledge of Christianity, except by the charitable and self-denying labors of the Moravian Missionaries.

It was the unexpected success which had attended these pious labors, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propa-

gation of the Gospel in Foreign Parts, which has been before mentioned.

We may add to the grounds of hope, expressed in the text, that Africa will be eventually sisting and converted, the efforts of the Church Missionary Society in eracting Settlements and opening Schools, on the Western-coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.—Editors.

'I've that part which was afterwards called New Plymouth.

# CENTURY XVHL

The eighteenth century was distinguished by very considerable efforts justing great work of propagating the Gospel. The Popish and Protestant Missionative manifested equal seal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers to the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdoms of Tunquin, in the Chinese Empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonics extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, King of Denmark, with equal wiedom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble Institution was Bartholomew Ziegenbalgius, a man of considerable learning and eminent piety,\* who applied himself with so much seal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sove reigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honored with an audience by King George the First; and was invited to attend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended. † The grand work, to which the King and the Bishops directed his attention, was a translation of the Scriptures into the Tamul language; and so diligent was this eminent missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutscho, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Zeigenbalgius finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry, Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant Teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish Missiege at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjere, and Trichinopoly, and in 1766 to Tirutschinapally; by whose indefatigable labors, above all, by those of the aposi tolic Swartz, Christian congregations have been formed in those places, and Inc. many others in their neighborhood. The same excellent Society also supports a missionary at Malacca.

Amongst the Protestant churches which have distinguished themselves by their seal in the propagation of Christianity, that of the Unitas Fratrum, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world;

<sup>\*</sup>Dr. Bushanan dates his arrival in India in October in 1705. See his Memok, p. 42. † By the Rev. A. W. Becker, Chaptain to Prince George of Denmark.

Micele and trying circumstances, in perseverance amidst the most impromising appearances, that they have never, perhaps, been surpassed by any denomination of Citristians. The church of the United Brethren supports twenty-nine different missionaries are employed. Their principal stations are in Greenland, on the coast of Labrador, in Canada, and atmosgat the North American Indians; in the islands of Jamaica, Antiqua, it. Christopher's, Tebago; amongst the Indians and free Negroes in Bambey, sax Sarinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Ispe; and at Sarepta, near Astracan. Various missions are established in these temote parts of the world, and in many of them they have been signally successful.

Amongst the regions to which Christianity has been carried during this century, past also be mentioned the colony of New Bouth Wales; where, however, it has some as yet almost entirely confined to the txiled European inhabitants of that

lumote actijoment. .

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. We have now in a very rapid and cursory manner traced the rise, progress, and, docline, the revival and extension, of Christianity in every quarter of the

gorid, from its first promulgation to the present time.

We may observe, in conclusion, that the civitization of the world has kept page with the progress of our divine religion; that Christian nations have in every age mastered is to be their duty to propagate it in uncalightened regions; that success has, for the most part, attended their endeavors, when the proper masses have been taken to secure it; and, that the consequences of their exertions, in proportion as they have been successful, have been uniformly beneficial to themselves, and productive of the most important blessings to the favored objects of the benevolence.

#### RELIGIOUS INTELLIGENCE.

## JOURNAL OF THE MISSION AT TILLIPALLY, CRYLON.

(Continued from A.S4.)

23, 1817. Two Brahmins from a neighboring parish called on us, to converse on the subject of religion. Spent two or three hours in conversation with them; read to them the fortieth chapter of Isaiah, and the first of Genesis. One of them was the most intelligent Brahmin we have seen. He did not attempt to defend the practice of idolatry; said he worshipped the true God; admitted that the people, in consequence of their ignorance and in compliance with the testom of their forefathers, worshipped idols, and that the Brahmins joined with the people that they might obtain from them a support. He said their sook of the test worship one God, and contained many things similar to have we read and related to them from the Bible, and that he thought it desirable that the book of window should be known and regarded by the people. We take the book of Tamul Bible, which we could not spare without inconvenience thourselves, which he said his son would attentively read.

What the real sentiments of these Brahmins are, or what their object was in tuning to us, we know not. Many of them will occasionally, in private, make the concessions as these Brahmins made. Reference is often made to their sont windom, which they say contains very sublime sentiments, and very different faxims from those observed by the people. This book is known only by name amost of the Brahmins. We have endeavored in vain to obtain a copy for our

erneni.

Ministry, 27. On Saturday our brethren and sisters Richards and Meigs visted us. Yesterday our little church, consisting of seven persons, united for the
list time on Missionary ground in celebrating the ordinance of the Lord's supper.
Wethren and sisters Meigs and Poor dedicated their two infant daughters to God,
a the ordinance of baptism. All the services of the day were interpreted into
Tamai. The curiosity and attention of the audience, consisting of about seventy

<sup>\*</sup> In configuration of this assertion, say Barrow's Travels in South Africa, where a very interuting asserted in given of the Afgrovius Affects at Barian's Klosf, on the banks of Tourist West Birgs.

persons, appeared to be considerably excited. Many circumstances affecting ourselves as individuals, and our missionary work, conspired to make this a joy-ful occasion.

February 1. The number of persons who apply for medical assistance increases. For some particulars relating to the establishment of a hospital, we re-

fer to our letters addressed to the Corresponding Secretary.

5. Made an excursion to Panditrepo, Changane, and Oodooville. It was with difficulty that we could travel in a carriage, on account of the bad state of the roads. As the natives do not use carts or carriages of any kind, they are not interested to repair the roads. Indeed they have so encroached upon them, that it is often difficult to find where the roads should be. From what we could learn from observation, and from conversation with the people, we think it very desirable that missions should be established in these parishes.

8. We are gratified to learn that brother and sister Richards have removed

from Juffu upatam, to their missionary station at Batticotta.

Sabbath, 9. P. M. Having no meeting at Mallagum in consequence of the absence of the magistrate, D. Bast, Esq. we went out into the parish to speak to the people wherever we could find them. We found them much engaged in gathering in the harvest. At two places spoke to about 70 persons. We explained to them the nature of the harvest that will come at the end of the world.

Some listened attentively; others scoffed.

To prevent repetition we remark, that our routine of service on the Sabbath has been usually as follows: morning prayers, accompanied with singing and reading the Scriptures in Tamul, at half past 8 o'clock. Preaching in our house at 10 A. M. the number present, on an average, about fifty. Preaching at Mallagum, two miles south of Tillipally, at 12 o'clock, to an audience of from 20 to 60. Owing to different causes, our preaching at Mallagum has been much interrupted. At half past 4 P. M. we have preached alternately at three houses in different parts of the parish. This service is usually better attended than either of the others. After preaching, we have more or less conversation with the people. In the evening we give instruction to the different members of our household.

February 11. This morning we had the pleasure of receiving a letter from the Rev. Dr. Worcester. It was brought to Bombay by the ship Saco, Captain Haskel, and forwarded to us by mail, accompanied by letters from our brothers Hall and Newell. We have the unwelcome intelligence of the death of one of brother Warren's sisters. But in this affliction he has much cause of thanks-

giving, that he need not sorrow even as others who have no hope.

Saturday, 15. This is a celebrated day among the heathen. It is the season of their annual bathing in the sea, at a place about two miles from Tillipally. This practice appears to have originated from some fable contained in their system of mythology. The people, however, tell us very different stories on the subject. By attending to this ceremony they hope to wash away their sins, and obtain some favor. Early this morning we went to the place of bathing. Those sands of people were assembled from different parts of the district of Jaffna. Before they bathed, they received a string from the Brahmins. After bathing they made some small offering, either of money or fruits, before the idols, and received a portion of ashes from the excrement of the cow, considered by them as sacred, which they rubbed upon different parts of their bodies. In every direction we saw many idols of different sizes, to which the people were making offerings. In the most conspicuous place upon the beach, which appeared to be the central point for the whole multitude — But it is a shame to speak of the disgusting evidence that impurity and blood are the natural attendants on idolatry.

As many persons as could hear at once gathered around us, to hear our conversation. We endeavored to make them acquainted with that fountain which the Lord has opened for sin and for uncleanness. Some endeavored to defend the practice of idolatry, and disputed much among themselves how they ought to answer us. Some asked many questions concerning our religion. Others, who appeared to have sufficient knowledge to discover the futility of their own superstition, observed, that neither we nor they know what will be hereafter; therefore, we have nothing to do, but to take care of ourselves in this world. Many persons were displeased at our presence, and would have insulted us, had they

**sistings** by four. When we go among the people on such econolous around us, generally one or two come forward as speakers. If do not defend their cause well, or are brought into difficulty, others come sir assistance. But most frequently they begin to dispute among themselves. Fe can hat very seldem converse with the Brahmins in the presence of the pos-in, as they studiously avoid public conversation. These remarks may serve as igmaral description of the manner in which we are specified, when we go where tudes are assembled.

Anidenta, 22. As we were closing public worship at our house, a men in the sugaborhood fell from a well-sweep, and brake his leg. Being sotified of the sent by his distressed relations, we went immediately to his relief, and brought the to our heapital for surgical assistance. The native physicians have but little awindge of medicine, and less of surgery. Some of our school boys ascribed that to his breaking the Sabbach. One of them in particular, exhorted the

people, in view of this man's end condition, to attend our meeting.

Si. A man in our neighborhood full from a tree by which his sollar bean and ne of his ribs were broken, and his head bedly bruleed. As a person came r car assistance, we went, and found the patient in a very suffering condition.

her persons of a higher cast were present, in whose conduct we saw a fair

measure of the boasted morality of pagaziem. They refused to reader any tence to the sediror, because he was of a lower cast than they were. In the we entrusted them to bring us a bad, or a backet, in which the men take he corried to the hospital. We embraced the opportunity for contrasting posture and tendency of their religion with Christianity. At length, some of

to appeared to be ashamed of this conduct, and assisted in putting the man into receivings, and in bringing him home.

64. This afternoon another man was brought in, with a broken thigh, and a sleed head, occasioned by a fall from a high tree. His wounds are bad, and to four he has received some internal injury. We know not what the Lord in-tests, by casting so many of these distressed objects upon us. We hope it is that so may effectually point them to the great Physician of souls.

March 4th. This day Mr. Mooyart visited us, and brought with him John

developing a young Malaber from Tranquebar, who was one of Dr. John's pulls. He is an intelligent, plous man, and has the superintendence of several phote at Tranquebar, which are under the care of Dr. Camerer. He converses in English, and has given as much valuable information on the subject of

to among the beathers.

fits. For several weeks past, we have had exceeding great and unexid rains. They have been very destructive to the crops which the per a were gathering, particularly to the rice, which is an bread corn to this p Many cattle have died in Jaffas, by exposure to the rains, and for want of Mr. Glosle with his family has been driven from his temporary residence Congressiony, on the con-shore, by the rains, and will tarry with us a few days, he can remove to Jaffnapatam. As he will not return to Cangasantory again, ives us permission to remove from that place to Tillipally his buildings, which has generously given us to be prepared for a hospital, which we much need

A promising young man from a Dutch family at Jaffaspatam, who take the Tamul fluently, came to reside with us on trial, to assist brother Wagin attending on the nick. The assistance of some one is necessary, that other Warren may devote more time to the more important duties of the

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10th. Rev. Mr. Glenie and his family are about to remove to Point de Galle. In presented us, for the use of the mission, a number of Tamul and English usks. Among them are fifteen New Testaments. This is a most valuable and manuable present to us. We much regret Mr. Glouis's removal from Jaffan, the believe, however, that the place to which he is removed presents a wider will than this.

Friday, 21st. In visiting the people this day, it happened that we came into neighborhood of the Roman Catholics. We find that the influence of the atholic priest, who visits the parish occasionally, is very great. Some listened tignitively to our conversation; but said they were afraid to come and hear our conclude, lest they should offend the priest.

The case of Supayen, a young Malabar from Jaffnapatsins, of about white years of age, has become interesting to us. He is the eldest son, the favoriti his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supayen under our care about three months ago, to be instructed in the English language. He committed him to the in a very formal manner, and said that Supayen was no longer his son, but out A few days before Supayen had visited us. He told us that in consequence of reading a few chapters in a Bible, which he received from a native Christian, be thought that the heathen religion was wrong, and he carnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to very serious inquiry. He said he would request his father to permit him to come to school to us to learn English, though his principal object would be to learn the Christian religion. His conduct, since he take been with us, has been uniformly good. His modest deportment, and earnest desire to receive instruction, have induced us to encourage him to be much with eq We rejoice in the belief that he has felt, in some degree, the power of divine trail on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, 🕪 payen took us aside, and told him in Tamul, as he (Supayen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion, and being convinced that k was true, he wished to receive it. He learned from the New Testament, that w one could become a true disciple of Christ, unless he forsook father and mother &c. he wished us to know that he was willing to leave all for Christ. When W explained to him the meaning of those passages, and told him that it was even't duty to continue with his parents, unless they endeavored to prevent his service Christ, his mind was somewhat relieved. As his parents were heathers, he a peared to think that he must leave them, without reference to the treatment is might receive from them. Perhaps, however, he foresaw the storm which since arisen. He has expressed a wish to be baptised. But for several reasons we think it best that he should not receive baptism at present.

Sabbath, March 23. This is the anniversary of our arrival on the island. We have found it good to review the way in which the Lord has led us. We had our afternoon service at the house of a man who has been in the hospital for each eral weeks past, on account of some of his bones having been broken, but who has now recovered. As he was of a low cast, but few people attended. Many came and listened at a distance, but were either afraid or ashamed to come near

Others came and looked at us very scornfully, and passed by.

25. At 7 o'clock P. M. we heard in our neighborhood a loud noise of bells horns, drums, &c. On inquiry, we found that it was at a temple dedicated to devil, whose name is Vayroven, and that this was the season for the annual Man tival. Immediately, accompanied by our interpreter, we went to the temple. A we approached it unobserved, we saw the officiating Brahmin, a man with whom we once had some acquaintance in public, flee into an inner apartment of the building. We made many inquiries respecting their proceedings. Some of then conversed indeed like the votaries of the devil, and said that the same God wb made heaven made hell also; and that hell would cry if some did not go to it therefore they wished to go to hell! Others, after attempting to defend their practices, acknowledged that they had no good reasons to give, but the custom The offering of the people consisted chiefly of fruits of dif of their forefathers. ferent kinds. One man in the neighborhood, who prayed at this temple, success fully, as he supposes, for the recovery of a sick child, made a large offering Having stated to them the Scriptural account of the devil, and some other truths we returned home. The people recommenced their ceremonies, which were con tinued till nearly morning. We learn, that in almost every village a temple may be found dedicated to this imaginary devil.

March 26. This evening D. Bast, Esq. united with us in our weekly praye

meeting.

We have been obliged to suspend our school at Mallagum, for want of proper schoolmaster. A few weeks ago we brought forward to the people a Mallagum a subscription paper, to procure money to build a school house. Con trary to our expectations 35 six dollars were subscribed. If the money be punc

sails said this will prove an encouraging exect to us, and will be worthy of

Yesterday Mr. Poor went to Jaffna. While there, Supayen, who went to t his parents two days ago, came to him in great affliction. A disaffected boy more we dismissed from our school, told Supayen's father that Supayen had reneed the heathen religion, and had become a Christian. On this account his ther was much enraged at him. He charged him not to go again to Thispally. prosed to give him any victuals, insis ed on his attending the heathen ceremonies ad threatened to disinherit him if he did not obey. Supayen resolutely refused worship at the temples, and told his father that he greatly desired to continue studies at Tillipalty. His father then confined him in a dark room, His nother, though much displeased with him, gave him a little rice, without the mowledge of her husband. Supayen made his escape, and related to Mr. Poor in circumstances of his case, and expressed an earnest desire to return to Tillia plly. It was easy to state general principles of action from the New Testament, int difficult to give advice in this case. Mr. Poor did not attempt to dissuade him come returning to Tillipally; for as he had in a very formar manner been come itted to our care, it appeared proper that we should have an interview with his ther, before his son is taken from us. Supayen returned to Tillipally this

Sabbath, 30. At our afternoon service, which was held among the people, sere appeared to be more than usual attention to the word. Several persons hid as that they were ignorant, being deceived by their Brahmins, and wished a instruction. In the evening we had conversation with several persons, who maifested a degree of interest in the discourse. They, like many others with the whom we have privately conversed, confessed the folly of idulatry; that may continued in the heathen religion merely in compliance with custom, and that they and many other people would soon become Christians. But we that Satan will not give up a subject without a struggle.

time immediately, he would come to Tillipally and take him. Supayen, without our knowledge, sent word that he could not go home at present. When he moving from his father he came to us in tears, and pointed us to the latter part of the tenth chapter of Matthew as being applicable to his case. He moving to the 34th to 39th verses inclusively, and said with much expression of latting. "That very good."

April 1. Met our brethren Richards and Meige at Jaffnapatam to settle our musal accounts, and to attend to some other concerns relative to the mission.

Were manimous in our proceedings, and had a pleasant interview.

This morning a man was brought to our hospital, who had fallen from a tree, the much injured. He ascribed his fall to the influence of the devil, to whom hosp made no offerings of late.

(To be continued.)

#### BOMBAY MISSION.

Letter from the Missionaries at Bombay, to the Corresponding Secretary.

Bombay, Dec. 15, 1817.

Our last communications to you were forwarded by the Cicero, Capt. Edes, they in July last. As no opportunity of sending to America direct has since steared, we have delayed our communications for the last quarter until this time, and are now about to transmit them to you by the Fawn, Capt. Austin. We received very few letters by the Fawn, and none from yourself; which we impute to the circumstance, that when Capt. Austin sailed, it was uncertain whether he would come to Bombay or not.

When we wrote you last, the Gospel of Matthew was in the press. The printing of Matthew was completed some time ago, and we now have the pleasure which you a copy. We have since the completion of Matthew struck of 1000 coffee of a tract of sixteen pages detays, which we also send. The second theet of the Acts of the Apostles is now in the press. We have made arrangements for binding books ourselves, which reduces the expense of binding full our

half. We have bound a part of the edition of Matthew, and also of the translative commenced the distribution of them. A copy of the Gospel has been sented to the Governor, which His Excellency was pleased to accept with I ness and approbation. The translating and printing of the sacred Scripture calculate to continue until the whole shall be completed, should we live as but in the mean time we intend to prepare and print, in a series of tracts ere bers, an abridgment of the Bible in the regular order of events. The first there, embracing the history of the period between the creation and the flow now ready for the press, and will be printed soon. The whole work will a

a volume of 200 or 300 pages octavo. The schools continue to prosper. Since our last account of the schools, new ones have been opened, one of them for outcasts, who have hitherts excluded from the means of instruction, as they are not allowed to sit in the 1 room with persons of any cast. We are obliged to employ a Jew to teach school, because no Hindoo of cast would teach the outcasts; and no one as themselves was found capable of teaching. We have now six schools, taugi native masters, under our superintendance. The average number of boys, attend from day to day, in all the schools collectively, is about two hundred, about twice that number are on our lists, though they are never all presen once. A considerable number of the chikiren have learned to read the pri character with facility; all such have been rewarded with a copy of the Go which they are very eager to receive, not from a sense of its intrinsic worth, any idea of changing their religion, but because they are proud to have a which they can read to their parents and friends; an acquisition in this place which comparatively few can boast. We find the school boys and their nexions more desirous of receiving the Gospel and tracts, which we have p ed, than any other persons. This is one good effect of imparting instruction the young, which begins to be immediately felt. And with the blessis God may we not confidently hope that a great and general change, in moral, religious, and intellectual condition and habits of this people, may mately be effected by means of Christian schools and a Christian press, in nexion with the preaching of the Gospel.

We are filled with admiration at the liberality of our friends and country, who have furnished us so bountifully with the means of supporting and extendure plans for the education of heathen children and youth. As an encounter ment to persevere in so benevolent an object, the contributors to the hose school fund may be informed, that by means of their liberality three or four lidred Heathen, Mahometan, and Jewish children and youth in this town are instructed in the Holy Scriptures, (in their own tongue,) which are able to a them wise to salvation, through faith in Jesus Christ. We have it in contemtion immediately to extend the benefits of instruction by opening schools is distant parts of the island, and in Salsette, and to devise and extend all such p of education as our funds will warrant, and such as we trust will give satisfact our patrons at home, and further the general objects of their wishes. A arate account of all our receipts and expenses on account of schools is kept,

will be forwarded, from time to time, to the Treasurer of the Board.

Our preaching to the natives continues much the same as we have describe former communications. We have not yet succeeded in collecting a regular gregation to assemble statedly in one place: nor can we give encouraging counts of any special attention to the Gospel among the heathen in this place of the listen, and in general approve, but go away indifferent, and still eleast their idols. But is it not much the same with the generality of those who themselves Christians? We hope, however, that it will not always be thus; it would be discouraging to spend our lives among these heathen, and never any of them converted. To Him, with whom is the residue of the Spirit sour eyes be directed, until he is pleased to give his blessing.

We have for about five months past had a meeting in the Fort on Thursevening, where we preach to about twenty persons in English. The renewing our English preaching was occasioned by the suspension of a Thursday ever lecture established by the Rev. Mr. Davies, one of the chaplains, who is gone to England. It was the wish of a few people that we should keep up

lecture during Mr. D.'s absence.

Since we wrote you last, we have been visited with afflictions. On the the of Sept. brother Barriwell's infant son was removed by death, after a linge:

bits, aged thirteen and a half months. About the 18th brother I was solved with an inflammation of the liver, which was so violent as the case very critical for several days, until he was brought under the Inflormed of niercury, when the symptoms began to abate; and after undergoing stillowings salivation, he is now nearly restored to his former bealth. We are prestly indebted to Dr. Taylor for his kind and assiduous attention on this, as well as an former occasions of dangerous sickness in our family. We have the greatest cause of thankfulness to the Author of all our mercies that brother B.'s dekness was not unto death, and that the danger was so speedily removed. Had another breach been made in our number, it would have been severely felt by us; and we doubt not by the Board. God has ever been merciful in his dealings with Though he has often afflicted us, yet he has never taken his leving Maduess from us. May our spared lives be wholly devoted to his praise.

When we last heard from Ceylon, we received the afflicting intelligence that Arother Warren has had a return of his old complaint of raising blood. He had "pase to Colombo for the benefit of a better air, but with a doubtful prespect of iver returning to Jasha. He was composed and comfortable in mind, and seemed be prepared for life or death. We have not heard from him since his depart-

**'lute for** Colembo.

have long been looking for the arrival of the four missionaries who were to will from home last spring, but have not yet heard of their arrival in this Montry.

We forward together with this, three letters from our Coylon brethren, which have lain by us several months, for want of an opportunity of sending them withthe heavy pestage now charged on letters sent by way of England.

\*We remain, Rev. and dear Sir, your most obedient and humble servants. G. HALL, S. NEWELL.

" Rev. Dr. Worcester.

## "Donations to the american board of commissioners for for-**EIGN MISSIONS**.

	44 94
April 1. From two little boys, Jo-	
soph L. and Elias Riggs, of New	
Branidana M. I. Con the Cham	
Providence, N.J. for the Chero-	
' kee Mission S!	8 00
Mr. Samuel Brown, of Brimfield, by	
Rev. Joseph Vall 1 00	
Mr. Jacob Hitchcock, of do. 1 00	2 00
4 The Newell Mission Society in	
Merth Stonington, Con. by Miss	
The same property of the same of the same	
Hannah T. Randall, Treesurer, 2	5 00
The Deer Lethern Thompson of	
ine mere exemply a nomboon, or	_
The Rev. Lathrop Thompson, of Catchogue parish, Southold, Long	•
School .	r 00
	5 00
4. The Female Cent Society of Or-	
mall Stem by Du Okan C Hards	
well, Ver. by Dr. Wm. G. Hook-	
er.	3 24
	U 41
Contribution at a Monthly concert	
for prayer at Bradford, Ver. by the	
Rev. Silas M'Kean, 1	4 55
7. Subscribers in the Congregational	
Society in Acworth, N. H. by Mr.	
Alexander Grout, viz. for Foreign	
Missions 33 00	
For Christianizing the heathen	
in America - 2 00-3	5 00
	3 W
A Priend to Poreign Missions*, his	

#### Carried forward \$146 79

This "Friend to F. Missions" accompawied his request to become a subscriber for the Obvious amed purpose, with the following Bole.

"Boston, Jan. 24, 1818.

"Dear Sir. "Since perusing the books abovenamed (viz. The Christian Orator, and the pam-

Brought forward 2	146 79
subscription for three months,	¥ 00
Collection in the vestry in Park Street	
Church, at the monthly condert, by	
Mr. Nathaniel Willie,	<b>3</b> 15
8. A Society of females in Newbury	
and Newburyport, by Mr. & Ten-	٠.
	-90 00
Miss Elisabeth Winslow, by Mr. T.	
	10.00
Winthrop,	10 00
A Legacy bequeathed by Mrs. Elisa-	
beth Hinsdale, late of Newark, N.	
J. by David D. Crane, Esq. Execu-	
tor,	50 00
11. A Friend, by Miss E. Prentiss,	
11. 11 the few fractions the beautiful the b	
Holliston, for instructing the hea-	
•	

Carried forward \$236 94

H. BARDWELL.

phiet centaining the performances at the ordination of the Rev. Mr. Dwighth) I have concluded to offer my services to you, to write each and every month to the a dollar, though emall, it will give a helping hand to the watering of the footsteps of the Missionaries. My wife cordially joins me in this, and wishes to extend our love and followship to all who believe on the Lord Josus Christ, and devoutly call on his name. We believe it to be a glorious object, and regret that it is not in our power to do more. Doar Sir, should you have an apprehension of your removal hence to the eternal state, let me request that you would appoint a substitute to employ me, as above specified, for the glory of God, and the good of his church. "I am, &c.

Brought forward \$362 94	
then in our own country, 3 00	
From Miss E. Prentiss, 1 00—4 00	
18. A friend in Hanover, - 5 00	
The Foreign and Domestic Mission	
Society of Framingham and Mari-	
borough, by Mr. Samuel Witt,	
jun. Treasurer, for Foreign Mis-	
sions, 6 00	
For Domestie do 6 09	
Unappropriated, 49 00-81 00	
The Rockingham N. H. Charitable	
, Society, by Mr. J. Burley Hill,	
Treasurer, - 90 52	
Mr. Isaac Parker, - 3 50	
A friend of Missions, by Mr. Pliny	
Fisk 2 90	
18. By the Rev. Dr. Woreester from	
several sources, as follows, viz.	
An unknown person in Zanesville,	
Ohio, by the Rev. James Culbert-	
son, 7 00	
A Society in the west parish of .	
Rowley, by Mr. John Platts, 10 00	
Collection in a family in the	•
north parish of Andever, 3 00	
The Male Society in aid of Fre-	
eign Missions, in Poultney,	
Ver.by Mr. Stephen W.Dans,	
Treasurer, 17 15	
The Female Society in do. by	
Miss Emily Brace, Treasurer, 19 2555 41	•
By the Rev. William Chamberlin, an	
agent of the Board, collected on	
his way from Louisville, Ken. to	
Chickamaugah, from several socie-	
ties and individuals as follows, viz.	
ties and individuals as follows, viz.	
ties and individuals as follows, viz.  Contribution at Beardstown, Hen-	
ties and individuals as follows, viz.  Contribution at Beardstown, Ren- tucky 13 94	
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Benjamin Threeple, 2	
Wilsiam Harris, - 1	06
Alexander Chapman, - 1	00
Samuel Garrison, 1 Alexander Graham, - 1	00
	00
	80
A friend,	<b>75</b>
Contribution in Nashville, Tennessee, 28	21
Individuals in do. as fellows viz.	
A. Caldwell, 10	00
James Trimble, 5 R. M. Gavock, 5	00 .
J. P. Irwin, 10	
Ephraim R. Foster, - 5	00 '
	00
Robert Armstroug, - 5 Angier Hynes, - 5	
O. B. Hayes, - 5	•
Alexander Porter 5	00
Robert W. Greene, - 5 Eleanor Nichol, - 10	
James Whittaker, - 1	00
Ruth Talbot 1	00
Reiph E. W. Earle, 1	00
Henry Crabb, 5 A friend, 1	00
George Crocket, 1	60
	00
	00 <b>90</b>
Th. Hill, 9	00
	50
In Franklin county, 13 20. The Female Reading Society	00— <b>23</b> 0
Wrentham,	- 50
Several Females in Quincy,	_ 4
A Mission bex at Parsippany, N by the Rev. Elisha P. Swift,	. J.
22. The Female Cent Society	in
Hingham, by Miss Rachel Ripl	ey,
Treasurer,	10
The Monthly Concert for prayer Foxborough, by Mr. Samuel S	. Hr. 62-
ver,	- 1
Miss Lucretial Whitney, of Boston	, 1
The Foreign Mission Society of D barton, N. H. by Maj. John Mi	un- illa
jun.	. , si
23. The Male Juvenile Society	of
Waitsfield and Faystown, Ver. the Rev. Chester Wright,	Dy G
The Society of Friends to Morals	and
Missions in Westminster, Ver.	by
the Rev. Dr. Lyman, 24. A Legacy bequeathed by D	9
Jonathan Lawrence, late of Ash	by.
by Mrs. Mary Lawrence, adm	in-
Fistratrix,	<u>9</u>
25. The Female Cent Society Chester, Orange Co. N. Y. for	the
Mission among the western dians, by Mrs. Eleanor Thom	In-
dians, by Mrs. Eleanor Thon	125,
Rev. James Thomas, for the	00
same object, - 4	0011
27. Avails of a Charity Box, kept	by
a female in the first parish in D ham after defraying annual con	wo- tri-

Brought forward 5311 65	Brought forward \$214 04
sions in Possfret, Con.	support of a female beathen child,
stern Mission, - 2 00 secrt for prayer at Dra-	now in the family of the Rev. Mr. Poor, at Tilipally, called HARRIET
Levi Spaulding - 1 68	Nawall, by the Rev. Dr. Wor-
x, - 200	cester, 9 00
ent Society of Belton,	90. By the Rev. Blisha P. Swift,
farren, Ohio, by Mrs. Inter, Treasurer, 12 00	from the Heathen School Society in Rocksway, N. J. for the support
orah Frothingham; an	of a heathen child in the mission
tription, 1 00	family, to be called BARNARAS
nd in Salem, - 4 00 ution in Holden, - 16 75	Kine,
ution in Holden, - 16 75 rs of the Rev. Dr. Wor-	The Heathen School Society in Parsippany, N. J. for the
the Rev. Mr. Emer-	support of a heathen shild
ies in Salem, to consti-	to be called John Purp, 30 00
ev. Cyrus Kingsbury, to the Cherokees and	A friend, for the Poreign
member for life of the	Mission School at Cornwall, 1 00—61 00 The Association in Francestown, N.
Bible Society, by the	H. for educating heathen children,
oreester, 80 00	by Mr. Moses Fisher, jun. Trem-
<del></del>	urer, 18 \$1
<b>5881 02</b>	The Female Association in do. by Miss Deborah Starrett,
E SCHOOL FUND.	Treasurer, - 9 00
a the Juvenile Female	Individuals in Francestown, 3 77—30 96
lew Providence, N. J.	The Young Men's Society in Farm-
g heathen children, by \$18 00	ington, Con. for educating heathen children, by Solomon Cowles, jun.
m's school in Brimfield,	Treasurer, 30 00
g heathen children in	22. The Orphan's Friend Society in
e Rev. Jo. Vaill, 4 30 Mr. Jacob Hitch-	Grafton, Ver. for the education of heathen children in Bombay, by
of in Western. 1 51	Miss Fanny Hall, Treasurer 508
biard, of Brimfield,	24. The Association in Boscawen,
rign Mission School	N. H. for educating heathen children, by the Rev. Ebenezer Price, 45 07
the heathen in West	dren, by the Rev. Ebenezer Price, 45 07 27. A friend to Missions in Pomfret,
1 1 00	Con. for the school at Cornwall, 100
de girls in Middlebury,	Subscribers in Middlebury College
:. D. Hemenway, 3 00 rn friend, 60 00	for a child in the Mission School at Bombay, to be named Solemon
ent Society of young la-	METCALF ALLEW, by John Clancy, 35 00
buryport, by Miss Ma-	29. The Female Association in Con-
Tressurer, - 20 22	cord, N. H. for Asa M'FARLAND,
Charitable Society in eld, Ver. for promoting	the second annual payment, by Miss Sarah Kimball, 30 00
ad christian knowledge	-
heathen in N. America,	<u>.</u> \$461 17
Coolidge, - 4 41 in Windsor, Ver. 504 91	FOR THE MISSIONARY CHAPEL AT
de Society of Dracat for	BOMBAY.
heathen children, by	April 22. From Mrs. Charlotte Por-
y Stanley, Treasurer, 16 00	ter, of Hadley, by the Rev. Dr.
Uxbridge for the bene- then children in the	Morse, 23. A friend in Montpeller, Ver. as
1 00	a part of the saving from funeral
singham (N. H.) Chari-	charges,* 3 00
ty, by J. Burley Hill,	Carried forward \$10 00
aducating a heathen	carica for war a great
mame to be given at	This denation was accompanied by the
syment,) 15 0056 10	full ording note.
Saybrook, Con. for the ornwall, by Samuel W.	"I send three dollars a part of the saving of funeral expenses, for the Missionary Chapel
9 00	at Bombay, having adopted a plan agreea-
, of St. Albans, Ver. for	ble to my views of that simplicity which so
ion of a child named	solemn a Providence demands, and agreea-
TT, the 2d semi-annual	ble also to the feelings of the deceased. He remarked "that he wished all estentations
l'subscription by a nnra-	parade and expense to be dispensed with.
g ladies in Salem, for the	That he should elect in his grave as quietly
Carried forward \$314 04	without it, and the money might do the beauther good."
Omina ioi naid Data Aa	are to a second

St. Dr. Aradwah Bardwell of Hertford county, N. C. 5 00 Total of Donations in April \$1,357 19.\* The following gentlemen are agents of the

Board, and will receive and truss tions; viz. Heary Hudson, East. Hear Timethy Dwight, East. New Haven, Co Dodge & Sayre, Beakseller, New J Thomas Singelitan, Charleston, S.C. Schenk, Bookseller, Savannah, and Moore, East. Augusta, Georgia.

" The Treasurer has t	recebred	intha	COMPAG
of a journay for his heal	th in m	ich he	ie meno
of a journey for his heal employed, the following	occurses to	be.	
emberged me Jamanus.	,		

From Mr. Jonathan Mtige. Sa-		
From Mr. Jonethan Meige, Sa- pannah, From a lady by Mr. S. C. Schenk,	<b>599</b>	00
From a lady by Mr. S. C. Schenk.	2	00
From Mr. Schenk, a part of the cle		•
profits of the Panopliet, Vol. XIII	. 6	00
From Mr. Soimi Lethbridge, .	10	00
From Mr. H. W. Hille,	.90	_
From Mr. Joseph Cumming, -		00
From a gentleman who wished his don		••
	10	00
Promote de de	16	
From do. do. do. From do. do. do. From two gentlemen do.		00
Then two conforms do	_	00
Annils of sold merbleses and a		
Arails of gold necklaces, and a		
trinkete contributed at the north,	34	
		•••
Avails of a charity box kept in the		
family of the Rev. Dr. Lelan		
Charleston, for the education of		
heathen child to be named TRUXA		
Oshons,	_	00
From Mrs. Nathaniel Russell, for t	he	•

Forcign Mission School, by the R Dr. Palmer, From Mrs. Mary C. Gregorie, for by do. From Thomas Ferd, Bog. Goog town, From Mr. A. Marvin, From Mrc. Scriven, for Americ Indians, From General Charles Cotooos Pinkney, Charleston, From a friend, a widow, From Miss Lynch, for the Americ Indians, From two sisters, the Misses B man's for do. From Mr. John Hasisti, From Mr. 8 F. B. Morec, From Mr. Thomas Chiffells, From T. S. Grimbe, Esq. From Col. Daniel Stevens, From Mrs. Amelia Bennett, From Mre. Stone, and Mise Stone, Mrs. Bennett, From Mr. Zobulyn Ruddulph, Cah bja,

# JOURNAL OF THE MISSION AT JAFFNAPATAM AND BATTIC

# (Continued from p. 137.)

Jaffnahatem, January, 23, 1817. The Rev. Mr. Lynch left Jaffna for at which place he expects to reside some months. He kindly took chapacket of letters from us for America.

28: On Saturday last we all went to Tillipally to spend the Sabbath attend to the ordinance of the Lord's supper. The day was pleasant, a seventy natives were present on the occasion. To us it was an interes solemn season, on many accounts. It was the first time we had attended nance together since we left Columbo; also the first time that we had ce either of the ordinances in presence of the heathens of Jaffna. We' perienced many mercies from the Lord to excite our gratitude. We alive, and in health. We had been delivered from dangers, particularly ing from Columbo to this place. We had been brought in safety place in which we hope to spend our days; and our prospects of ness among the heathen were as good as we could possibly expec sat down to commemorate the dying love of our Redeemer, as v with grateful hearts. We enjoyed sweet communion with Chris table, and with each other. The spectators present appeared attentive, s of them interested in what they heard and saw. All the exercises we preted into Tamul. May the time speedily arrive, when multitude heathen people shall sit down with us ut these feasts of love.

Feb. 7. This morning received three letters from America. They co joyful news of the revival of religion in many parts of our native land. surely many mercies in store for our country, as well as for other Christi. The set time to favor Zion is come; for thy servants take pleasure in his and favor the dust thereof. So the heathen shall fear the name of the L.

all the kings of the earth thy glory:

This moveled Mr. and Mrs. Richards left this place to fix their residence at hitioths. The house is in a very unfinished state, and unfit to be inhabited. They will be shiged to live many weeks without a door or window in the house, it rendered necessary, on account of the very great difficulty of carrying on work it is great a distance as we have hitherto been obliged to do. Mr. Meigs and family will continue some time longer in Jaffnapatam, to superintend that part of the work which must be done there. To forward the repairs to the best advantage, it is expedient that one of us should be at Batticotta, and the other at Jaffnapatam.

27. John Dewasagayan, a native catechist of Tranquebar, arrived in Jaffna, in a visit to his friends in this island; but principally with the intention of becoming acquainted with the missionaries. He is employed at Tranquebar in superfeeding, under Dr. Camerer, the native free schools established by the late excellent Dr. John. He is about thirty years of age, speaks and writes English very

well, for a native of this country.

March 14. Received a circular letter from the missionaries of the London Soliety at Madras, containing an interesting account of the present state of all their inheionary stations in India. Their mission, at present, appears to be in a prosperous condition.

21. Yesterday Mr. Meigs went to Batticotta in a boat with our interpreter, and siturned by moonlight in the same manner. We encounter considerable difficulty

proceeding with our repairs at that place.

22. This day completes a year since we landed in Ceylon. It has fled rapidly tway. What we have to do, must be done quickly; for in this hot and unhealthy climate life is peculiarly uncertain. Many mercies have we received from our leavenly Father.

33. The Rev. Mr. Glenie, one of the colonial chaplains, sailed this afternoon

for Columbo.

April 2. Yesterday moraing the brethren met by appointment at Jaffnapatam, to attend to public business. The same day received a bundle of books, pamphlets, and papers from Columbo. They came from America by way of Bombay.

7. The Roman Catholics have just finished their yearly celebration of Easter. As the house which we occupy at Jaffnapatam, is situated within a few rods of their principal church in this place, we have had ample opportunity of witnessing all their abominations, if we had been disposed to do it. But as we attended their ceremonies last year at Columbo, we did not judge it advisable to go to their church, because they take advantage of it when Protestants, and especially Protestant missionaries, are present on these occasions. They persuade their ignorant people, that we are pleased with their forms and ceremonies, and secretly unite with them in the worship of images. Although for these reasons, we did not enter their church, yet from the garden in which we live, we had a full view

of their processions, and many of their ceremonies.

On Friday evening, after the ceremony of the crucifixion of Christ, we were so disturbed by the confused noise of the multitude, as to render it almost impossible for any one to sleep during the night. For the purpose of making a noise, and attracting the multitude, (for we could not conceive of any other design in it,) they employed not only their throats and many instruments of music, or rather of sound, but in a great variety of modes they burned large quantities of gunpowder. Again, on the Sabbath after the pretended resurrection of Christ, the mult was shocking to the feelings of any enlightened Christian, who has not from his infancy been accustomed to witness such scenes, and to regard them in some degree sacred. The noise of the multitude appeared much more like that of an army preparing for battle, than of Christians engaged in the worship of a God of order. Our ears were saluted at the same moment by the ringing of bells. the blowing of trumpets, the beating of drums, together with the noise of many instruments somewhat peculiar to this country. The priests and the people formed a very long procession, and marched through the principal streets, carrying various images, and representations, designed to attract the attention of an ignorant, deluded populace.

The Roman Catholics in this district vie with the heathen at their annual festivals, in making great parade to attract the attention of the people. Indeed, their religion here, and in many other parts of India, exhibits an unnatural compound

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of Christianity and heathenism. It is painful to observe the similarity between the tenets and ceremonies of nominal Christians and professed heathens. In variety of instances, by opposing the errors of the one, you attack those of the other. We consider the condition of most of these people nearly as deplorable as that of the avowed worshippers of the heathen images. For although man of them are strict in the observance of times, seasons, and ceremonies, yet that the greatest reason to believe, that very little real religion exists and them. They are kept in the most profound ignorance of the Scriptures, and

Yet, notwithstanding this, a few young men of this persuasion attend the school of the Wesleyan missionaries in this place, and some of them already begin have their eyes open to see the errors of their church. This has created a disiderable ferment among their priests and principal men, who are unwilling have these youth continue any longer in the school; but we believe, that a conderable number of them are so strongly attached to the missionaries, that the will not easily be persuaded, or forced, to abandon their instructions. The Spin of God appears to be operating on the minds of a few, who seem consideral affected by the truths of his word, which they daily read and hear explaint We trust, that in due time, many of them will be brought to a knowledge of the truth as it is in Jesus.

8. Some of the Brahmins frequently call at Batticotta and converse with Richards. One of them is a sensible man, who has sent his son to be instruction English. We have not yet a regular school established; but several national boys and young men come here to receive instruction from us. We have also dittle girl, the grand daughter of the Mudliar, who lives near us, who is taughter of the Mudliar, who lives near us, who is taughter of the Mudliar, who lives near us, who is taughter of the Mudliar.

10. Last evening about ten o'clock killed a large Cobra Capella (hood snake,) in our back veranda at Jaffnapatam. It is one of the most poisonous states in this country. It possesses the singular power of expanding the sking the back of its neck, producing an appearance very similar to the wings of a fing squirrel. When thus extended it presents to the eye the most beautiful.

arrangement of colors.

11. This day the Malabars commence their year. They reckon according to the old style, accounting this the first day of April. All work, except the absolute necessity, is laid aside. Most of the natives perform no labor from Winnesday till Monday. The first day of the new year is spent in visiting, feasting and play. The reason assigned for visiting and feasting is, that they do not know that they shall live through the year, and therefore they wish to call their friend together, and eat with them. Mr. Richards at Batticotta found only one amount has laborers who was willing to work on that day, and he did it because he was very poor. The people, though extravagantly fond of money, will not receive on the anniversary of the new year.

12. Last night at twelve o'clock all the possessors of rice fields went in them, and spent a few minutes in digging up the ground. The owners of garden did the same. Should this be neglected, they say their rice will not grow, and

the men and cattle will be sick.

13. Received a letter from the Rev. William Ward, Serampore, in answerd one which we addressed to him on the subject of Tamul types. He engages have a fount of types finished, in six months after the receipt of our order for the same. Thinks that European or American paper will be necessary for printing the Scriptures; but that Chinese paper will be sufficient for small tracts.

14. The Rev. Christian David arrived at Jassnapatam, from Columbo, what he has resided for little more than a year. He expects now to continue in the

place.

28. Held our monthly sacrament at Tillipally. D. Bast, Esq. attended as

spectator.

Sabbath, May 4. A number of people being collected at Batticotta, Mr. Riel ards for the first time attempted to preach to them. He had one of the Re Christian David's scholars for an interpreter, who gives some evidence of piet His Christian name is Nicholas. Among his hearers were the Brahmin and he son above mentioned. The people were generally attentive, while he spoke them about half an hour, and prayed. It was an interesting season. The thought is an interesting, that the Gospel of Jeaus Christ is again published in a part of the season.

h where spacious churches have many years been entirely forsaken, till many em have gone to ruins, and heathenism has been rapidly gaining ground, till recely a vestige of Christianity remains. Almost all those who were baptised fancy, are now ashamed to confess the fact, and are bold to acknowledge nselves heathens. May the Lord grant, that his Gospel may never again to be published in this place, and that all these idol temples and altars may totter to the ground, and His name alone be exalted.

lay 6. Heard the good news of the arrival of three more Wesleyan mission-Robert Newstead. Two of them have wives. They are much wanted on Island, as there are many good stations yet entirely unoccupied, and several

e at which there is but one missionary.

Yesterday Mr. Meigs preached at Batticotta through our interpreter to y or forty hearers, who in general were quite attentive. We now expect to ible to preach regularly to the people every Lord's day. We hold public ship in the house at Batticotta, as there is one large room convenient for the **200**0.

A central eclipse of the sun visible. It presented a beautiful appearance ng the few minutes in which it remained central. The sky was clear, yet sun emitted but a faint light. The contrast between this faint light, and the il glare of a vertical sun, was strongly perceptible. During the eclipse the

mometer fell several degrees, and the air became much cooler.

he native Malabars have some very singular notions respecting the causes of an pse. Their astronomy teaches, that there are two planets, one called Ragoo. the other Cadoo, in the shape of serpents, which in eclipses intercept the t of the sun and the moon; the former causing an eclipse of the sun, and the er that of the moon. But the common people, and most of the Brahming. e much more gross ideas of the subject than these. They tell us that there large snake in the heavens, which bites the sun or the moon in an eclipse, and when the eclipse is total, the snake swallows the sun or the moon. The hmins take these opportunities to visit the houses of the principal inhabitants eccive presents, or perhaps their extortions might more properly be called ate. The principal articles which they collect from the people on these occaare fruits and vegetables. Many of the people also take rice flour, and **From**e kind of cake resembling a serpent, which they present to the obably supposing, that through their intercession, these will have

1 healing the wound, which the sun has received from the great ser-Lieavens. On these occasions also, the Brahmins always carry their had read it to the people.

Fisterday being cloudy, the men at Batticotta told us that the sun was Fonsequence of the wound he had received from the serpent the day be-. I therefore he could not shine upon us. None of the natives will eat any during the time of an eclipse. They believe, that if they do, they shall cerbe sick immediately after it. Another of their customs is to bathe in the as the shadow is passing off. These ceremonies they perform in colipses h of the sun and of the moon.

The south west monsoon has now fully set in, and the weather is cooler and ch more pleasant. The winds began to blow briskly on the 14th ult. For the two months, the weather has been excessively hot and uncomfortable.

8. On Monday last John Dewasagayan left Jaffna for Tranquebar, and proded as far as Kaytes, a small port about eight miles beyond Batticotta, on the L. But not finding an opportunity to sail immediately, he came back and nt the day with brother and sister Richards. He is a very amiable and interng man. His personal appearance is prepossessing, his talents good, and he cars to be ardently pious. With great meekness, and unassuming manners he ell fitted to gain the affections and confidence of his deluded countrymen. His salness and activity are great in the station in which Providence has placed and encourage the hope that he may become another Christian David, if his should be spared.

une 4. Mr. and Mrs. Meigs have removed from Jaffnapatam to Batticotta. s house is yet in a very unfinished state, but so far repaired as to render it in re sense habitable, though by no means a comfortable dwelling, for want of d floors. There is but one floor completed in the whole house. These floors will be made of mortar, the surface of which is rendered very hard and smooth. I formed of timber and boards they would be much more expensive, and in a shortime would be destroyed by the white ants, except those of a chamber.

(To be continued.)

Copy of a Letter from the Rev. Mr. Fisher, one of the East India Company Chaplains in Bengal, to the Rev. Mr. Thompson, of Madras.\*

"You know Anund Messee is baptised. The other day he asked my permission to go over for a few days to Delhi. During his stay at Delhi a report was in circulation, that a number of strangers from several villages to the west of Delh had assembled, nobody knew why, in a tope near the imperial city, and went busily employed, apparently in friendly conversation, and in reading some book in their possession, which had induced them to renounce their cast, to bind them selves to love and associate with one another, and to intermarry only with their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were, and he instantly set out for the tope, which had been pointed out as a place of their rendezvous. He found about five hundred people, men, women and children, seated under the shade of the trees, employed, as had been stated to him, in reading and conversation. He went up to an elderly looking man and

accosted him, when nearly the following conversation ensued.

Anund. 'Pray who are all these people, and whence came they?' 'We are all poor and lowly, and read and love this book.' 'But what is this book?' 'The book of God.' 'Pray let me look at it if your please?' On opening the book in found it to be the Gospel of our Lord, translated into the Hindostan tongue, many copies of which seemed to be in their possession, 'some printed, and others written by themselves. From the printed ones, Anund pointed to the name of Jesus and asked, 'who is that?' 'That is God. He gave us this book.' 'When did you obtain it?' 'An Angel from Heaven gave it to us.' 'An angel?' 'Yes, to us in

was an angel; but he was a man, a learned Pundit.'

Doubtless, these translated copies must have been the books distributed five of six years ago by the missionaries. "The written copies we write ourselves, having no other means of obtaining more of this blessed Word. These books, said Anund, 'teach the religion of the Europeans. It is their book, and they printed it for our use. Ah no, replied the stranger, that cannot be; they eat flesh. Vess Christ, said Anund, teaches that it does not signify what a man eats, or drinks Eating is nothing before God. Not that which entereth into a man's mouth defileth him, but that which cometh out of his mouth, this defileth the man; so vile things come forth from the heart. Out of the heart proceed evil thought murders, adulteries, fornications, these, and these are the things that defile man. That is true; But how can it be the European's book, when we believe is God's gift to us? He sent it to us at Hurdwar. God gave it long ago to the Sahibs, and they sent it to us."

"I find from Anund, that these Testaments were circulated at Hurdwar, (believe by Chamberlain,) and falling into the hands of different persons, residing in different but neighboring villages, they were soon found to be very interesting the sound to be very intere

records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves, for the expre purpose of reading this miraculous book; and their evenings have been habitual spent for many months in this blessed employment, crowds gathering to her God's Book. The ignorance and simplicity of many were very striking, new having heard of a printed book before, and its very appearance was miraculous. A great stir was excited by the gradually increasing information hereby obtaine and all united in acknowledging the superiority of the doctrine of this book every thing they had hitherto heard or known.

"An indifference to the doctrine of cast soon manifested itself, and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was agreed to separate themselves from the rest of the Hindoo brethren, and establish a party of their own; choosing four or five, where the second contemption is a party of their own; choosing four or five, where the second contemption is a party of their own; choosing four or five, where the second contemption is a party of their own; choosing four or five, where the second contemption is a party of their own; choosing four or five, where the second contemption is a party of the second contemption of the second contemption is a party of the second contemption of the second contemption is a second contemption of the second contemption is a second contemption of the second contemption is a second contemption of the second contemption of the second contemption is a second contemption of the second contemption of the

<sup>\*</sup>It may be recollected that reference is made to this article, in the letter from the mission ries in Ceylon, in our last number, p. 82.

†Masters.

read the best, to be public teachers from this newly acquired Book. The number daily and rapidly increasing, especially among the poor, at last suggested the idea of convoking a public meeting of all their congenial associates, and of ascertaining how many accepted the newly acquired doctrine. The large grove of trees near Delhi seemed a convenient spot, and this interesting group had now met for the purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made daily and diligent use of the Lord's prayer.

"Anund asked them, Why are you all dressed in white?" "The people of God should wear white raiment" was the reply, "as a sign that they are clear and rid of their sing." Anund observed, you ought to be baptised into the name of the Father, and of the Son, and of the Holy Ghost. Come to Marat. There is a Christian padre there, and he will show you what to do. They answered, "Now we must go home to the harvest, but as we mean to meet once a year, perhaps the next year we may come to Marat." In consequence of this information, I have thought it advisable to make all possible further inquiry respecting these promising blossoms of hope; and I hope to be enabled very soon to give you more definite information."

### REVIVALS OF RELIGION.

A Letter from the Rev. James Johnson to the Rev. Dr. Morse, dated Plattsburg, N. Y. March 11, 1818.

REV. AND DEAR SIR,

WEEN I last wrote you, I promised to give you a particular account of the work of grace, which God has been carrying oh, for some time past, within the county of St. Lawrence, and now, Sir, shall submit it to your disposal.

It is the prerogative of God to bring light out of darkness, and in seasons of the greatest discouragements to manifest his saving power. This he has emisently done in his gracious visitations to a number of towns in this vicinity, dur-

ing a few months past.

The last winter God was pleased to pour out of his Holy Spirit on different parts of the county of Franklin; and especially on Malone and Chateaugay, where there was a very great harvest of souls. In the latter place, where the ordinances were never before enjoyed, a Congregational church and a Baptist church were organized, and about fifty added to each. From this revival precious fruits remain. So great and general is the change of morals in Chateaugay, that it is noticed by strangers passing through the town. God still remembers them, and both in this town and Malone, the religious prospects are very fattering.

While this good work was advancing, and affected almost every part of Franklin, the county of St. Lawrence appeared to be entirely passed by, and scarcely did we receive a drop of the rain of righteousness. But the present year God has shown himself to be gracious. Last year a small church was organized in Governeur, which was attended with happy effects. A seriousness immediately commenced among the people, and in a few weeks the number of members in the church was doubled. A considerable work has been carried on, during the summer and fall, and not less than forty or fifty are the hopeful subjects of grace. There is a Baptist church in this town, with which most of the converts have united, principally on account of the Congregational church being unable to obtain a Minister to receive them, and administer the ordinances.

At Black Lake, God has also poured out of his Spirit, and the work has been considerably general. I understand, a Presbyterian church has been gathered at that place, within a few weeks. The number of hopeful converts cannot be less than thirty. This people are entirely destitute of religious instruction, and are exposed to embrace the opinions of any errorists, that may come among them. But the foundation of the Lord standeth sure; and those who are united to Christ will be kept from fatal errors. The town of Madrid has been visited, and quite a number has been added both to the Congregational and Baptist churches.

Stockholm is also a favored town. Five years since God graciously visited this place, and about thirty were the hopeful subjects of grace. Since that time

here has been an almost continual dropping of divine influences. But within few months God has appeared with manifestations of his power, in making sinner willing to be saved. On the first Sabbath of December twenty-three were unital to the church, four of them by letter. Several had been previously admitted and as large a number is expected to unite at the next communion, on the first Sabbath in March. Twelve, or fourteen, have united to the Baptist church Almost every man in the eastern part of the town, possessing any degree of in fluence, is a professor of religion. It is believed the work is not yet at an end The minds of many young persons appear to be solemnly impressed, and then is reason to hope, that God is bringing in the children of his covenant.

In Hopkinton the work commenced the latter part of the autumn, with great power, and the whole town appeared at oace to become solenized. But in few weeks, a melancholy dispute respecting baptism ensued, and the Spirit was grieved away. This is the first time that this town has been thus visited, and alas! how soon contending about rites and forms, unmindful of the one thing needful! About twenty are the subjects of the work. The Rev. H. S. Johnson

divides his labors between this town and Stockholm.

In Russel God has appeared to build up Zion the present winter. Here have been, for several years two little languishing churches, a Congregational church and a Baptist. Religion has been at the lowest ebb. Very little attention has been paid to missionaries, (for they have no minister of their own,) or to their instructions; and ministers passing by have doubted the propriety of laboring with them. But here have been a number of praying females, who have sighed and mourned for the abominations of the people. For their sake the town has not been neglected. And in answer, no doubt, to their prayers, the Spirit has been poured out upon them; for they had held private prayer-meetings, for some time, to pray for their griceless husbands, and graceless neighbors. From twenty to thirty are the hopeful subjects of grace, of whom a majority are males. Among these are a number of the greatest opposers in town. One was the Physician of the town, a confirmed deist, and as great an opposer as I ever met with. He was suddenly convinced of the fallacy of his system, and, filled with anguish and horror, went to a neighbor's house, calling them out of bed before the day appeared, saying to them: "I am undone, I am undone, for Jesus is "the only Savior, I have rejected him." He continued in this agony, which nature could scarcely support, about forty-eight hours, when his burden suddenly left him, and he felt a sweet screnity of mind, and was immediately heard recommending to his old companions that Savior, whom he had lately been reviling. The man gives pleasing evidence of the work of grace; but for the reality of this sudden change, we must wait for the fruits. We trust the work, in this place, has not yet terminated. May our expectations be realized, and many be born into the kingdom.

There has also been a great revival of religion in De Kalb, and the consequences of it are truly happy. By looking at the religious state of this town we more clearly discover the hand of God, in the late reformation. The town has been settled as long as most of the towns in the county, with regular, industrious people; and they have continued free from the most open vices, which have prevailed in the county. Five years since I visited this town, and found but one male professor of the Congregational order in town; and he had greatly disgraced his profession. I since learn that there was one other, but he had sp apostatized, that his light was entirely extinguished. About a year since another male professor removed into town. A number of Baptists resided in town of a similar character. The people have had but little preaching, except the two years past, during which they employed a Baptist elder. The state of things continued, when I was requested, in July last, to visit the place; and, if practicable, to organize a church. I attended, but the prospect that a church could be gathered, was very unfavorable. However, the inquiry respecting a church excited attention; and when I returned in a few days after, the appearances were more flattering, and one person appeared to be under conviction. A few persons had, some time before, instituted a prayer-meeting, the design of which was to implore a blessing upon their feeble exertions for the organization of a church. The few professing Christians began to be engaged. The prayermeetings were more and more interesting, and more generally attended. Seriousness began to be manifested in the countenances of the people, and hopes were entertained that God was beginning a good work on the hearts of many

among them.

"On the last of August a Presbyterian church was organized, consisting of four fales and six females; two by new profession, and the rest by letters from other durches. The ordinances were administered, and a number present, who had families of children, never saw them administered before. The exhibition was swfully solemn, which, with the discourses delivered on the occasion from Matt. xxv, 6, made a deep impression on the minds of a large assembly. God appeared to be present in very deed, and this day may be considered the commencement of the awakening. The work gradually advanced till Wednesday, the 24th of September, when many were awakened by a discourse from Joshua xxiv, 15. A death-like silence prevailed, except when interrupted by deep sighs and grouns, that could not be suppressed. I said to myself, Verily the Lord is in this lece! And I anticipated the joy that would result from the conversion of many that assembly. In this I was not disappointed! On the next Sabbath evening Pentecost season was experienced, which it will be impossible to describe. The durch prayer-meeting above-mentioned was attended immediately after the public exercises of the afternoon, in consequence of a shower of rain, which prevented the people from returning home from meeting. A shower of rain descended at the same time, both from the nether and upper springs. For soon the opening of the meeting, a man, who had been awakened the Wednesday before, rose and related what God had done for him, in bringing him out of darkness into his marvellous light; and in a few moments, almost every one in the house, who had not previously entertained a hope, was in tears, and many erying out "What shall I do?" It was observed, that the Spirit appeared to come down with such power, that the people bowed, as though a weight had been, falling upon them. A great part of the assembly, who were not previously avakened, were at this time brought to a discovery of their miserable situatin, as sinners. A number of persons, who were at a distance from the place of worship, were under similar impressions of the Spirit at the same moment, and were constrained to acknowledge their lost condition, and implore fergiveness through Jesus Christ. A similar display of divine power was experienced on the next evening, and soon after in a remote part of the town, where the work had not before commenced. After a discourse in the evening, it was thought proper to pass a little time in conference, and almost suddenly the whole seembly became deeply affected. The most hardened sinners were in tears. and unable to resist the Spirit. From this moment the work became general is that part of the town.

These seasons will be long remembered, but they can never be described; for even an angel's pen would do no justice to the subject; nor can an angel's tongue

reider sufficient praise!

On the 16th of November, thirty persons were united to the church, and fiftywe sat down at the table of their common Lord. On the 11th of January, sixteen were added. Thus in a wilderness, where no church had been gathered, and where the ordinances had never been administered, till the 31st of August, there is now a regular church of fifty-six members, embracing almost every influential man in the town. The whole number of adults in town, exclusive of one seighborhood, to which the work did not extend, is two hundred and thirtythree. About thirty of these were professors of different denominations previous to the work. And the whole number that profess to have passed from death to is one hundred and sixteen. Of these are thirty-three husbands with their wives. A majority of the subjects of this work are males, and of every age from deven years to sixty-five. That these will all persevere is not to be expected; but that a greater part of them will be found at the right hand of the Judge. h the day when he shall make up his jewels!

Those who have united with the church give pleasing evidence of the reality of their change, and several more are expected to unite soon. The most perfect wity prevailed among the converts for a considerable time, and every possible exertion was made to preserve that unity, so honorable to religion. But in the letter part of Movember an unhappy division was occasioned by a proselyting spirit, and about thirty of the converts were drawn away to the Methodists, and

an end was put to the awakening by the contention.

Among the subjects of this work are some of the most dissolute in morals, and dangerous in principles. I will give a single instance. Gen. B. was a man of liberal education, and brilliant talents. He had amassed a large estate, enjoyed

all the terrors the town could bestow upon him, and received the appointmen of forcers, to the late war. He lest his property, and on returning from the waves to gave himself up to complete dissipation, and became confirmed i we provides if oner. When the late work commenced he was most vio entry opposed. After a few weeks, when exulting in his deistical principle water water; ause, sopposing he had found an argument that would over tares Corners T. he was instantly thrown into a state of profound dark sees; has some was give, and his sins were set in order before him. To us the two words: He in ked down, and destruction was uncovered, as dark a wark-ween result; he in ked before him, and his sins rose like mountains on momtains. this they reacted the heavens, and above them, he saw an angry God from ing type his wall. Some after, in a public conference, he made the most humble exclusion and entreated the prayers of God's people, that he might be enabled v. 18 22 sew obedience. He said, when he set out in the world, his object was to make money, and he had made it; but it gave him no satisfaction; he sought for times, and had consided it; but it afforded him no enjoyment; he had sought for peasure, and had sunk down into beastly dissipation; but it was recationd sper.". He was obtained a hope, that through Christ his sins were forgiven, and has seeze united with the church. When he appeared before the church to re-Like the experence, though he could command an army, and lead them to battle without dismay, he was pale, he trembled, and his voice almost entirely failed Lim. He is a pillar in the church, and as yet, his fiath is as the rising light, chiming more and more.

Thus, Sir, I have given you a very inadequate description of the work of grace in this white, to the most of which I have been an eye-witness. And often have I work will to see the salvation of the Lord. In eighty-six days, that I have laward in this vicinity, in the service of the General Assembly, I have preached eighty four discourses, baptised one hundred and twenty-three persons, and almirted eighty-nine to the church; and notwithstanding these multiplied labora and constant exposure to wet and cold, my health has never been more perfect,

since I have been in the ministry.

In this Courty of twenty towns, comprising about ten thousand inhabitants, there is one minister, with labors in Hopkinton and Stockholm, but the westers half of the town of Stockholm is missionary ground; and a minister in the western part of Madrid, the east part is destitute, leaving seventeen towns entirely desitute of any competent religious instruction. Some of these would be willing to de something towards supporting a minister, if one could be obtained; but the scarcity of provisions, during the two last years, has reduced the people so generally, that they feel unable to afford a minister much encouragement. This part of the State is in a deplorably destitute situation, and is becoming more destitute as the number of the inhabitants increases. Instead of four ministers, which we have had laboring in the County, we now have but two, and one of the two is engaged for one year only. Who can cast his eye over this part of the Gospel field, already white, and not raise his heart to the Lord of the harvest, that he would send more laborers into his harvest! The propagators of error are pouring in among us like a flood, and we have none to oppose their progress. Nor Is the time to do something, and if we had skilful laborers, much, very much, might be done. Do, Sir, remember us, and use your influence to send a number of missionaries into this part of the country, as soon as possible. Do the heather call for the assistance of the religious world? So do we, with a voice still more distressing! For we enjoy just light enough to sink us infinitely below the hetthen, while we are destitute of the means, that are necessary to lead to heaven Must the destitute heathen be supplied by your Societies? So must the destitute of your own brethren, or they must go down to death, without any saving knowledge of the Savior of sinners. A little assistance, afforded at this favorable opportunity, may deliver many souls from death, and save this people from a multitude of sins.

JAMES JOHNSON.

# PANOPLIST,

AND

# MISSIONARY HERALD.

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Vol. XIV.

# REVIEWS.

### MEMOIRS OF DR. BUCHANAN.

(Concluded from page 202.)

In the year 1806, Dr. Buchanan commenced his journey to the south of the Indian peninsula; a journey which he had sometime contemplated, and the particulars of which will be long commemorated by his Christian Researches. The work before us contains many interesting extracts from the letters, which he wrote while on this tour; some relating to facts, which had not been published before, and others adding circumstances to the previous information. He set out from Calcutta on the 3d of May,—was at Balasore on the 25th, and at Buddruck on the 31st. The following anecdote of the independent manner, in which he treated a Hindoo Prince of bad character, is from a letter to Mr. Brown:

"The Kunka or Kannaka Rajah paid me a visit at my tent last night. I had heard he had formerly murdered some English sailors who were wrecked on his coast between Balasore and Juggernaut, and therefore resolved not to acknowledge him as a gentleman. I accordingly desired a table to be placed on the lawn before the tent, and one chair, in which I sat with a book before me. The Rajah came up with much ceremony and presented a nuzzur. I did not rise from my seat, nor offer him one. He was much embarrassed. I spoke to him civilly; and presently rose up and made salam to him as a signal to depart. The crowd of Faquirs and Sanyasses could not understand this. After he was gone I told them the reason, and that I could not as a Christian Padre bow to vice, whether in a Rajah or in a Priest. This seemed something new to them; but one of them, a very old man, said it was very proper." p. 283.

This circumstance is again alluded to, in a subsequent letter, as follows:

"The Kunka Rajah, alarmed at my reception of him, and fearing lest I should give an unfavorable character of him at this place, followed me, and overtook me in two marches. He requested moolaque. I explained to him the cause of my conduct towards him. He said he repented of his former sins, and hoped the British government would pardon him." p. 284.

Our readers are well acquainted with the visit to Juggernaut; but the following particulars of the Doctor's arrival at Tanjore will doubtless be pleasing:

"This is the grand scene of all. This is the garden of the Gospel.

"Some days before my arrival here, the Resident, Major Blackburne, wrote to me, inviting me to reside at his house. This was unexpected, for as yet I had no communication with Tanjore. On my arrival there, I first waited on Mr. Kok-

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all the honors the topon making of reception. He of General in the at had directed the the sand that the Beautiest had a copy of my Manuelt, and of Mr. Mitchell's service, he gay the principles These, five her has been brought up cheeft at any man I ever now. Major Photol, five he has been brought up that that that of any man I ever now. Major that there are almost than much of the first of Assessed almost than the 29th of Assessed leatly oppos While Walkin throw Cheir neur; his ayr Corbridge came to state factor, but of men and women, young and old. DIS OWN WC blackness i taine, till r as height with fally and recently and women, young and old. iog open can't training their deaths lately, bear I passed through a long street inhabited by was I west to the Realest is rows as we passed, and bowed affectionately to Christian solls.

They stord in rows coming forward with lively confidence, and activity confessio to live ir Christians and the stand in rows as we passed, and bowed affectionately to the passer, the passer that the passer, and waiting the passer that the passer that the Rajah had appointed his approach make the Resident's, he told the that the Rajah had appointed and the passer to receive me. I proceeded accordingly to to makfor her for pl apirit part day (Saturday) at more to receive me. I proceeded accordingly to the pal-ment day (Saturday) at more to receive me. I proceeded accordingly to the pal-ment day (Saturday) at more to a reat on his right. He make leading and taking lane e Late wk! men, accompanies of the seat on his right. He spoke English very well, and bio me by the name were me very well. After some conversation, he carried me indicated that he knew movery went causer some conversation, he carried me inclinated that he knew movers, which are ornamented with the portraits of Tangup to his splendid apartments, which are ornamented with the portraits of Tangup to his splendid there is a display of gold, silver, and mirrors, English is a kings, musical instruments, orreries, portfolios of oriental drawings, makings, hibraries in art and nature. Finding that I wished to hear the music and many carinaties in art and nature. Finding that I wished to hear the music the vises, he ordered up the chief musician. He has a band of twenty person the vises, he ardered up the chief musician. He has a band of twenty person the vises, he whom twelve play on the vine, and one on the harm. The wine of whom twelve play on the vine, and one on the harm. formers, of whom twelve play on the vina, and one on the harp. The whole formers, of whom the first one on the narp. The whole hinck hand can read English music. In the evening his Highness sent the band hinck hand one B. where I dired. Six vinas and six singers played 'God save the King,' to Major B. where I dired to the Maha Rajah. The played of a week applied to the Maha Rajah. The played of a week applied to the Maha Rajah. to Major E. words, applied to the Maha Rajah. They played also a variety of in Themas, where and Indian airs, the master of the band sitting by and keeping

what what to the Rajah was very long. Our chief conversation related to Mr. Swart st. When I first mentioned his name, his Highness led me up to the picture of the reversed apostle. He then shewed me the design for the groupe for the markshap manument, now executing by Mr. Bacon in England. It represents the light coming to the bed of the dying Swarts, and taking him affectionately by

hand, while a number of boys are weeping at his feet.

"When I was about to depart, the Rajah presented me, to my great surprint, with a picture of himself, a miniature about six inches in length, elegantly set is a gold and silver frame, and glazed. We then went down stairs and resumed our thats. I took this opportunity (having previously acquainted the Resident with my purpose, who communicated it to the Rajah) of thanking his Highness, in the name of the Society at home, and of all Mr. Swartz's friends in India, for the remarkable kindness shewn by the Rajah to that worthy man, and to his successors and for the munificent support granted lately by the Rajah to the body of Christians in his dominious.

"To this lic replied in suitable terms, declaring it to be his purpose to befriend the Christians for ever. He then called for pawn; and immediately afterwards a servent came up with four pacces of gold cloth of different kinds, which the Rajah taking into his hands presented to me. He then put a chaplet of flowest road my neck, (this is the usual etiquette,) and a bracelet of flowers on my arms, and leading me and the Resident, one in each hand, to the steps of the half, he bowed and retired." pp. 294—296.

Of all the additional information, which Mr. P. has compiled from Dr. B's letters, relating to this journey, none are more interesting, then these which concern the Syrian Christians of Malabar. We have often wondered, that the Christian Researches were not made a larger work, as the most abundant materials must have been afforded.

e are now more than ever convinced, that, in preparing his work the press, Dr. B. must have acted upon the principle, that a small ok may do more good than a large one, even though the matter con-

med in both should be equally valuable and interesting.

After having been received with great respect and attention, at any principal place, both by native princes and English magistrates d officers, thus possessing the best means of information and achieverall the purposes of his tour, our benevolent traveller embarked at schin in February, 1807, and arrived at Calcutta in the following onth. Probably no journey in modern times has been undertaken an more pure and exalted motives, or been crowned with more grating success. Its consequences, indeed, have but just begun to undertaken themselves, comparatively speaking; but they will be seen to intend in the world shall be in operation: nor will they stop here; for a great of eternity will bring perpetual recollections of heathens contred and saved by the instrumentality of Buchanan.

At the commencement of the year 1807, the College of Fort William was greatly diminished, the offices of Provost and Vice Provost wing been abolished, and the number of professorships reduced to rec. Of course, Dr. Buchanan's employment and income as Vice revost immediately ceased, and his means of usefulness, in promoting vious plans of beneficence, were greatly abridged. It ought to be a atter of joy with all good people, when a truly liberal man has a libal income; and all who have influence should strive to promote such state of things, instead of looking on with an envious and covetous

re, as too many do.

In the course of this year, Dr. B. took measures for the formation I what he denominated a Christian Institution in the East, the prinpal object of which was to be the translation and distribution of the criptures. As his intentions were not realized, exactly in the manwe he had contemplated, we need not occupy the reader's attention About the period, concerning which we are now speakg, there was an unaccountable fear, which haunted the minds of any influential persons at Calcutta, both in and out of office. gined, that a host of evils would originate from the propagation of hristianity among the Hindoos, and would very gladly have put a nal stop to all the missions and translations, then in successful proress. Dr. B. was not backward in espousing and defending the cause The Baptist mission and press was then in danger, and was reserved partly by his disinterested interposition, but principally by ne memorial of the Baptist missionaries, one of the ablest documents I modern times. So great was the dread of any thing which might md to the conversion of the heathen to Christianity, that the govmment gazette was not permitted to advertise proposals for printing series of sermons on the prophecies, which Dr. B. had recently reached, and the publication of which was earnestly solicited. But sese times have passed by; and it may reasonably be doubted whether hey will ever return. We carnestly hope, and strongly believe, they riA not.

Just before leaving India, Dr. B. presented a memorial to La Minto, then governor general, in behalf of Christianity in the Ea This paper was long afterwards published by the Court of Directar and reflects much credit on the zeal, courage, firmness, and pruder of the writer. After preaching farewell sermons, he left Calcuttathe last time on the 27th of November, visited Ceylon again, tout ed at Cochin, and made those thorough investigations at Goa, whise are disclosed with such interest in the Christian Researches. At Bo bay he spent some time with Sir James Mackintosh, whom he characterizes as "a friend to religion," and who is admitted to be one of greatest men of the present age. At every place which he visited, great aim was to promote the success of the Gospel, and to this result his plans and labors were directed.

The treatises, poems, and sermons, which were written and public ed at the Universities, in consequence of the munificent premiums Dr. B. contributed not a little to that national excitement, which vafterwards so conducive to the proper decision of the India question and the personal attacks, which were made upon him in the House Commons, by persons who would shut out the Gospel from the heather a sufficient testimony to the zeal and effect, with which he engage

in the great cause of evangelizing the world.

A letter from the Rev. David Brown, of Calcutta, inserted at 406, is a pleasing monument of the affection which subsisted betwee these good men, and one or two passages indicate genius as well piety. The selfish, avaricious Christian, if such a character can eximight well be ashamed, while reading and contemplating the disint estedness and laborious self-denial of these lights of the eastern be

isphere.

In Feb. 1809, six months after his arrival in England, Dr. preached his Star in the East, which was one of those able and w directed efforts for the promotion of Christianity in India, which we continued without intermission till his death. Though the great part of his time was occupied in these exertions, still be preached re ularly at Welbeck chapel in London, and subsequently, as often as was able, at a country parish of which he held the curacy. In a course of his ministry several occasional sermons were published him, which were perused with great avidity, and have been extensive useful on both sides of the Atlantic.

Some of our readers may be pleased to see the opinion, which t eminent man entertained of Milner's Church History. We therefore the following sentences:

"I am glad you are reading Milner's Church History. He has combined more real piety and sound sense in these volumes than are to be found in half the box of the day." p. 419.

Early in 1810, Dr. B. was married to a Miss Thompson, we whom he lived happily for three years, she dying soon after the bit of her second son. Both children died in tender infancy.

The following apology for the coldness and suspicion, with whi various plans of benevolence are regarded by some professed Chr tians, is worthy of being extracted. It is from a letter of Dr. B. to friend.

"Hebetade and illiberality are apt to creep on our minds after a long retirement in a nook of the vineyard. We need to be 'withstood to the face,' like St. eter, and to receive the bastinado on the soles of our feet once a month at least, heep us active and operative, according to "the gift that is in us.' Men who alk in and about a house for a whole life are at last afraid of people who walk broad, and begin to criticise and to despise them; for they really do not undertand what they are doing. And we must hear with such. For we should have een just the same had we vegetated in a corner." pp. 427, 428.

The closing part of the volume before us is occupied, in a great neasure, with extracts from letters from Dr. B. to Col. Macaulay, and other particular friends. In the midst of bodily debility, he extend himself in promoting the great work of Indian missions, and the publication of the Scriptures for distribution in the east. The summons of death found him laboriously engaged in printing the Syriac Testament, Feb. 9, 1815. He lived to see the triumph of the Christian cause in reference to India; and, having been prepared for the beavenly state, by the purifying influence of domestic afflictions, which were evidently the salutary chastisements of his heavenly Father, he was suddenly removed from this world of disappointment and sin, and admitted to the blessedness which he had long desired.

Among the amiable and desirable traits of Dr. B.'s character, the first place is to be assigned to his disinterestedness, and his elevation above the world. In his most unreserved communications, it is perfectly evident, that riches, fame, and even the comforts of life, had but a small hold on his affections, and occupied but a small portion of his thoughts. "These are the times," said he, "when every thing a mass has, which may be in any way for the advantage of Christianity, ought to be given to the world. For we shall soon die, and then shall all

our thoughts perish."

The last of Dr. B.'s publications is a Charge to four missionaries, who were about sailing for India. He was not able to deliver it in person; but it was delivered with great solemnity by his friend, Mr. Dealtry. It comprises much useful instruction, great practical wisdom, and a happy selection of commanding motives. We cannot give a better summary of this excellent man's character, than by quoting his epitaph, which was composed by the Rev. Mr. Richardson, and with which we conclude this article.

Sacred to the memory of CLAUDIUS BUCHANAN, D. D. hate Vice-Provost of the College of Fort William in Bengal, whose eminent character as a Christian, zest for the cause of his God and Savior. and unwearied endeavors to promote it in the earth, descrye to be had in everlasting remembrance. He was a native of Scotland. but educated at Queen's College, Cambridge. During the twelve years of his abode in India, "his spirit was stirred in him," while he beheld millions of his fellow subjects, under a Christian government, as sheep without a shepherd, and perishing for lack of knowledge. To exoite the attention of the British nation to this sail spectacle, he devoted his time, talents, and a large portion of his income.

By his "Christian Researches," and other valuable publications, he pleaded the cause of neglected India, nor pleaded in vaid: Britain was roused to a sense of her duty, and sent forth laborers to the harvest. Though gentle and unassuming, he was bold and intrepid in this work of faith and labor of love; and exhibited mental vigor to the last, amidst great bodily debility and severe affliction. In social and domestic life he was holy and exemplary, full of mercy and good works: Yet in lowliness of mind, he renounced all dependance upon the excellencies which others saw and admired in him, and looked for eternal salvation through the obedience unto death of Christ. He departed this life February 9, 1815, aged 48, At Broxbourne, in Hertfordshire: where he was superintending an edition of the Syriae Scriptures; and was buried near the remains of his amiable wife, whose virtues he has recorded on the adjoining stone. "They were lovely and pleasant in their lives, "and in their death they were not" long "divided."

# REVIEW OF CHALMERS' DISCOURSES.

(Continued from p. 166.)

THE third discourse, in the popular volume before us, is on THE EX-TENT OF THE DIVINE CONDESCENSION; from Psalm cxiii, 5, 6. «Who is like unto the Lord our God, who dwelleth on high; Who kunbleth himself to behold the things that are in heaven and in the earth." There is not, we believe, a class of men in the world, more inconsistent, and on all moral and religious subjects more unphilosophical, than the modern scientific adversaries of the Gospel. 'The professed eulogists and disciples of Bacon and Newton, they hesitate not, in their unhallowed zeal against revelation, to transgress the fundamental rules of those illustrious fathers of the modern inductive philosophy. In questions of physical science, they adhere rigorously to their lines, and angles, and experiments. As far as these will carry them, they advance with boldness and confidence. All that lies beyond, they regard as terra incognita, into which it may be amusing enough to carry our conjectures, but concerning which nothing can be affirmed with certainty. So far these men do well. They follow in the track of their masters. They adhere to that modest, cautious, but wonderworking system, which has, within the last hundred and twenty years, so extended the boundaries of human knowledge. But when these very champions of induction come to reason upon the credibility of the Gospel history, they seem to forget their whole system in a moment, and unblushingly assail the Scriptures, with objections founded upon mere conjecture. Of this palpable dereliction of the Baconian philosophy, has Dr. Chalmers convicted them in his second discourse, an abstract of which we have already laid before our readers.

In order to make his answer more complete, Dr. Chalmers next admits, for a moment, the infidel assertion, that "Christianity is set up for the exclusive benefit of our minute and solitary world," and then proceeds to "examine the reasoning which has been constructed upon it."

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a humble portion of the universe as ours," says the philosophical infidel, ever have been the object of such high and distinguished attentions as nity has assigned to it. God would not have manifested himself in the the salvation of so paltry a world. The monarch of a whole continent, ever move from his capital, and lay aside the splendor of royalty; and imself for months, or for years, to perils, and poverty, and persecution; up his abode in some small islet of his dominions, which, though swalan earthquake, could not be missed amid the glories of so wide an em-I all this to regain the lost affections of a few families upon its surface. her would the eternal Son of God—he who is revealed to us as having worlds, and as holding an empire, amid the splendors of which the it we inherit, is shaded in insignificance; neither would he strip himself ory he had with the Father before the world was, and light on this lower r the purpose imputed to him in the New Testament. Impossible, that erns of this puny ball, which floats its little round among an infinity of orlds, should be of such mighty account in the plans of the Eternal, or ave given birth in heaven to so wonderful a movement, as the Son of ting on the form of our degraded species, and sojourning amongst us, and ill our infirmities, and crowning the whole scene of humiliation, by the and the agonies of a cruel martyrdom." p. 97.

sort of preliminary to his subsequent answer, Dr. Chalmers marks, that this objection aims to rob Jehovah of a glorious comprehensible attribute. It supposes, that he cannot, or will idst the immensity of his works, bestow so much care upon one eck as the Bible represents. But how unworthy of the infinite and Upholder of all things is this supposition! What is it erfection, which prevents the monarch of a hundred provinces rsonally superintending the administration of affairs, in every and hamlet of his empire? What a lustre would it throw him, if he had an eye which could see, and a mind which could very thing;—if while promulgating laws from his throne, and tering justice in his capital, he could at the same time hear the nts and relieve the wants of his meanest subjects, in every and obscure corner of his dominions. And how would it inur admiration of his character, how bright and unfading the hich it would shed upon the annals of his reign, if to bring back rebellious family to their allegiance; a family which he might terminate in a moment, he should send his only son to offer free and full pardon, and voluntarily to suffer for them the pennis violated law.

s then raise our thoughts from earth to heaven; from the monhalf a continent, to the infinite Ruler of the universe. The and government of eighty millions of worlds, supposing there more, does indeed present an overpowering idea of the wisdom ht of Jehovah. But how must it increase our admiration and ment, if we suppose, that "while he is expatiating at large the suns and systems of astronomy, he is, at the very same, impressing a movement and direction on all the minuter of that machinery which is working incessantly around us! imeasurably must it heighten the wisdom and goodness of God, that while he is maintaining the order and harmony of the he is lavishing his inexhaustible resources on the beauties, and arrangements of every scene, however humble, of every owever narrow, of the creation he has formed;—that at the pary time his benignant regard takes in the mighty circle of swatch beings, every family and every individual, in every corner of his deminions, is as effectually seen to, as if the object of an exclusive and tandivided care.

Now to apply this train of reflections to the case before us; we will make the supposition that mankind had not fallen; that sin had never entered their terrestrial abode; but that information should be brought them, from some far distant world, of a most daring rebellion against Got, and that he had suddenly swept away all the rebels with the "besom of this abhorrence of sin. But what if he should develope a plan for the exercise of mercy, which might at the same time magnify the law and make it honorable? What if he should propose terms of reconciliation, and even lay the burden of atonement upon his own Son, that he might once more smile upon that revolted province of his immense empired Would not this condescension throw a moral sublime over the good ness of God, which the unrelenting exercise of punitive justice, could never have imparted to his character?

But this is just what, according to the Scriptches, God has done our rebellious world. He has spared its guilty inhabitants, and laying on his Son "the iniquity of us all," has shown to admiring adadring angels, how he can be "just, and yet the justifier of every that believeth." Will it be said, that what would have been highly hope orable to Jehovah in some other world, must be regarded as december.

tory to his character in this? Strange inconsistency!

We return to the objection. "God has so many millions of wests to uphold and govern, that he cannot be supposed to interest himself : deeply in the affairs of men." How low, how unphilosophical, as well as unscriptural, is this supposition. Is any thing too hard for omainotence? Can any thing escape the notice of omniscience? Is Jehovah essentially present in every place, and can he be indifferent to the display of his own glorious perfections? Do we not "live and more and have our being in him?" Will the philosophical infidel himself pretend, that he has any independent power of his own? Can he or speak, or think, or exist, without God? Let him look abroad among the works of the Creator. Can be discover any marks of neglect, at if God "were over-crowded with the variety and minuteness of 🕍 engagements?" Does not the whole face of nature exhibit a scene of the most various and unwearied activity? And who is it, that move and regulates all the minute wheels of this amazingly complicated mechine? Whose hand sustains every insect, "pencils every flower, and gives nourishment to every blade of grass?" Who is it that rides in the whirlwind, speaks in the thunder, whispers in the zephyr, and amiles in the sun-beam? "Declare, if thou hast understanding."

But to proceed; the discoveries of the microscope, in the opinion of Dr. Chalmers, completely invalidate the argument of our infidel astronomers.

"By the telescope they have discovered, that no magnitude, however vast, is beyond the grasp of the Divinity. But by the microscope, we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard. Every addition to the powers of the

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ne instrument, extends the limit of his visible dominions. But, by every addition to the powers of the other instrument, we see each part of them more rowded than before, with the wonders of his unwearying hand. The one is instantly widening the circle of his territory. The other is as constantly filling p its separate portions, with all that is rich, and various, and exquisite. In a ord, by one I am told that the Almighty is now at work in regions more distant tan geometry has ever measured, and among worlds more manifold than numers have ever reached. But, by the other I am also told, that, with a mind to imprehend the whole, in the vast compass of its generality, he has also a mind concentrate a close and separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired tributes, upon every one spot and corner of the universe he has formed." pp. 13. 114.

In this eloquent strain Dr. Chalmers proceeds to show the direct earing of the preceding illustration upon the infidel objection. Aided y the microscope, we are enabled to trace the operations of divine visdom, in atoms and spaces far too minute for the inspection of the est human eye, unassisted by that inquisitive instrument. There is othing so small, as to be overlooked by the infinite Creator. A sparow falls not to the ground without his notice. The smallest microcopic insect is plainly an object of his regard, and this notwithstandng his ceaseless agency, in all the great concerns of nations and em-This the philosophical objector will hardly think of questionng, and by admitting it he gives up the very point in debate. For surely, if he who formed, upholds and guides all the starry worlds, condescends at the same time to lavish his goodness upon countless nillions of living beings, "which no eye hath seen or can see," in arth, air, and water, the smallness of this world, in comparison of the whole creation, affords no objection against that divine condescension to our puny race, with which the Scriptures have made us acquainted.

"But the whole of this argument is not yet exhausted. We have scarcely entered on the defence that is commonly made against the plea which Infidelity tests on the wonderful extent of the universe of God, and the insignificancy of our assigned portion of it. The way in which we have attempted to dispose of this plea, is by insisting on the evidence that is every where around us, of God tombining with the largeness of a vast and mighty superintendence, which reaches the outskirts of creation, and spreads over all its amplitudes—the faculty of bestowing as much attention, and exercising as complete and manifold a wisdom, and lavishing as profuse and inexhaustible a goodness on each of its humblest departments, as if it formed the whole extent of his territory.

In the whole of this argument, we have looked upon the earth as isolated from the rest of the universe altogether. But according to the way in which the astronomical objection is commonly met, the earth is not viewed as in a state of setachment from the other worlds, and the other orders of being which God has talled into existence. It is looked upon as the member of a more extended system. It is associated with the magnificence of a moral empire, as wide as the tingdom of nature. It is not merely asserted, what in our last Discourse has been already done, that for any thing we can know by reason, the plan of retemption may have its influences and its bearings on those creatures of God who people other regions, and occupy other fields in the immensity of his dominions, that to argue, therefore, on this plan being instituted for the single benefit of the world we live in, and of the species to which we belong, is a mere presumption of the infidel himself; and that the objection he rears upon it must fall to the ground, when the vanity of the presumption is exposed. The Christian apologist thinks he can go further than this—that he cannot merely expose the utter base-

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lessness of the infidel amertion, but that he has positive ground for erecting a opposite and confronting assertion in its place—and that after having neutral their position, by showing the entire absence of all observation in its behalf, in can pass on to the distinct and affirmative testimony of the Bible." pp. 122, 125

We hasten to the fourth discourse in the volume before us, On the knowledge of man's Moral Mistory, in the distant plans of the Christian; from 1 Pet. i, 12. "Which things the angels is size to look into." Here Dr. Chalmers' first object is, to "cast despity imaginations," by pointing out the narrow limits of the humber inculties. How narrow is the material field of man's contemplation how little does he know even of himself! And then as he recently the centre of his own personal experience, what a cloud of ignorance and secrecy spreads, and thickens, and throws an impenetrality over the intricacies of every department of human contemplation will over the intricacies of every department of human contemplation

"And should be in some lofty enterprise of thought, leave this world, and should halfed by the mysteries which beset his every footstep upon earth, attempt ambitions flight toward the mysteries of heaven—let him go, but let the juste of a pious philosophical modesty go along with him—let him forget not, that from moment his mind has taken its ascending way for a few little miles above the motion, and magnitude, and figure, make up all the barrenness of its elements informations—that these orbs have sent him scarce another message, than by their feeble glimmering upon his eye, the simple fact of their existence—the sees not the landscape of other worlds—that he knows not the moral system of any one of them—nor athwart the long and truckless vacastry which lies between, does there fall upon his listening ear the hum of their plighty populations.

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Mut should a messenger, bearing natisfactory credentials; come for the remotest star that has yet been discovered, and give us information concerning its inhabitants and government; as we possess no means confronting his testimony, let him only appear before us invested with the characters of truth, and who would hesitate to believe his report

"It were well had a sound philosophy schooled its professing disciples to the same kind of acquiescence in another message, which has actually come to the world; and has told us of matters still more remote from every power of unaided observation; and has been sent from a more sublime and mysterious distance, even from that God, of whom it is said that "clouds and darkness are the habitation of his throne;" and treating of a theme so lofty and so inaccessible as the sounsels of that Eternal Spirit, "Whose goings forth are of old, even from overlasting," challenges of man that he should submit his every thought to the authority of this high communication. Oh! had the philosophers of the day known well as their great Master, how to draw the vigorous land-mark which veget the field of legitimate discovery, they should have seen when it is that philosophy becomes vain, and science is falsely so called; and how it is, that when philosophy is true to her principles, she shuts up her faithful votary to the Bible, as makes him willing to count all but loss, for the knowledge of Jones Christophy him Crucified." p. 132, 132.

"The informations of the Bible" from heaven, says Dr. Chalmen, mare of two sorts. That from which we confidently gather the first that the history of the redemption of our species is known in other and distant places of the creation, and that from which we indistinctly guide at the fact, that the redemption itself may stretch beyond the limited the world which we occupy."

with respect to the first of these points, there can be no room for sucht. The holy inhabitants of the upper world, are certainly as initial with the wonders of redeeming love in this. By a multitude the heavenly hosts, was the birth of Messiah announced to the aston-had shepherds. On the mount of transfiguration, Moses and Elian take of the decease, which Christ should accomplish at Jerusalem. For are made a spectacle to the world, and to angels, and to man thich things, (viz. the mysteries of redemption,) the angels desire to late into. Such is the accredited testimony of the Bible, as to the lowledge which the angels have of the inoral state and history to makind.

"And though we know little or nothing of the moral and theological economy the other planets, we are not to infer, that the beings who occupy these widely stended regions, even though not higher than we in the scale of understanding, w little of ours. Our first parents, ore they committed that act by which the brought themselves and their posterity into the need of redemption, had become and familiar intercourse with God. He walked with them in the garof paradise; and there did angels hold their habitual converse; and, should same unblotted innocence which charmed and attracted these superior engs to the haunts of Eden, be perpetuated in every planet but our own, then the each of them be the scene of high and heavenly communications, and an way for the messengers of God be kept up with them all, and their inhabihe admitted to a share in the themes and contemplations of angels, and have wir spirits exercised on those things, of which we are told that the angels design book into them; and thus, as we talk of the public mind of a city, or the public and of an empire-by the well frequented avenues of a free and ready circulaa public mind might be formed throughout the whole extent of God's ainand intelligent creation—and, just as we read of the eyes of all Europe being greed to the one spot, where some affair of eventful importance is going on, might be the eyes of a whole nurverse turned to the one world, where bellion against the Majesty of heaven had planted its standard; and for the refible, but whose mercy he had, by some plan of mysterious wisdom, made for thice over it, was putting forth all the might, and travailing in all the greatment the attributes which belonged to him." p. 135.

Maskall close our extracts from this discourse with the following minuted and sublime pessage:

sufficient at 1 feet, and variegated details of the way in which this wendrous conhigh-regarded; God has chosen to withhold from us; but he has oftener than him-authors us a bread and general amountement of its dignity. He does not place whether the feasthin opered in the house of Judah, for sin and for uncleannth, send forth its healing streams to other worlds than our own. He does not allows the cultust of the atoquesent. But he tells us that the atonement built, theory as it is among the caysinds of the celestial, forms the high hugo of atomity; that the Lamb who was claim is surrounded by the differentiant of one wide and solvered empire; that the might of his wonbran addressments spreads a tide of gratulation over the multitudes who alpostus his throse; and that these never-ceases to accord from the worshippers of him who washed as from our sins in his blood, a voice load as from numbers without number, sweet as from blessed voices attering joy, when heaven riogs mathic, had lead becomes fill the current regions." p. 149.

We regret, that our limits will not allow us, to make copious extracts the fifth Discourse, which Dr. Chalmers cutities, "The sympatical waters are many in the distance Phaces of the caracters," from Luke Ev. 7, "I say unto you, that thereise, jug shall

. It will not be disputed, that the angels from their high and glorious abode have more extensive views of the created universe, than the greatest infidel astronomer, with the most powerful telescope that over was formed by the art and ingenuity of man. But while he would infir that our earth must be in a great measure overlooked in the inmensity of the Creator's works; they are actually so deeply interested in the affairs of men, that the repentance of a single individual, however obscure, weemen forth a wave of delighted sensibility throughout the mighty throng of their innumerable legions."

After a fine cologium upon the warm and expansive benevolence of such men as Howard, Clarkson, Wilberforce, and the Missionaries to the heathen; and also expatiating upon the lively sympathy of the algels, Dr. Chalmers thus proceeds, in the glowing strains of a touching and overpowering comment upon a part of the aftecath chapter of links.

"Keep all this in view, and you cannot fall to perceive how the principle, or finely, so copiously illustrated in this chapter, may be brought to meet the infdelity we have thus long been employed in combating. It was nature, and the experience of every bosom will affirm it -it was nature in the shepherd to leave the ninety and nine of his flock forgotten and alone in the wilderness, and betaking bluiself to the mountains, to give all his labor and all his concern to the parsoft of one solltary wanderer. It was nature, and we are told in the passage before as, that it is such a portion of nature as belongs not merely to men, but to singely; when the woman, with her mind in a state of listlessness as to the nice pleces of silver that were in secure custody, turned the whole force of her anxiety to the one piece which she had lost, and for which she had to light a candle, and sweep the house, and to search diligently until she found it. It was nature inher to rejoice more over that piece, than over all the rest of them, and to tell it abroad among the friends and neighbors, that they might rejoice along with heraye, and sadly effaced as humanity is, in all her original lineaments, this is a part of our hature, the very movements of which are experienced in heaves, where there is more joy over one sinner that repenteth, than over ninety and single just persons who need no repentance." For any thing I know, the every plant that rolls in the immensity around me, may be a land of rightcousuess; and he a member of the household of God; and have her secure dwelling place within that ample limit, which embraces his great and universal family. But I know at least of one wanderer; and how wofully she has strayed from peace and hos purity; and how in dramy alienation from him who made her, she has benefit are least those many devices tracts, which have carried has after from the note of improved limit, and have called a strategy and strategy and strategy as a path of immortality; and how sadly tarminhed all those branties and felicities are which promised, in that morning when God looked on her, and saw that all was very good-which promised so nighly to bless and adors her; and how in the eye of the whole unfallen creation, she has senounced all this godliness, and is fast departing away from them into guilt, and westchedness, and shame, " Oh! if there he say truth in this chapter, and say sweet or touching nature in the princi which runs throughout all its parables, let us cease to wonder, though they who mreuped the throne of love should be looking so intently toward us -or though in the way by which they have magical us out, all the other orbs of space should, for one short season, on the sonic of eternity, appear to be forgottom—or though, for every step of her recovery, and for every individual who is randered back again to the fold from which he was separated, another and another message of triumph should be made to circulate amongst the bosts of paradign—or their lest as we are, and sunk in depravity as we are, all the sympathics of heavest should now be awake on the enterprise of him who has travalled, in the greatness of his errength, to neek and to save us. Figure 1984, present in heaven, and the most teaching exhibition of it on the state of our weeks. When one of a numerous household droops under the power figuration, is mit that the orie to whom till tild teatherman is towerd, and who, is a little indifficiently in the care of his family? When one of a numerous household droops under the power figurality, is mit that the orie to whom till tild teatherman is towerd, and who, is a little indifficiently in the care of his family? While the digiting of the midnight steams sends a dismail foreboding jets the applicate they have a subject the rode and appry surges of the ocean? Does not this, the hear of it is privilented danger, those true upon him the whole force of her wakeful sufficiently indicated. And does use he emprous, for a season, her very sensibility and become present. We constituen hear of ship weaked passengers thrown upon hyperareusehors; and calculations hear of ship weaked passengers thrown upon hyperareusehors; and calculation of trepoversible bondage; and who, stripped of every their liberty but the liberty of throught, their seven this to be another ingredient of leatchedastes, for what can they think of the home, and as all be kind and tender suggesty sources upon their remembranch, how can shey think of it has in their integers of despair? Oh zell no when he fame of all his diseaser reaches had lifts sympathies? Who is it that, for weeks and for months, curry their very suffers, and calls out their largest actifices, and sets them forgettin of the manifesting, and calls out their largest actifices, and sets them forgettin of the manifesting of all around them; and tell me if you can assign a limit to the paine, and the maniform, and the next which afflicted parents and weeping sisters mould have to seek and to save him?

"New conceive, as we are warranted to do by the parables of this chapter, fi tiple of all these carthly quightions to be in full operation around the the f God. Conceive the eniverse to be one meers and rejoiding family, and the his alienated world is the only strayed, or the only captive member belonging to it and we shall cause to wonder, that from the first period of the captivity of our alies, down to the consummatation of their history in time, there should be 'si nment in beaven; or that angels should so eften have sped their cos icd-way on the create of our recovery; ,or that the Sen of God should have prod bimed down to the harden of our mysterious atonement; or that the Spiris God should now, by the busy variety of his all powerful influences, be carrying award that dispensation of grace which is to make us meet for re admittance the manuline of the celestial. Only think of love as the reigning principle re; of love as spading forth its energies and aspirations to the quarter where to object is most in danger of being for ever lost to it; of love, as called forth by fir circumstance to its attermost exertion, and the most exquisite feeling of sunderness; and then shall we come to a distinct and familiar explanation of a whole mystery. Nor shall we resist by incredulity the Gospel message any gery though it sells us that throughout the whole of this world's history, long er eyen, that only a little mouth in the high periods of immortality, so much of interest, and so much of the carnestress of heaven, should have type qu; (To be continued.)

MISCRILLANEOUS.

No the Personalist.

THE WISDOM OF CHRIST IN RESCRING JUDAN TO BE ONE OF GREATERS.

her after the divine Savier began his public ministry, he chose relye men to accompany him in his travels, and to share with him in in his travels. These men were known by the name of the two or, in distinction from his other disciples. From the following festimony of

Lake, it is evident they were selected from the whole company of his followers. "And when it was day, he called unto him his disriples; and of them he chose twelve, whom also he named apostles." The act of Christ, in choosing these twelve men, was a different thing from his electing them to be heirs of eternal life; it respected merely their office and work in this world. He now called them to the apostleship, to be constantly with him, and witnesses of all he said and did. Doubtless, he had called the most of them with an holy calling, and made them subjects of special grace, prior to this occasion. But that not all these men, where he selected to compose his particular family, were his rest filtends, is evident from the following passage in the Gospel of John; in which he calls one of them a devil. "Have not I chosen you twelve, and one of you is a devil! He spake of Judas Iscariot, the sea of the men, for he it was that should betray him, being one of the twelve."

When our Savier chose these men to be his constant companients, he had a 'perfect knowledge' of their characters; whecause he knew all men, and needed not that any should testify of man." Being the displacient God, he knew the real character of Judge, and had a felt with of the course he would take; yet, as he had spenly probesed his filett thip, Christ chose him to be one of the twelve, and treated him become ing to his profession. This actorishing procedure was, ultibuistelly, the result of infinite wisdom, and a necessary link in the great chain of events, which was connected with the redemption of follow man. 'The divine plan would have been imperfect, unless a Judas and been in thi family of Christ. Nor are we to suppose, that the ends accomplished by this event are always to lie concealed from us. Is it not the deal of God, in all the events which take place, to exhibit to his creative his own wisdom and glory? Ho, who has his eway in the coar and h path in the great waters," makes use of wicked usen, as well'us' of these who fear his name, to promote the cause of truth. He dispities of the talents, acquirements, and influence of all intelligent beings that way which will advance his own glory, and the greatest pogond.

If the windom of Christ does not now fully appear in the election of Judas to the aposticulip, it will bereafter be made manifest to the full conviction of all moral beings. It is not rational to suppose, howevery that all the ends answered by this event are even new conceased from un. If we poruse the Scriptures with attention, and particularly the history of our Savier, we shall discover many important perpenter obstained by that divine appointment, which brought an hypocrite and a traiter into the family of Him, who was sent into the world to effect the redemption of man. An attempt to illustrate this subject, if successfully made, will evince the wonderful counsel of that Being, whose prorogative it is to bring good out of evil.

It may be observed,

I. In accomplishing the great work of redemption, it was necessary that the Son of God should be betrayed into the hands of sinful most, that he might be crucified and slain; and, consequently, there must have been a betrayer. This had been predicted by the prophetay—and in the event, the truth of God and the impiration of the Huly Scripthids were fully confirmed. If Christ had not been betrayed and criticises,

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the whole of this glarious plan, devised in the counsels of sternity, would have utterly failed. Notwithstanding all that had been previously done, in the course of thousands of years, the whole plan would have been frustrated. This one event, the giving up of our Savies to be crucified, was the grand pivot, on which the great work of redeeming a failen world seemed to turn. The Son of God must have blod on the cruss, or there could have been no remission of sin. His sufferings quantitated that atonement, which is the foundation of all the privileges and blessings, bestowed on man in his fallen state. The importance of thrist's being betrayed into the hands of sinful mon shows the necessity of there being same one to betray him. It was truly an await work; and no wonder that a heavy wee was denounced against that man; who should perform it. Judge, by being taken into the family of thrist, and by visibly maintaining a good standing there, was in a situation to effect what no other man could.

The chief pricets and elders, who thirsted for the blood of Christ. perceived great obstacles in the way of accomplishing their wishes. They could not cut him off without accuring him, nor without the formailty of a trial. Here was their embarressment: for his character was spotlets, and his life unimpeachable. They feared even to apprepd Christ in open day, and in a public manner, because of the bigh estimation in which he was held by the multitude, who thronged aramad him to bear his dectrines, and to witness his wonderful warhs. They were conscious that it would produce an uprear and insurrection among the people, and that they would be folled in the attempt. - The by way, in which they could hope to gratify their malice, was to apand Christ, and go through with his trial in the night, when the itade was not around him, and when they could more easily avail themselves of false witnesses. This conclusion imposed on them the suggestly of Anding some one, who could lead them to the place where brist resorted, in the night, and single him out from his disciples and flowers, though it were dark. All these circumstances rendered it secessary, that there should be a Judge in the family of the Savier. There must have been a betrayer of that bely and wonderful person**up, who was to die for the sins of the people. Judas was raised up** or that very purpose, as the Assyrian monarch was for another purtenu, though his heart did not think so. Criminal as he was, divine our was manifested in an event, which was connected with infinite nesings to a fallen world.

II. Through the instrumentality of Judan, many Scriptures, relating to the severe trials of Christ, and his wonderful patience and humility under them, were fulfilled.

It was a part of the divine plan, that the Son of God, while he takternacied in the firsh, should have trials of a peculiar nature; that his
virtue and holiness in overcoming them might be conspicuously displayed. Christ humbled himself beyond all men. He experienced the
greatest of all trials. He had not only many open and avowed enmins, but he had the most bitter of all enrances, a traiter in his own
family. When those, with whom we have been connected by the first
of blood or friendship, turn against us, they would our feelings more
than all the attacks of avowed adversaries. Such are the first of

man's own household, of which the Scriptures speak with so much emhasis. It was predicted of Christ, long before his incarnation, that ap should be tried by such an enemy. In the book of Psalms we find ... the following passage: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, bath lift up his beel against me." These words mark the trials both of David, who was the type, and of Christ, who was the antitype. Alluding to this Scripture, Christ himself said to his discrules, at speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that cateth bread with me, bath lift up his heel against me." Infinite wisdom saw fit, that he, who came into the world to be the light of it, and to accomplish the great work of man's redemption, should be peculiarly tried, "hy baving a hitter enemy following him from place to place, in the character of a friend. It was expedient that he should be tempted in all points, that the unbolieving world might nover have accomisa to say, that if he had been tried as other men are, he would hamplernighed evidence of being an impostor. It was expedient, that he should photograph and gold by one of his professed friends, for whom, he b on much, and whom he had greatly honored, that the meeting t which he could beer such cruel and inhuman treatment, mig fully appear. Under these trials, his virtue and picty shows with 4 lysice, surpassing all human examples. Bleader, view the Savide of payoridat the trying moment, when Judes, whom he had received tute his family, came to him with a hand of officers and soldiers, as petrayed him into their hands with a kies. Mark the appearance of Him, who came as a light into the world. No murmaring words escaped his lips. No anger was discoverable in his speech, his con tenance, or his gestures. When he was revited, he revited not as He reproved Peter for charishing a thought of resistance. #Put.mp thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" In what way could pure religion be more it prossively exhibited, then it was by Christ ander these possilar trials? Hence divine wisdom was displayed in bringing Judge into the family of Christ.

HIL. This event itenches us not to expect a perfect church in this world.

In the family of our Savior, while on earth, we notice the rise of the Gospel charch, and its first officers. He himself acted as the teacher and shepherd of this little flock. But, in selecting men to compose his family, he did not act in the character of the Scarcher of hearts, but of a minister. He proceeded according to the rule, which his ministers and churches are to observe in receiving members to their communion and fellowship. He treated his disciples according to their profession and appearance. The twelve repeatedly acknowledged, that he was the Christ, the Son of the living God. This was the Inseguage of Judas, as it was of the others, and nothing in his external conduct, for a time, contradicted it. He was visibly, or by profession, a friend to Christ;—and to his character was attached with as much apparent sincerity, as to the character of any of the others. This is evident from his being the treasurer of the family, and also from the consideration, that the disciples fastened no suspicion spen him, where

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beir master told them that one of the twelve should betray him. Each we suspected himself more than any other, and each one with deep solicitude put the question, Lord, is it I? Lord, is it I? The character of Judas, though his heart was full of hypecrisy, was not then suspected. The Savior had treated him according to his profession, and as being a member of the visible church. This event was deigned, and is recorded on the pages of the inspired volume, as a peretual warning to churches, that there will be Judases in their numer, or persons so heaven-daring as to make high professions of friendhip to the cause of Christ, which they will finally betray. An enemy n the church may do much more injury to the cause, than an enemy at of it. The fair standing which Judas, for a time, had in the famy of our Lord, and the awful deed, which he finally perpetrated, preents to all who bear the Christian name, a lesson of solemn and weighty natruction.

IV. Divine providence improved Judas as an important witness to he purity of Christ's private character. Every person has a private is well as a public character. The most favorable testimony is often sorne by public fame to the characters of those, who, in domestic life, not only possess no virtues, but are abominably vile. To furnish moof that a person's character is really pure, it must be proved that no is inoffensive and virtuous in his retirement, as well as in his public

deportment.

Our Savior had a private, as well as a public character. When he was before the multitude his conduct could never be impeached. He was always humble, and always doing good. His most bitter enemies could find nothing whereof they might accuse him. But, if his private character had not been fully attested, they might have indulged a suspicion, that when he was alone with his disciples, he conducted like all imperfect men. That there might not be the least possible ground for my such suspicion, an enemy was taken into his family to be an eyewitness of his demestic conduct. This enemy, after he had done his worst, and perpetrated an infernal deed, had such horrors of conscience in consequence of having lived with Christ, and heard his solemn instructions, that he was constrained to declare, in the full hearing of his employers, "I have betrayed the innocent blood." This confession, made under these peculiar circumstances, was important testimony to the parity of Christ's private character. It was the testimony of an enemy;—an enemy who had been familiarly conversant with Christ in private life;—an enemy who had betrayed him, and, on that account, was under the most powerful temptations to make it appear, that his character was bad, if it could have been done.

Here then is displayed "the manifold wisdom of God" in an event, which you may have often contemplated as being involved in darkness and mystery. In reading the history of Christ, the inquiry has, doubtless, arisen, "Why did the Savior, who had a perfect knowledge of the bearts of men, elect Judas to be one of his family? Is it not obvious. from the thoughts now exhibited, that in that situation he was instrumental, though he did not mean so, of making our Lord's character shine conspicuously before his blood-thirsty enemies, and before all the For this purpose, among others, this wicked man was ryworld?

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up. Vile and wretched as he was, all the steps he took were overruled in the providence of God, to favor the accomplishment of that great work, which brings honor and glory to the Supreme, and the issue of which will be the highest felicity of his moral kingdom.

V. The Most High, in the case of Judas, presents evidence to the world by an incontestible fact, that there is depravity enough in the natural heart, to sell the Savier of men, and even to strive to dethrone

God.

We have before us a most striking picture of human depravity, furnished by the wonderful providence of God, and preserved on the pages of the inspired volume. To convince men in a state of nature, what their hearts are capable of, and what awful deeds they will deliberately perpetrate, when divine restraints are withdrawn, is no easy task. But let them candidly look at the faithful picture, drawn by the unerring kand of God, in the life and conduct of Judas. That wretched, man knew that Jesus Christ, whom he deliberately betrayed, was the Son of God. Clearer evidence of any truth could not be exhibited to a rational mind. He had been with Christ during his public ministry; -be had heard his heavenly doctrines; he had seen his astonishing miracles, and he had repeatedly acknowledged, from his own conviction, that he was the Son of God. Yet, being under the influence of the great deceiver, he sold him into the hands of murderers for money. For thirty pieces of silver he betrayed, he gave up to be crucified his Divine Master, his Creater, the Savier, the Son of God; and, in doing this, he sacrificed to his own covetous temper every thing which belungs to the character of God. He gave practical proof of dethroning, in his own mind and feelings, the Lord of glory, and of abandoning his kingdom. Truly, this is a striking sample of human depravity. To convince men of the wickedness of the human heart, by an incontestible fact, was an important end answered by Judas, in being brought into the family of Christ. Divine restraints being taken from him, he furnished a solemn lesson of instruction to all who read his history. No man is better by nature, than he was. Let the unsanctified learn the state of their own hearts, by looking at their lives. They will, in their practice, undervalue and give up their Lord and Sayfor, rather than be denied the gratification of their sinful propensities.

The history of Judas presents a solomn warning to all, who have come into the family of Christ by a fair profession. Many of them, whose integrity and whose friendship to Christ, are now unquestioned, may yet, like him, make shipwreck of their faith, "pierce themselves through with many sorrows," and go to their own place. "Let him that thinketh he standeth, take heed lest he fail."

From the Christian Observer.

#### PHILOSOPHICAL INTELLIGENCE.

Some curious remarks have lately appeared relative to the supposed deterioration of the climate of Great Britain. Our springs, it is said, are now later, and the summers shorter, and both those seasons colder and more humid, than they were in the youthful days of many persons, and those not very aged, who are now alive. We learn from our old

thronicles, that the grape has formerly been cultivated in England, for the manufacture of wine, but we now know that, even with much care and attention, it can scarcely be brought to ripen a scanty crop under walls exposed to the sun, sheltered from cold wind, and in every respect in the most favorable aspect; and it would be folly to attempt its growth in the method of a vineyard, as a standard.

But what may be considered as coming more home to the present generation is, that on ground where the vine once flourished, even the apple has of late years scarcely ripened. It is now sixteen years since the

orchards have afforded a plentiful crop.

We are not however, it seems, alone; for in all the northern parts of our bemisphere the mean annual temperature is on the decline: and on recurring to the accounts of modern travellers, it appears that in mountainous parts of Europe the accumulation of ice and snow is very sensibly increasing. This is perhaps particularly the case, and is casily observable, in the vicinity of Mont Blanc; and the glaciers which, descending from the summits of that and the adjoining peaks, invade the adjacent valley of Chamouny, are making such progress as to threaten, at no very remote period, to render the heart of that district inaccessible to the traveller. In a recent Number of the "Bibliotheque des Sciences et des Arts," Professor Pictet informs us. J'at the Glacier des Bossons has very lately advanced fifty feet, much to the dismay of the neighboring villagers. But if we resort to more northem climates we shall find yet more alarming evidence of the great increase of snow and ice; and of this, the history of Greenland furnishes perhaps the most remarkable facts upon record. That country received its name from its verdant appearance; and the original colony contimed to prosper, and to carry on an extensive commerce with Norway, until the beginning of the fifteenth century, since which period all communication with East Greenland has ceased, and what was once known respecting it is almost buried in oblivion. Since that period for, the east coast of Greenland, which once was perfectly accessible, has become blockaded by an immense collection of ice, so that till within these few months no vessels could approach near enough even to see land in that direction.

To this accumulation of ice is attributed the deterioration of our own climate; and which, if the same causes continue to act, is equally threatening to our neighbors upon the continent of Europe. From America, too, we learn, that, in consequence of the coldness of the seatons, Indian corn will no longer ripen in New England, and that the farmers have consequently taken to the cultivation of wheat, which has succeeded so well as to render it likely to supersede maize.

Hopes are entertained of the amendment of the climate of Britain, from the gradual breaking up of the ice, which has advanced so far as to re-open the communication with East Greenland. For further information on this subject, we must refer our readers to the Quarterly Journal of Arts, from whose pages we have selected the above obser-

Yalions.

# AMERICAN COLONIZATION SOCIETY.

LETTERS have been received from Messrs. Mills and Burgess, the

don in December, after a very boisterous passage, in which they narrowly escaped shipwreck on the coast of France. They were received in England with the greatest kindness and attention, and every facility given them for prosecuting their researches in Africa, by some of the most distinguished characters in that country. After procuring much valuable information in England, and obtaining letters to the governor of Sierra Leone, and other establishments in Africa, they sailed for that country early in February. The following are extracts from their letters:

# Extract of a Letter dated London, Dec. 30.

"Of the fifty-five days which have elapsed since our appointment as your agents, ten were spent in the United States; thirty on the Atlantic; ten in France; and five have passed since our arrival in England. You will see that we are just entering on the active duties of our agency. Though some delays have been inevitable, we have not loitered. Our passage across the Atlantic was very short. The nineteenth evening after we left the capes of the Delaware, soundings were obtained at the entrance of the British Channel. Our end seemed to he within reach; but a terrific gale, which began on the evening of the 7th December, taught us the fallacy of our hopes. Land had not become visible, and the thick clouds had prevented any accurate observation for some days. Both our latitude and longitude were doubtful, When the gale began the captain judged it prudent to put back to sea a few hours. Eighteen hours after, when the violence of the gale had not abated; when the sea raged, and the soundings continually diminished: when it seemed impossible to retrace our path, with a hope to ride out the tempest, the masts were ordered to be cut away, and the anchors to be cast.

In a short time our large new cables were dissevered by the rocks, and the ship was at the mercy of the winds, without masts, sails, or anchors. Our worthy captain said that he had done all in his power for our safety, but that we were lost; the ship could not survive the tempest. A long reef of rocks soon appeared before us, frightfully dashing the waves into the air. At this spectacle our captain said, we have but a few minutes more in this world: then hastily stepping into the boat astern, attended by his little sons, and a skilful sailor, he, with a hatchet, cut the cordage of the boat, and she was driven away. We saw them a moment-and saw them no more. Through the mercy of God, without human foresight, and to our utter astonishment, a current in the sea carried the ship around the point of the rocks .- They were supposed to be at the western extreme of the island of Guerneey. -Confiding in that power which gave us this signal deliverance, we succeeded the third day after in entering the harbor of St. Maloes in France. After a detention of four days in quarantine, we arrived in London, by the way of Havre and Southampton, in twelve days.— Both in France and England we have been uniformly treated with civility and kindness. We have already had interviews with several of the principal gentlemen to whom our letters were addressed. They have received us with much cordiality, and view the objects of the American Society with sentiments of enlarged benevolence."

File Boyal Highness the Duke of Gloucester, Patron of the African Institution, to whom an official letter was addressed by the American Society for colonizing the free people of color of the United States, has been in the country for several weeks past. Mr. Wilberforce made a communication to His Royal Highness on our behalf, to inquire whether be would prefer having the letter transmitted to him in the country. or wait for a personal interview in town. He appointed an hour this day. when he would be in town and would see us in person. Mr. Wilberforce attended us to Gloucester House. His Royal Highness entered into a free conversation on the circumstances of our voyage, the population of the United States, the number and situation of the people of color, our courts of judicature, and several other topics. After reading the letter from the President of the society, we put into his hands a printed copy of its constitution, together with a manuscript copy of our commission, with the language, spirit, and sentiments of which, he showed himself, by his words and countenance, to be much gratified. He intimated his disposition to give in answer a letter to the President of the American Society, and Mr. Wilberforce engaged to be a medium of its safe transmission. He added, that it would give him pleasure to see us on our return from Africa, if we should take England in our route, and that the African Institution would then know better in what manner they could aid the American Society .- In the mean time he requested that in our communication to the American Society we would take notice of his having received the letter of the American President, and to make assurances of the readiness and cordiality with which he should co-operate with the American Society in the prosecution of their designs, which must contribute to the same results with the efforts of the African Institution. Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He cast bis eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the const.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a Christian, in his communications to us, and in the arrangements which he has made on our behalf. We cannot expres. in too strong language our admiration of his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favors which we have received from other gentlemen, who have shown themselves "ready to every good work," disregarding distinctions of nation, land or color.

# Extract.-London, January 28.

"In opposition to opinions now circulated in the United States, the colony at Sierra Leone was never more flourishing. Its internal geriernment is regularly ad inistered: it power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, Christian instruction, and internal improvements of the colony, which much be attended with the happiest results. Its population exceeds tex thousand."

#### NEW PUBLICATIONS.

A Treatise on the mode and subjects of Christian Baptism: In two parts. Designed as a reply to the statements and reasonings of the Rev. Adoniram Judson, jun. as exhibited in his "Sermon preached in the Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27, 1819," and recently republished in this country. By Enoch Pond, pastor of a Congregational church is Ward, (Mass.) Worcester: William Manning. 1818. pp. 104.

An Inaugural Oration, pronounced March 13, 1818. By Joshua Bates, A. M. President of Middlebury College. Second edition. Middlebury, Vt. J. W. Copeland. 1818. pp. 94.

Memoirs of the reign of Murat; in which the circumstances of the confiscation of the American vessels, his last campaign and death, and the character of his generals and courtiers, are fully displayed. By P. Perodi, Officer of Cavalry and member of Murat's Staff. Boston: West and Richardson. 1818. pp. 40.

#### OBITUARY.

DIED at Cornish, N. H. Feb. 17, 1818, WILLIAM RIPLEY, Esq. aged 84. He was born at Windham, Connecticut, Feb. 12, 1734. Early in life it pleased God to excite his attention to spiritual objects, and to the state of his own soul;—to give him a powerful discovery of his total moral depravity, and alarming views of his exposedness to endless misery. These convictions continued until they issued in a saving change of heart, and he was brought to cast himself on the sovereign mercy of God, and cordially to accept of salvation through the merits of a crucified Savior; as his subsequent conversation and conduct have afforded much evidence to believe: At the age of twenty-three he became a member of the second congregational church in his native town. The religious sentiments entertained by the members of this church, at that time, were not such as would now be considered strictly evangelical. He soon felt dissatisfied with them; and the more he searched the Scriptures, and attended to the exercises of his own heart, the more he was convinced that the sentiments of some of his brethren were different from those which are contained in the Bible; and he felt sometimes constrained to hold up and advocate sentiments which they disapproved. He was called by some an Edwardean and as Hopkintonian, long before he had read the writings of either Edwards or Hopkins. But when he afterwards read their writings, they were to him a rich repast; and served to establish his belief in the doctrines which he had embraced.

In the year 1757 he was married to Miss Lydia Brewster, with whom he lived in cordial friendship and harmony to the end of his life; and by whom he had four children, who survive him, and have all been, for many years, professors of religion. They appear to walk in the steps of their deceased parent, and to have been much benefitted by his pious example and instructions.

In the year 1775 he removed with his family to Cornish, where, for a number of years, he experienced the hardships and privations incident to those who reside in new and unceltivately regions. But God afforded him support and comfort under his trials, and made him instrumental, in a considerable degree, of establishing a church in this place upon Gospel principles; and soon after the church was formed he was appointed to the office of deacon. The church remained long without a settled pastor, and in its destitute situation he was called to perform many important duties, as a leader in public worship and religious conferences, in attending forerals, and in visiting the sick and dying. He lived to see several revivals of religion in this place, and many additions to the church. In these revivals he was active and useful, except in the last, in which he was prevented from taking a very active part by the infirmities of age; though it filled his heart with joy to witness the displays of sovereign mercy manifested in this, as well as in former revivals. In the late a akenings and reformations in various places, and in the exertions made to spread the Gospel in every part of the world, he took a lively interest, viewing them as presages and carnests of the tuture glory of the church, for which he looked and often prayed. He appeared to delight in religious conversation; and seldom could



y one be long in his company without hearing some observations of a religious nature; and a manuer of introducing religious discourse was so pleasant, and amiliar, that even those who are enemies to religiou could seldom be offended. If we professing Christians have been see exemplary in their moral and religious deportment, or have more sincerely desired and discoursed to walk in all the commandments and ordinances of the Lord blamelets; and few, shaps, have more sensibly felt, and deeply lamented, their imperfections and failings, or see eatherly renounced all dependence upon their own righteousness for justification in the last of God.

As the people of this land have greatly degenerated from their pious ancestors, with respect the religious observation of the Sabbath; and many professing Christians appear to have but the sense of their obligations to keep it holy, it may not be improper to notice briefly the sance in which the subject of this men- ir observed God's holy day. He called the Sabbath delight; and was careful that nothing might hinder him from being "in the Spirit on the red's day." On the evening before the Sabbath all secular business was laid aside, and his mily collected to attend to religious reading, conversation, and prayer. On the Sabbath, no order conversation was allowed, and all who were able, were required to attend public worship. For a number of years he lived five miles from a place of public worship, without any ode of conveyance except walking. But seldom did the inclemencies of the weather, or the fiscalties of the travelling detain him from the house of the Lord. After returning home, he had the substance of the sermons he had heard, and spent the evening as holy time. And a duty of keeping holy the Sabbath day, which he observed and inculcated as a Christian, he mealess as a magistrate to enforce, as far as the laws of the state required. By his exames many professing Christians and magistrates might justly feel themselves reproved.

For many years he was subject to the asthma; and had many severe paroxysms of this discussing disorder. But patience and submission to the will of God were conspicuous in his natest sufferings; and he was ever ready to acknowledge that he was afflicted far less than

o iniquitiza deserveri.

induced by bodily indisposition, which often reminded him that his earthly tabernacle must be long be dissolved, and by a desire to have more leisure to attend to things of everlasting sportance, fifteen or twenty years before his death, he committed the care of his worldly propty to his son, and left the busy scenes of life, to enjoy "a closer walk with God." Much of is time he employed in reading and writing; and by the manuscripts which he has left, though ead, he yet speaks to his surviving relatives and friends, to their comfort and encouragement hope and trust in God. As a specimen of his writings, two or three extracts are here in-

**xted, with only** a few verbal alterations.

At the age of seventy he writes, "This is my birth day. Seventy years ago, this day, my tistence commenced. Is my existence any nearer to an end now, than it was the moment I rat drew the vital air? Am I an immortal moral agent? Was I brought into existence by sign, or by ensualty? Surely I came into existence by no design of my own. But certain I and at I exist. I am here; I think; I write; I have designs in thinking and writing. Am I secureable to any being for my designs, thoughts and actions? I think the answer is easy; at if I do exist, think and act, some superior Being has given me existence, with a design to swer some important purpose by me; and in order to answer that purpose, it was necessary at he should give a law to me, and require me to make that law the rule of my thoughts, signs, and actions; and to call me to a strict account how I have observed his holy law, after

reasonable time of probation.

"Is this a right conclusion? Think, then, O my soul, think seriously; has the long period of westy years' probation been spent in strict conformity to the law of God? I am certain, that r the first twenty-three years I was in heart an enemy to God, to his law and government, host that time I professed to have experienced a change of heart, and secretly and publicly regard to be a friend to God. But have these last forty-seven years been improved to the mor of God, according to my own personal engagements, as they ought to have been? My manience testifies that they have not. And seventy years of my probation are gone. The maining moments are but few, and they are on the wing; they will soon wast me to the bar God. What shall I then plead? Shall I plead my few and faint sincere endeavors, as a balse to my many omissions of duty and enormous commissions of sin? In this plea I should and condemned. But is there no plea on which a penitent sinner may rely with confidence? In, "The blood of Christ clearseth from all sin." This is a sure defence. Therefore, now the presence of the heart-searching God, I charge my conscience and my heart to do their ity, and my heart to write nothing but what my heart indites.

"I do now give up myself wholly, both soul and body, for time and eternity, to God, whose am. I chance God the Father to be my God and Portion; God the Son to be my Savier and edeemer; and God the Holy Ghost to be my Sanctifier: and, depending entirely on divine reagth and assistance, I resolve to live to God the short remainder of my days. But, O my ed, I know that without thy constant aid my own resolves will come to nothing; without thy methat support I shall backslide, shamefully backslide. Do thou then, O my God, take this

and fickle heart into thine own possession, and keep it.

Lerd's day, April 1, 1814. In family worship read the tenth chapter of Leviticus, in which he in and punishment of Nadab and Abihu are recorded. Did no man ever offer strange fire efore the Lord but these two priests? If I am a real Christian, God has, at some time or other, indeed the fire of divine love in my heart, and he requires me to make use of that fire on all

Mi,

my offerings. If I am not what I profess to be, I have never offered any thing but strange fire. Alarming thought! Why is not judgment as speedily executed now as it was then? It can be owing to nothing but the amazing torbearunes and patience of Glod, who waiteth to be

gracions.

1.ord's day, June 17, 1904. After giving some account of a sermen which he had been writes, "I know that one may as well, by the power of elequence, persuade a stock or a significant to mise and take an ample survey of the starry firmament, in all its magnitude and hearty, a to persuade a natural heart to have a delightful relish of moral beauty and exectioney. If the change from nature to grace be so great and perceptible, whomes arise doubts and formula the state of my soul? Dure I be so ungrateful to God as to deny that he has made to me we derful displays of moral beauty? Have I never felt my soul irredistibly drawn out in delightful contemplations of the divine character, as displayed i - the works of creation, providence, and redemption? Has my soul never been captivated in contemplating a holy God as the absolute Governor of the Universe, and sovereign Disposer of all things? Has not the inflexible justice of God, in maintaining the honor and dignity of his own character, law and government, been a delightful theme to me. Has not the eternal plan of redemption, as laid by the triune Gol, and revealed in the sacred volume, appeared to me so executent as to fall my soul with track porting pleasure? Has not my heart been repeatedly drawn out to make a free and voluntary choice of this God for my only portion, with which I was so entirely satisfied, that there we mothing in heaven above, or on earth beneath that I desired besides! Have I not at theme h contemplating these and such like subjects, been so filled with extatic delight, that it seemed if my natural constitution could not subsist under the weight of glory which surrounded median

"Lord's day morning, Nov. 25, 1804 How often is it suggested to me, that I must out the external performance of duty, because I do not feel the light of God's reconciled countries mance shining into my soul; or do not sensibly feel the love of God shed abroad in my haif? But how ungrateful the suggestion, not to serve God unless he reward me beforehead. In me remember from this time forward, that, not my enjoyments, but the precepts of the first per my rule of conduct. The duty is enjoined upon me; the reward is the unmeritedal.

of "od. I am under infinite obligations, whether I enjoy or suffer."

Alurch 7, 18:2, he writes to a daughter, "I am recovering from a trying sickness, and and least comfortable, though I have not gained my strength. The last of January I was taken sit, and the physician told me I had an inflammation on my lungs, and considered my case to difficult. I was soon reduced to a low state. My bodily pains were distressing. One mi particular, the family gathered round me in apparent concern. Some of them have and me, they did not expect I should live till morning. For my own part, I expected my mit were near concluding. O the blessedness of Christ's sensible presence. If the fermes he hosted seven times more than it is wont to be heated, yet if Christ be there, the fire as touch even the garment. Into whatever furnace of affliction he casts his disciples, he him sits by the furnace, and manages every particle of the flame, and every step of the process, to his own glory and their benefit: and when he pleases to impart a sense of his presente, scene becomes joyful, rather than distressing; bodily pains seem to vanish, or to be sent perceptible. There can be no misery where Christ is embraced and enjoyed. O how the grateful are our hearts, that they cleave no more to him, whose loving kindness is better the life. When the doctor expressed his hope of the removal of my disorder, and the probability of my recovery, I felt an inward dread of getting well again, lest I should wander again from God, and forget my Benefactor, my soul's Physician. And, O how lamentably my foots ge verified already, notwithstanding the rapturous discoveries which God was pleased so letely to make to my soul, of the deformity of sin, the character of the Mediator, the all-sufficient of the atonement, and of his own moral beauty and excellency. O the effects of remaining depravity! When shall we be set at liberty? But in one thing we may rejoice. The Godes desire to adore is wise and sovereign, and dispenses his favors as be pleases."

For a number of his last years especially, he appeared to "stand with his kins girded, and Ismp burning," waiting for the summous of death. He often spoke of his dissolution, as as event which could not be far distant; and frequently expressed a longing desire to depart and to be with Christ.' His last illness was short, but distressing; his stomach continually rejecting every kind of food and medicine which were administered. But he bore his distress vi patience, and manifested no desire to be restored to health. He was confined to the hour about five days, during which time he expected his change, and waited patiently for it. It once asked his physician what he thought of him, and received this answer, "I can't gire per much encouragement about getting well Sir." To which he replied, "That is very coordaging to me." His distress and debility rendered it difficult for him to converse with those around him respecting the state of his mind; and being very deaf, it was disheals for his friends to converse much with him. What he said, however, plainly indicated that his mind was composed in view of death, and its everlasting consequences, and his hope in the mercy of God, through the merits of Christ, appeared to be firm and unwavering. On Sabbuth more ing (not two days before his death) he desired public prayers, that he might be submissive to the will of God, and enjoy the Divine presence; but did not wish that prayers might be offered for his life, or restoration to health. After a few more wearisome hours he was released from his earthly prison, and, as we have reason to believe, entered into that rest which remains for the people of God. "Mark the perfect man, and behold the upright; for the end of that me

n peane."

#### TO CORRESPONDENTS.

ave received a long memoir of the Rev. A. S., which our leisure has not yet permitted heldge. It may be given in a future number.

s received, and under consideration.

athenhod for his critical remarks. We agree with him in opinion, that the subject is too neglected. His reflections appear just, and shall have our attention.

Q. R. S., and an essay on Schools and Instructors, have come to hand, and will be led to in their place.

### RELIGIOUS INTELLIGENCE.

#### JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 227.)

will 2, 1817. Much engaged in removing to Tillipally the building presented hospital. A man from Panditrepo, whose son had been recovered from a of derangement while under our care, engaged to furnish timber sufficient ect a building suitable for a school, and for holding public worship. He pros to have it built in his garden, which is near the church at Panditrepo. He lises also to use his influence in procuring boys to be instructed. Some say man must be deranged, or he would not make such an engagement. It does learly appear what are his motives in doing this. It is true, however, that he panifested some gratitude for the attention his son has received from us. We been wishing, for some time past, to open a school at Panditrepo. payen's father visited us. His appearance and manner were very comant, as usual. He made many kind inquiries respecting his son, who was then mt. Said that Supayen left home without taking leave of his mother; and size was very sad; on this account he wished Supayen to go home a few days, said that he should soon return to us again. He thanked us for our attention is son, and gave us some direction concerning his future studies. However, ral circumstances occurred, which convinced us that he was acting a very Mul part. But as we have no authority to retain Supayen, and wishing to his father's promise to the best account, we did not tell him what we thought a conduct. When Supayen came, and knew that his father was here, he was h agitated. His countenance indicated the painful forebodings of his mind. semed to say to us in the most impressive manner by his whole appearance, he dared not speak,) "O deliver me from the hands of my father." departure from us in such circumstances was exceedingly trying to our feel-. As it was not in our power to shield him from persecution, we knew that monstrance with his father would be worse than useless. We could, however, mit him in faith to Him who is able to protect him, and who has made great precious promises to persons in such situations. The sayings of Christ in the h of Matthew had long been to Supayen a favorite portion of Scripture. m them we trust he will find abundant consolation.

From a note written by Supayen to our interpreter, we learn, that as soon a was out of our sight, his father stripped him of his good cloth, and put on a very mean one which it was disgraceful for him to wear; that he put a buron his head, and beat him much at intervals with his slipper till they arrived that; gand that he is now closely guarded, and treated with great severity.

Addressed a letter to the Hon. and Rev. T. J. Twistleton, on the subject of lying to government for permission to fit up the public buildings at Oodooville Milette for missionary purposes.

L. This day the Tamul new year commences. It is regarded by the

ves as a day of festivity.

1. The Rev. Christian David has returned from Columbo to take charge of

congregation at Jaffuapatam.

L. James Chater six years of age, a son of the Rev. James Chater, missionat Columbo, came to reside with us several months, for the purpose of being ructed. We learn that punishment of various kinds, heavy threatenings, rid-Vol. XIV. christianity, and return to the worship of idols. They attribute his conversion to Christianity to some kind of medicine, which they say he received from us. Consequently, for some time past, they have mixed certain kinds of medicine with his food to produce the contrary effect. Supayen, on being asked whether we gave him medicine or not, said we did. Being pressed to tell what it was, he replied, that it was the Gospel of Jesus Christ.

17. During the past week we have been employed in overseeing the building of a school house at Panditrepo. The man who engaged to procure timber, fulfilled his engagement to our satisfaction. The building is now completed. It is thirty-three feet long, and fifteen feet wide. We have paid thirty-seven rix dollars

to the workmen who cut the timber, and built the house.

This morning Supayen's mother came to us in great affliction. Apparently wild with grief, she attempted to throw herself at Mrs. Poor's feet, saying to her, that as she was a mother, she could have pity on her. Supayen absented himself, and she thought he was concealed by us. We assured her to the contrary, informed her that we heard of his being at the Rev. C. David's, and endeavored, but in vain, to quiet her mind. She was deaf to reason, said that her beloved son was lost; lost in a manner most disgraceful to her family. As she left the house she cast her eyes and hands toward the heavens, and exclaimed, with much expression of grief, "All this I get by sending my son here to learn English." She is a woman of some education, which is a very uncommon thing among the heathen.

18. A man was brought to us in a most miserable condition, having many of his bones broken by falling from a tree.

25. The man mentioned above died of his wounds.

Subbath, 27. Brother and sister Meigs, and brother Richards, united with m

in attending to the ordinance of the Lord's supper.

30. Received an official communication from his Excellency the Governor, granting us permission to repair the public buildings at Oodooville and Milette. Oodooville is four miles south on the road to Jaffina, and Milette two miles east of Tillipally. We think it desirable that schools should be established in each of these parishes, as soon as practicable. In each place there is a church and dwelling house, that can as easily be repaired as those we now occupy.

May 3. Saturday. We and our brethren observed this day as a season of fasting and prayer. We think it proper to observe annually times of fasting and

thanksgiving, according to the custom of our own country.

6. Learn that three Wesleyan missionaries have arrived at Galle. It is uncertain at what part of the island they will be stationed. This day we recommenced our school at Mallagum; it has been our practice to visit this school twice or three times a week. J. N. Mooyart, Esq. and family have come to pass a few days with us. We are always happy in their society. We are concerned that his health is on the decline.

7. Supayen visited us. His father does not treat him with so much severity

as at first,

8. The Rev. C. David spent the day with us. In the evening he preached in

our house, to an audience of about sixty persons.

Sabbath, May 11. John Dewasagayan, the catechist mentioned above from Tranquebar, preached to the people both at our forenoon and afternoon service. We perceive that native preachers possess many advantages beyond those who

preach by an interpreter.

16. This day there has been an eclipse of the sun, which event has given rise to much conversation with the people. On the subject of astronomy their notions are very wild and confused. The Brahmins make use of their knowledge of astronomy to support idolatry. The people think that the earth stands upon a man's shoulder, or upon a large turtle; that a great serpent occasionally seizes the sun, and stops it in its course, and occasions an eclipse, &c. Our ideas or this subject appear more strange to them, than theirs to us.

Sabbath, 18. More persons usually attend our afternoon service, than that of the morning. The women here are in a very degraded state. But few attend our meetings. Mrs. Poor's attention, however, and the invitations which she gives to the women as she goes to meeting, encourage some to come. Polygam?

practiced by a few persons. Wives are treated as slaves by their busbands,

and are held in cruel subjection.

20. Received a letter from Supayen, by which it appears that he suffers much for the sake of Christ. He relates one instance of ill treatment. His bruner companions gave a feast, which he was obliged to attend. He was elected by the company to make an offering to one of their gods on the occasion, and was compelled to accept the appointment. He went into the apartment of he temple where the idol was, and was left alone to perform the ceremony. He mmediately stripped the idol of his ornaments, and kneeled down and prayed to he living God. When his companions looking through the curtain saw him in wayer, they were afraid, and went and informed his father. Supayen was caried home, and punished with much severity. He told his father that Christ varued his disciples to expect such treatment. He wished us to write to him, and tell him more about Christ.

- 30. Met our brethren Richards and Meigs at Jaffna, to read and sign a letter prepared for the Prudential Committee, and to attend to some other concerns. While at Jaffna, Supayen came and informed us, that his parents, having shown him the house, garden, and other property to which he was the lawful heir, told him to take his choice, either to renounce the Christian religion and come into the possession of their property, or to leave the house with an assurance that he bould receive nothing; but be treated as an outcast. Without hesitation he chose the latter, saying "that he did not need house or land, if he had an inherimace in heaven." As he was forsaken by his parents, the way was open for us to assure him of a support, if he would come to Tillipally. On application to the magistrate respecting the path of duty, J. N. Mooyart, Esq. advised him to accept our offer, which he readily did. We told him to walk on towards Tillisally, and that we should overtake him in our carriage, and would carry him home. When we overtook him in the evening, and were about to take him into the carriage, a number of children, his relations, surrounded him, and made much noise by their cries and entreaties. Supayen said he would stop and quiet them, and requested us to go on a little distance, and wait for him. As soon as We lest him some person came and carried him away by force. We have since kurned, that when Supayen reached home, his father pretended to be surprised seeing him there, after he had turned him away, spoke roughly to him, and forbid his entering the house. Supayen slept in the veranda, without, and in the morning went to Mr. Mooyart's. From this young man's conversation and deportment, we think he knows something of that blessedness which arises from being persecuted for righteouspess' sake. This day we began the repairs of the charch.
  - to day the Rev. C. David visited us. At our morning prayers he took occasion to contrast heathenism with Christianity. His manner of speaking was interesting. In the course of remarks, he proposed many questions to the audience, which he required them to answer. All present appeared partake of his feelings, and with one voice to acknowledge the superiority of Christianity, and the absurdity of paganism. In the course of the day he examined the boys in our school, in regard to their progress in the knowledge of Christianity. Their answers to the questions proposed were a ground of encouragement to us. The following is a specimen of the interrogatories of the occasion.

    Quest. "What do people say to you for coming to a Christian school? Ans

"They say it is very bad."
"What do you tell them?"

Wou must not judge of the fruit of a tree till you have examined it. We have taked and find it good fruit. You also must go and taste. The people say, "they us the Christian's God, we cannot see him."

How do you answer them?"

"We tell them to show us the wind; then we will show them the Christian's

la the evening we held the monthly prayer meeting in public. About sixty wives attended. Mr. David explained the object, and extent of the monthly futert of prayer. The subject was new, and appeared strange to many. He paired the boys to tell how many monthly prayer meetings there would be in

a year, and what kind of prayers they ought to offer up for this people. T

said they would unite with Christians in praying for our success.

June 3. We learned that Supayen made another unsuccessful attempt to to Tillipally. He was watched and carried back by his relations. Yesteric father went to Mr. Mooyart's and begged that he would give up his son to asying, that he was in a passion when he turned away his son, and that hereal he would permit Supayen to enjoy the Christian religion. Supayen return home with his father. He now converses in a very open and decided men with his friends and neighbors, in vindication of his conduct in changing religion.

4. This day the people attended some of the ceremonies in one of the day temples. They think, that on this occasion all the devils visited the banian to which grew in the walls of our church in its neglected state. Some persons, were engaged to bring us provisions, were consequently detained from coming the house. Mr. Meigs and family have removed from Jaffaapatam to Battles We have engaged men to procure the timber, necessary for putting roofs a

the dwelling houses at Oodooville and Milette.

Sabbath, 8. A Brahmin came to our meeting at Mallagum to procure a medical assistance. Had a long conversation with him on religious subjects, endeavored in various ways to defend his religion. He urged custom as him and sufficient reason for continuing an idolater. At our afternoon service the twenty women and girls were present. This is a much larger number than I before attended. We should greatly rejoice, if it should please the Lord to a the hearts of any of that sex to receive the word of hife; with its other attendablessings it would assist to elevate them from their present degraded conditions.

10. Yesterday Mr. Warren went to Point Pedro to visit the custom masks wife, who is dangerously ill. He is occasionally called from the station to 9

the sick.

12. The Brahmin last mentioned new sends his son to our school at Mallage

to learn English.

14. We exceedingly regret that the necessary attention to building a repairs, both here and in other places, and also the attention which the ache and hospital demand, greatly retard our progress in acquiring a knowledge of Tamul language. As all our workmen are eye servants, we are obliged to much with them. We are encouraged to believe, that ere long we shall acque competent knowledge of this dialect to preach. The idiom and pronunciation it require much attention.

Scienth, 15. Two or three persons left the meeting during our afternoons vice, saying, that as we had leisure, we might attend to that subject, but if they had something more important to do. On the subject of the "one the needful," we find a great similarity between the views and feelings of the h

then, and of nominal Christians,

21. This is the second anniversary of our ordination. We are forcibly remained of the pleasing solemnities of that day. We now rejoice that the Master

the vineyard, as we hope, inclined our hearts to the missionary work.

26. We have evidence that our conduct is much scrutinized by the peoaround us. They think, or rather say, that we violate the Sabbath, by using horse to carry us to Mallagum to preach. Here is a powerful motive to Che
tian circumspection in our conduct. We often have impatient desires to be a
to converse fluently with the people in their own language. Nothing could rus
sile us to our many worldly cares, but a conviction that the future prosperity
our mission requires from us present active exertions, in extending and proping the field with reference to future missionaries. We are highly favoral
regard to our interpreter. He takes a lively interest in the missionary laboral
in various ways renders us most important services.

26. This evening our hearts have been made glad by the receipt of lett from America. They came to us by way of Bombay, having been brought that place by the ship Cicero, Capt. Edes, from Boston. Precious and assiming are such pledges of affection, from those whose prayers and exertions protect that they are united with us in our work. It is a most gratifying circumstate to tears from Dr. Worcester's letter, that the Prudential Committee have any a donation of five hundred dollars to the Columbo Bible Society. We believe the column of the column of the second of the column of the colu

that much good in various ways will result from the donation.

(To be continued.)

# JOURNAL OF THE MISSION AT BATTICOTTA, CEYLON.

# (Continued from page 236.)

June 9, 1817. Mr. Meigs will be under the necessity of remaining a few days sugar in Jaffinapatam, to superintend a little work that remains to be completed. It boards in the family of J. N. Mooyart, Esq. that kind and liberal friend of all sissionaries, of whom we have often had occasion to speak before. We are taking every exertion in our power to complete the repairs at Batticotta, before the rainy season commences in October, and we think, that by the blessing of God to shall be able to accomplish the object, though we have many difficulties to eacompter.

Subbath, June 15. Held public wership in our house to-day, as usual. About sty people attended. Some very respectable natives were present. Among this umber were two Modliars, with their wives and children, who call themselves thristians.

26. This day we were refreshed by a number of letters from America, by the

in of Bombay.

Serurday, June 28. This afternoon Mr. Mooyart and the Rev. Mr. Squance ame to Batticotta to pay us a visit. Brother Warren and brother and sister tor, came also by appointment to attend the communion on the morrow. We I united in singing, "Come we that love the Lord," and then joined in prayer the brother Squance, after which he with Mr. M. returned to Jaffnapatam. We are much enjoyment with these Christian friends.

30. Yesterday the sacrament of the Lord's supper was administered for the

rst time at Batticotta.

July 1. Received a letter from Mr. Evapts, dated Jan. 4th, containing the start intelligence which we have received from our native land.

4. A letter reached us from brother Newell at Bombay, containing a bill on lalcusta, for the amount of monies lately arrived for us at the former place.

2. Last evening, being the first Monday evening in the month, the usual mayer meeting was held at the Wesleyan place of worship in Jaffnapatam. A trige congregation was present, composed of English, Dutch, Portuguese, and falabars. After singing, brother Carver prayed in English; after him followed rother Meigs, also in English; next brother Warren gave an English exhortant. Then brother Squance exhorted in Portuguese, after which the Rev. Insistian David exhorted and prayed in Tamul, and brother Richards concluded y praying in English. We had a delightful meeting. God was indeed in that lace. The people were very attentive, and appeared interested in the exercises [the occasion.

Received another letter from America, which contained much pleasing intelli-

ence respecting the cause of Christ in our native land.

11. An excellent letter from Dr. Backus, President of Hamilton Collège. It as an affecting circumstance, that this came to hand a few days after we had an the account of his death in a letter from Mr. Evarts, which also gave notice the death of Dr. Strong, of Hartford. Two eminent servants of God are thus illed home from their labors.

15. Our long expected Tamul books have arrived from Madras. We obtain them from the Rev. Mr. Pzzold, of Vepery, who is the only man who has them reale. For four very thin quarto volumes, we have been obliged to pay the ex-

bitant price of fifty-two Spanish dollars.

25. The Rev. Messrs. Lynch and Squance paid us a visit. The former has ely returned from Madras, where he has spent several months. He gives a casing account of the progress of religion in that place, and of the piety of clermen of the Church of England, and also of the missionaries from the different cieties.

Aug. 5. Last Sabbath the sacrament of the Lord's supper was administered Tillipally, in presence of the natives. It was a pleasant, and we trust, a proable season. On Monday evening the monthly prayer meeting was held at the ne place. Besides our own number, were present from Jaffnapatam, the Rev. c. Curver, the Rev. Christian David, with his school, and Mr. Mooyart. We

nal of the Manion of AMpailings of prayers they ought to offer up with Christians in praying for su-that Supayen made anothwatched and carrie." oyart's and L eside with · passion w iyen to e intelligence. He ner Brother Rickeighbor paren is more comforts ple at and but little, he is, nevsalety of our He so the hands of our bearwere forget that our lives are were is day. Our united prayers for the pass unto us. and restore him unto US. ber he has been so constant. Far many disposition of the state of the sta for the language of it, has been orally. During all this against the salictions are light; they are as nothing the salictions are light to t of the said of the on area out marchest mercies. a sever most the flow, and Rev. T. J Twistleton, dated Kandy, a sever most the flow in company with His Excellence I wistleton, dated Kandy,\* in company with His Excellency, Governor has been at whe will soon visit Trincomale and the will soon visit Trincomale and the will soon the will so will soon the will so has been at Kindy will soon visit Trincomale and Juffina, and Mr. Twistleton returns directly from Kandy to Colum-Mr. I the liberty to quote a few interesting facts. He or we with the Kandyan country. The only thing I dislike, The only thing I dislike, of the musical discordant instruments in the series from the Bishon of Land. of a letter from the Bishop of London, who amongst other od a Residency letter to Lord Liverpool, which I had written College here for native preachers. It is approved of, but is required from me. proper management, would produce incalculable bene martiete care of the missionaries. adds respecting Kandy. "The nights, and even days all sorts of fine vegetables; and the gardens are full of thing news of the death of Dr. Dwight. In what rapid sucsof the church removed. While we mourn for the loss of ave abundant cause of gratitude that his life and health

EUSTRES OF MASSACHUSETTS MISSIONARY SOCI-INFIBENTH ANNUAL MEETING, MAY 26, 1818.

L to be a blessing to that important seminary, and to the

ar God upon as we are again convened in this city of our agether in his goodness, to pay to Him our annual vows, and advancement of his kingdom. His goodness is everlaster constantly brings with it fresh and abundant cause of d praise; and his kingdom is that all important interest theaven, and engages and combines the best affections and

(To be continued.)

<sup>\*</sup>Commonly written Candy, or Candi.

exertions of the universe. It is an unspeakable honor to be employed ' this kingdom. It is an inestimable privilege to live in an age of so many and facilities, and inducements for every individual who loves it, to wits advancement. Inconsiderable as it may seem to be, this Soand its humblest member and contributor has a share, in carryne purposes of infinite Benevolence,—in dispelling the darkness, the ruins of a fallen world, in recovering lost mankind to God and in gathering together in one all things in Christ, both which are in . which are on earth, even in him.

society has not advanced as we could have wished, we should be thankit has not declined; that for almost twenty years it has held a steady .; and that its state and prospects are now not less encouraging than ever

bave deen.

is Missionaries employed in the service of the Society the last year were tern. Of these six are stationary; that is, are ministers settled in places, se they would not have been settled or supported, without charitable aid, i as has been afforded to them by this Society; and where they have around u extensive regions of moral darkness and desolation, in which their labors as donaries are urgently needed. The great importance and eminent utility of **plan of stationary** missions, were attempted to be set forth in a clear light, in Report of your Trustees at the last anniversary; and it cannot but be a source ich satisfaction to the Society, that by means of its limited bounty applied apon plan, six Ministers of the Lord Jesus, are established at once as pastors of hes and missionaries to the destitute. These, as reported the last year, are Rev. Messrs. Holt at Bloomfield, Peet at Norridgewock, Smith at Temple, yton at Prespect, Warren at Jackson, and Williams at Brewer, in the counof Somerset, Kennebeck, Hancock and Penobscot, Maine; ministers of ap-

ved character and acknowledged usefulness.

he other missionaries employed in the course of the year, were, the Rev. itm Sewall, Rev. John Sawyer, Rev. Mr. Lovejoy, Rev. Martin Alden, Mr. mas Adams, Mr. Noah Emerson, Mr. Moses Patridge, Rev. Peter Crocker, Rev. Otis Thompson. Mr. Sewall was employed three months in the County omerset, Mr. Sawyer for the same term in the county of Penobecot; Mr. Lovefor the same term in the county of Kennebeck; Mr. Alden for the same term he counties of Lincoln and Hancock; Mr. Adams twenty weeks in the counof Kennebeck and Somerset; Mr. Emerson fourteen weeks in the same coun-; Mr. Patridge for the same term in the county of Penobscot; Mr. Crocker it weeks in the vicinity of Dartmouth, county of Bristol; and Mr. Thompson ment for an appointment of ten weeks at Troy, in the same county. Your mtees have satisfactory evidence that these missions have been performed with mence and fidelity, and to good effect; some of them to an eminent degree.

in some parts of the missionary field the Lord has commanded his blessing. At mple and in the vicinity of Kennebeck, Mr. Smith has had the satisfaction to sess a powerful work of divine grace; and a number, very considerable in portion to the population, have been hopefully brought to the saving knowlsof the truth. Of these the greater part are young persons, and some young

who give promise of extended usefulness.

Ir. Emerson, in his Journal, Fairfield, Kennebeck county, 13th March, says, here is a general awakening in this county." The view given by this missionin the abstract of his journal, of the field, and course, and circumstances of labors, will be interesting to the Society and to the Christian public. "I have med," he says, "fourteen weeks in your service. In this time I have preached -two sermons, attended seven prayer meetings, and five conferences, visited schools, two of which were Sabbath schools, and one hundred and seventy-nine ilies. I have spent most of my time in the towns of Winslow, Waterville, rfield, Canaan, Cornville, Athens, and Solon. All these towns, except Athens, in the Kennebeck river, and all are destitute of settled ministers of any desination; but in each resides one or more sectarian preacher. These preachare ignorant men, and most of them hold to immediate revelation. Some go ir as to lay aside the Bible entirely in religious meetings, and profess to be govtd by the immediate inspiration of the Holy Spirit in their addresses to the ple; and all say, "where the Spirit of the Lord is there is liberty." Hence

tongue, bath a revelation, hath an interpretation." Thus little is "done unto all' fying." But teachers who conduct meetings in this way are becoming unperpalse. As light and truth advance, they retire. Though the majority of the people think these preachers are "the great power of God," and "many follow their permicions ways," yet the number and influence of their followers are rapidly decreasing. In every settlement or village the faithful missionary will find some that love the truth, and embrace the distinguishing doctrines of the Gospel.

"In Winslow appearances are favorable. Many are mourning for the decolations of Ziou, and have strong hopes that the time is not far distant, when they will enjoy the stated ministration of the word. This is a favorable spot for a ministration ary station. Here are fewer prejudices against regularly educated ministration, than in any other town in this region. The back towns are in a deplorable state, enveloped in darkness, and overrun with error. Winslow then must be an import-

ant stand.

In Waterville on the other side of the Kennebeck opposite to Winslow, a Bapt tist Theological School is to be established. The inhabitants of this place are chiefly Universalists and Infidels. But even here something may be done. In Waterville, the Lord has reserved a few righteous, "who have not bowed the know to the image of Baal," and who would cheerfully encourage every beneveing

**w**jett.

"After spending four weeks in these towns, I was directed to go farther up the river, where the field was already white for the harvest. Since I was thus directed, I have labored in Fairfield, Canaan, Cornville, Athens and vicinity. In these towns the Lord has of late performed a great work. Hopeful subjects of renewing grace have been more numerous in Canaan and Cornville, than in any other town which I visited. In each of these towns between eighty and one hundred, have, in the judgment of charity, lately passed from death unto like Though many are building with "hay, wood, and stubble," yet I believe this "foundation standeth sure, having this seal, the Lord knoweth them that are his."

In Fairfield and Athens trophies of redeeming love are numerous. Though some are "turned aside to vain jangling and many unseemly practices;" yet minbers follow the meek and lowly Jesus, and have "professed a good profession before many witnesses." In Fairfield more than fifty have publicly declared themselves to be the Lord's. Several more are hopeful subjects of the revival.

"In Athens more than twenty give satisfactory evidence of piety, and the revival increases. In most of these towns instances of conviction and conversion, though less frequent then they were not are by no means uncommon

though less frequent than they were, yet are by no means uncommon.

"Thus the field of my labors has been large, and a great proportion of it white for the harvest.

"Many of them seem so anxious to have missionaries sent among them, that I bear them record, if it had been possible, they would have plucked out their eyes and have given them to me," to present to your society as grateful returns in past favors, and as sure pledges, that similar favors would still be thankfully received. In nearly all the back towns, between the Kennebeck and Penobest rivers, there is an uncommon attention to religion: In every place the minister of Christ would be welcomed with tears of gratitude. His words would be anxiously caught from his opening lips, and be as life from the dead to famishing souls."

This abstract we have thought fit to give thus at large, because it is commendably full and graphical; shewing in a strong and affecting light the deplorable necessities of the people in the region to which it refers, and affording very powerful inducements to benevolent exertions for their benefit. The statements and representations here given, are abundantly confirmed by communications from

others of our missionaries.

"The country," says Mr. Adams, "is thronged with a multitude of nominal preachers, who are often doubtless wiser in their generation than those who preach the truth. Universalism is probably rather on the decline, but is still a very prevailing heresy.—It is needless for me to mention how pressing are the wants, and how great is the cry for more laborers, able and faithful laborers, in this part of the vineyard."—"I would observe in the general, says Mr. Holt, that God is gathering in his elect. The net seems to be let down, and great multitudes are closed.—Never was there a time when faithful laborers were so needed. Policy

upbits multiply, who prophesy faistly, and the people leve to have it so. At structed time predent missionaries are well received.—As to the state of things Moundeld, I view it as interesting. For some months there has been an inuncing attention to meetings. Twelve or fifteen have obtained hope in Christ; one are now under solemn impressions. All is still and solemn. We hope the and has good in store for this people."—"I have preached four Subbaths at stnam," cays Mr. Lovejoy, "as a missionary, and more than that for the people, It is keped that the Spirit of God has descended upon them as the dew; and warml of them have been brought into the light and liberty of the Gospel. I sisted in organizing a church [in that place] last August, consisting of ten misters; and five have since been added of such as we hope will be saved.... hey appear grateful for the aid afforded them by your Society, and, if consistto would be pleased to have it continued.—At Palermo, where I have preached militerable the two years past, there has been more than usual attention to the ings of religion; and a number have been hopefully renewed in the spirit of the minds."—"I would gratefully mention," says Mr. Lawton, "that more than the nation has been witnessed, in the course of the year, and seasons of spinpas refreshing have been enjoyed by Christians. Since last autumn ten have that with the church in this place. [Prospect.] Some young persons have profession of eir faith, and some others are now under conviction. The Sabbath is better Murved in this place, and several families maintain worship, who formerly lived in this duty.

The Bev. Mr. Gillet, Chairman of our Committee in Maine, in his closing committee for the year, says, "In no year have missionary services been more measury, acceptable, and apparently useful." After bearing a very gratifying stimony to the fidelity, acceptableness, and usefulness of our missionaries, the sv. Chairman proceeds to say, "We have observed with much interest, and we with gratitude, the large portion of labors your Society has afforded this litrict the last year. And if being destitute creates a claim, we may put in a law, with a hope of experiencing still further the effects of your charity."

Deceived and deceiving men, putting themselves forth as public teachers, while My themselves need to be taught what be the first principles of the oracles of -pernicious errors and delusions, such as are mentioned in the communicaods now cited, are not confined to the counties of Kennebeck and Somerant. here is too much evidence that in the District of Maine extensively, they are he an overwhelming floud, and that multitudes of the people are carried away th them. It demands, therefore, the most grateful notice, that the Spirit of the is lifting up a standard against them;—that here and there in the District de and faithful ministers are settling, while missionaries of the same description, sployed for a season, are preaching to many the truth as it is in Jesus, and prenow named, but in various places in other counties, many are turning from Server of their ways unto the wisdom of the just. The prayers, and labors, charities of the friends of God and his cause, will not be in vain; and ere in that extensive territory—that interesting part of New England, the wilchess shall become a fruitful field, and the fruitful field shall be esteemed a rest, and judgment shall dwell in the wilderness, and in the fruitful field shall tide righteousness, and the work of righteousness shall be peace, and the effect righteousness perpetual quiet and security.

Mr. Crocker's appointment was in consequence of an earnest application on half of the people in Dartmouth, representing the importance of his continuing the them, and their inability without help to retain him. The appointment appare to have been followed with a signal Divine blessing. Mr. Crocker has the continued in the place; the Spirit has been poured out from on high; and the use of evangelical truth and piety has been strengthened. In a communication has Dartmouth to your Trustees, the Committee represent the shower of divine basece to have been "sudden, and plenteous;" and the effects to have been most liking, and as they are almost constrained to express it, "tremendous." "It has based a people," they say, "who have been to the people of God, like the wild are of the forest.—The power of divine grace has been displayed, in breaking the apposition of those who were confirmed in habits of vice and via, and in

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correcting their vicious habits; also in taking young sinners, difficient and ignorant, and disposing them to speak forth the praises of the Savior. We have seen that their tongues were loosed. We have heard their hosannas to the Ste of David. We know the meaning of that Scripture, There was great joy, in that city. Where envy, malice, and hardness existed, peace, love, and harmony pervail. About sixty persons in this village, and twenty-five or more, about four miles distant, give evidence that they have passed from death unto life.

Brethren, the returns of the year are refreshing. Let us then thank God and take courage. In the day when he shall write up his people, it will be found that the blessing of many, ready to perish, has come upon this Society: that by me of its charities and labors the needy have been helped,—the feeble have t strengthened,—the desponding have been encouraged,—the weary have her refreshed,—the wavering have been established, and the ignorant have been in structed,—the wandering have been reclaimed,—the blind have been enlightens -the dead in trespasses and sins have been made alive in Christ Jesus, the who were on the brink of eternal perdition have been recovered to immortal and glory. In proportion to our means and exertions our success has not be small. Let us increase our exertions, and augment our means; and our her will be made glad with more abundant fruit. "The fields are white already to the harvest. And he that respeth receiveth wages, and gathereth fruit unto eternal; that both he that soweth and he that reapeth may rejuice together." It is an age of advance. We must quicken our motions, or we shall find ourselve far behind others. The work in which we are engaged is worthy of all our en ertions. Its object is supremely excellent;—its reward supremely glarious.

#### PROUBLANT ACCOUNTS OF THE MASCACHUSETTS MISSIONARY SOCIETY,

The Massachusette Missionary Society in account with Jeremiah Boarts, Dy.

as particularly specified in the Ledger, for To Missionaries for their services,  For miscellaneous and contingent expenses, To the purchase of books for distribution,	u.	•	<b>-</b> .	•	•			00 70 00—2,8	<b>65</b> 29 .
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#818. May 25. By balance brought to the May 26, 1817,  By cash received during the year past, as par annual subscribers, donations, and contribute by cash received as dividends on stock during the past of stock during the	rticu tion	lit o lari	y sp	•	• •	•	•	<b>54,</b> 0	11 36 98 86 98 80 27

The following donations and contributions were received by the Society between Jan. 12, and June 20, 1818.\*

Feb. 18, 1618. March 12. From	From Mrs. Cat Miss Lucretia	harine Haven, Whitney, of E	of Holliston, Joston, -	• •		B1 00
May 26. A contr Williams, A denation from t	• •	• •		•	•	90 00 4.00
From the Female Partridge,						
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Unried forward **355 W**On account of the absence of the Treasurer, the particular sums of the Donations **45**contributions from July 31, 1817; to Jan 18, 1818, cannot now be acceptainted. But it will be

Contributions from July 31, 1817, to Jan. 12, 1818, cannot now be ascertained; but it will seen that the amount of them is given in the proceeding statement of CREDIT, down to the fit of Doc. 1817. The items received in the mouths which are here wanting will be published in a future number.

#### ir from the Ayusawer of the American Bon **568 97.** Brought forward in the south Society of Danvers, by the Rev. Samuel Walker, 68 47 **he Cent Society** in do. by do. 2 53 lady in South Reading, by the Rev. Reuben Emerson, 1 00 Hibation from the Congregational Society in do. 10 47 rentieman, 8 W Hr. Thomas Wates, 10 00 he Female Auxiliary and Education Society in Newburyport and the vicinity, iss Sarah Ann Rand, Collector, and Sarah Goodrich, Treasurer, **67 06** dr. Perley Tenney, 3 00 foution in the Congregation at Carlisle, by the Bev. Paul Litchfield, 6 67 tady in Carlisle, by do. 2 W leacon Benjamin Hawes, of Wrentham, 3 OP te Female Charitable Society in Holliston, by the Rev. Josephus Wheaton, 18 57 Stution from the Congregational Society in do. 12 40 ribution in the Congregational Society in Taunton, by the Rev. Alvan Cobb, **39 50** ibution from the Rev. Dr Spring's Society in Newburyport, 42 93 be Tabernacle Female Charitable Society in Salem, by the Rev. Dr. Worcester. 44 00 Toution in the Tabernacle Society in Salem, by do. 74 **98** fution in the Rev. Brown Emerson's society in Salem, **64 57** ion from ladies in the same society, 44 W ribution from the Rev. Otis Thompson's society in Reboboth. 11 19 ribution from the Rev. Dr. Parish's society in Byfield, **4**3 **2**1 tion from Miss Elisabeth Simonds, late of Salem, given on her death bed, by av, B. Emerson Œ ion from Mr. Wyer Trumbull, late of Salem, deceased, by do. **5** OP zion in the Old South Church, after a sermon by the Rev. Professor Porter, om two females in Lebanon, Maine, by the Rev. Paul Jewett, **96** 77 he first parish in Kowley, by Dea. Joshua Jewett, ribution in the congregation of the Rev. Peter Sauborn, of Reading, 47 KU Ar. John Damon, of do. 8 00 he Female Cent Society in Hopkinton, by Mrs. Olive Howe, Tressurer, 9 00 he Female Charitable Society in the South parish of Andover, by the Rev. n Edwards, 30 OD he Female Benevolent Society in Attleborough, by Mrs. Salona Thecher, **37 45** he Female Cent Society in the east parish of Marthorough, by the Rev. Sylr F. Backlin, 21 52 A contribution in Franklin, by Mr. Erastus Emmons, 45 67 **be** Cent Society in do.

# ER FROM THE TREASURER OF THE AMERICAN BOARD, &C.

sown to many of our readers, that Mr. Evarts, the Editor of this work, and Treasures B. C. F. M. has been absent ever since January on a Southern Tour for the benefit health. It was thought advisable by the Prudential Committee, that in his tour he d visit Chickamaugab, the seat of the Cherokee Mission. In the envelope of the folgletter, and of the same date, he writes, "I hope to set out in two or three days for herokee Agency, and then to Knoxville. My health is good, and we are all very busy."

# Chickamaugah, May 18, 1818.

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#### EV. AND DEAR SIR,

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payments of members,

en a lady,

note the kindness of Providence I have been brought to the seat of the first a, which the Board has been able to establish for the instruction and consolor of our red brethren; a place already interesting to the philanthropist, and uished from most missionary stations by the early interposition of our Lord, ensing, as we hope, his saving grace to the perishing heathen. The missionarity I found in the enjoyment of usual health, except some cases of indisposition. All the members of this large family were diligently empirical enterprise of the state of the shment. I was joyfully received by the missionaries, and was introduced tawny children of the forest, now indeed belonging to a well regularies.

Christian community. You will not doubt, that I approached this favored spot with new and peculiar emotions; and that every thing which struck my eyes excited a deep interest. But I must leave an account of the school and the mis-

sion for a subsequent part of my letter.

The geography of this country has been very imperfectly known to us; and as we always wish to regale our imaginations with a view of any place on which our affections are much fixed, and as it will be useful to us, particularly with reference to new stations, to possess all the local information in our power, I shall attempt a brief sketch of the country, so far as it fell under my observation.

I would remark here, that the manner of conversing at the north, with respect to the Indian country, is very different from that which prevails in this portional the union. When we look upon the map, and see the limits there given of the states of Georgia, Tennessee, and the territory of Alabama, we insensibly form the opinion, that all the land within those limits is considered, in familiar conversation, as belonging to those states. But the fact is very different. The Indian boundaries are perfectly defined; and a foreigner might travel through the Chesokee country, and reside in it, without ever imagining, that the state of Georgia or the state of Tennessee, included any part of it within their chartered limit He would probably learn, that the Indians make treaty after treaty, the main object of which is always to cede territory; but he might not suspect that, as a matter of course, this cession increased the limits of the adjoining states. I speak in reference to the language of conversation; for a person, who lives was of the Chatahoochy, speaks of crossing it into Georgia, just as a resident in New Hampshire speaks of crossing Connecticut river into Vermont. Yet the Chatahoochy is more than a hundred miles within the chartered limits of Georgia. A similar remark might be made with respect to Tennessee. A traveller, going from Augusta to Nashville, talks of passing through the nation, just as a traveller from France to Germany might talk of passing through Switzerland. The charter line between Georgia and Tennessee has never yet been run through this country, so that it is uncertain into which state Chickamaugah will fall. When the establishment was commenced, it was supposed to be south of the dividing line; but now it is expected to fall into Tennessee.

You are aware, that a waggon road was opened through this country, several years ago. It is the direct communication from Augusta to Nashville. A branch turns off to the right, and leads to Knoxville. These roads are a good deal travelled, both by waggons and by persons on horseback; yet there are few of those conveniences for travellers, which you would expect. The waggoners go through the country in a style of perfect independence, carrying with them food for them selves and their horses, and never seeking any shelter but their waggons, or their tents. They encamp for the night by the side of a running stream, kindle a fire, and lie down in their blankets. Persons on horseback must be contented, if they can get a shelter and coarse food, with an abundant provision for their horses. A subcient number of the inhabitants, who live on the road, speak the English iam guage, to save a traveller from embarrassment on that account. The natives are not apt, unless intoxicated, to intermeddle with travellers, or even to take any notice of them; but when stimulated by whiskey, they sometimes prove troublesoms. I am not informed, however, that any traveller has lost his life, unless he was very foolish, or very wicked. Those, who are well acquainted with the country, pass through it with nearly as little apprehension, as through any other country.

The general direction of this road does not vary much from northwest, in its course through the Indian territories: I speak of the Nashville road. It veers # first more to the west, and afterwards more to the north. It might be made quite a tolerable road; but is at present much out of repair. Considering the season of the year, when Messrs. Hall and Williams and their wives, and Mr. Hoyt with his family, entered this country, I am surprised that they reached the place of their destination so comfortably. Doubtless the prosperous issue of their journey

is to be ascribed to the peculiar kindness of Providence.

From Athens, (which is the last village on the road,) to the Chat-a-hoo-chy,\* is 47 miles; from that river to this place 108 miles. Mr. Gambold informed me,

There is no standard orthography of Indian names. I have endeavored to spell them, as they would most naturally be spelt by an Englishman. This word, a well as Chick-s-men rak and Con-na-squ-gah, is accepted on the first and third syllables.

towever, that the miles of this country are very long, so that when a place is said to be 30 miles off, you may generally set it down 35. The distance hence to larguests is about 250 miles; to Knoxville 140, and to Nashville about the same.

The negrest boundary of the nation is due north about 30 miles.

The face of the country, through which I travelled, is not very hilly, though t is high land; that is, it is elevated considerably above the principal water courses, and their surface must be elevated a good deal above the ocean. The water, which falls into the Tennessee, must go 2,000 miles before it reaches the cean; and that, which passes into the gulf of Mexico by the Apalachicola and he Alabama, must go 600 or 700 miles, following the course of the rivers. Some mets of these streams are very rapid. It is supposed, however, that the comnerce of this country will ultimately be carried on through the streams, which run south to the gulf of Mexico, and not by the way of Augusta as heretofore. more not yet crossed any eminence, which would be called a mountain, by an inindicant of New England; though I saw a few high lands on my right, about 10 miles distant, which might deserve the name of mountains; and the Lookout. hout 6 miles N. W. of this place, is supposed to be at least 2,500 feet high. The igh lands, and even the mountains, in this part of the United States, are very Milterent from those of the more northern parts of our country. After you have mee ascended them, you often have a level expanse, or a tract of land varied by untle undulations and declivities; so that the highest surfaces are often chosen he roads; perhaps always if they lie in the right direction. A road lengthwise m the ridges of the Green Mountains would be a curiosity indeed; but roads are made for a great distance, not far to the northwest of this place, on ridges nearly er quite as high. They are sometimes called ridge-roads; though table-land would better describe the face of the country. Some of the land, by the side of the road in which I came, is very light and poor: the greater part would be quite reductive under good management: a small part only, here called bottom-land. hof the most excellent quality. This bottom-land is found on the margin of rivbut is not overflowed, except partially, and by very high floods. Scarcely my of the land would be called worthless by a northern man. The people of the muth, however, would reject a pretty large portion as of little value. The howers are so violent in this climate, that, where there is any considerable de-**Bivity, the soil is washed away, and there is little left to sustain vegetation. The** tuber of the uplands is principally oak of different kinds, with some hickory, the, and chesnut. The woods are generally open, so that a deer can be seen 50 hode; and it is easy to ride almost any where at a full gallop. Early in the wing fires run through the forests, consuming all the dry leaves, and killing the subbery. Immediately afterwards the wild grass springs up, and covers the mrth with a beautiful green.

The principal trees, which I have observed, are beach, white wood, (here called seplar,) white-ash, sycamore, (called button-ball at the north,) and different tinds of oak. I have as yet seen but one sugar maple; though in some parts of the country they are numerous enough to furnish considerable sugar. I measured a sycamore, standing on the missionary farm, 14 feet 2 inches in circumitrence, 5 feet from the ground; an oak of the same size, and another 15 feet 6 senes, all standing within a few rods of each other. Another oak, at a considerable distance, was 25 feet 6 inches in circumference. It formed into three large runks, about ten feet from the ground; but those first mentioned rose to a great teight in single trunks. An oak, which was split up for materials used in the

mildings man 70 foot without a limb

The surface of the country is generally free of stones, though there are some acceptions. I have seen scarcely a single ledge of rocks, and there are few prespices. On the Coo-sa-wa-tee\* the high lands are more precipitous than elsewhere, and some of the hills resemble those on the banks of White River in Versont. The Chatahoochy is nearly 300 feet wide and was 10 feet deep when I rossed it. The ferry is well attended. The E-tow-ee, (corrupted into High lower by our people,) Long Swamp, Talking Rock, Coo-sa-wa-tee, (more proporly called the Oos-ta-naw-la,) Con-na-sau-gah, and the two branches of the

Accepted on the first and last syllables, the a in the third syllable being pronounced as in wher.

Chick-a-mau-gah, are all fordable streams, and are crossed by the road which I have mentioned. Three of them are from 120 to 200 feet broad, and are often raised by showers so as to be impassable for waggons, and for horses unless by swimming. The road crosses some of them several times. Over three small streams, which were the worst to be forded, the Indians have erected log bridges.

at which they receive toll.

Vegetation is exceedingly backward in all the southern country this spring Most persons have told me, that it is full a month behind its usual state. Mr Gambold says, it is a month later than last year. The severe frosts from the 20th to the 25th of April killed most of the garden vegetables, which had then come up, and nearly all the forest vegetation, which had put forth. Many kinds of trees, however, had not opened their buds. When I rode through the Indian country, from the 5th to the 8th inst. a very large proportion of the oaks had just begun to turn grey; some just begun to open their buds; on others the leaves were half formed. The beaches had their leaves half formed, which was the state of the same kind of trees in the northern part of Vermont, on the same days of June last year. Much wheat, in the middle country of Georgia, was killed by the April frosts, it being then in blossom.

The climate of this region is temperate. Though the days of summer are hot the nights are very cool. The general opinion is, that they are cooler here than at the north. The seasons have a much greater resemblance to those of the contral parts of New England, than to those of Savannah and Charleston. The winters are sufficiently cold to brace up the system, and fit it for vigorous labor during the summer. Snows sometimes lie upon the ground a week or more; and the surface of the earth is occasionally frozen hard. Yet cattle are neither fed, nor protected from the weather. There is no doubt, however, that, if they were well taken care of, the breed would be improved, and the profit of keeping then increased. Some of the cattle, which run at large in the wilderness, are in very good order. About the end of March, a steer was killed for the use of the mission family, which had been lost during the whole winter. Of course, it had received neither corn, fodder, nor even salt; yet the beef is very fat and of as excellent quality. Cattle are of a moderate size; and the quantity of milk afforded by cows is small. People from the north are confident, that fine pasture and meadows may be had here; and that with one third of the hay, which is necessary in New England, the best of cattle may be reared. I saw a beautiful patch of red clover at Mr. Gambold's, which is the first that has cheered my eyes in the southern states; the first, I mean, which has appeared like the gras of the northern parts of our country. The clover had just begun to blossom of the 7th inst. It is supposed that all the fruits and vegetables of Pennsylvania will grow here. In addition to the products of the north, cotton and sweet potatoes can be cultivated. This will not be a good cotton country, however, as the summers are not long enough, and the nights are too cool. A large district, in this region, is considered as the most healthy portion of the United States. It embraces the Cherokee country, and extends, in a north-easterly direction, to the mountains of Virginia.

(To be continued.)

From the Christian Observer,

#### LONDON MISSIONARY SOCIETY.

While angry controversialists are denying the utility or expediency of mission ary establishments, it is a high gratification to the mind of a Christian to be able

to repose upon such facts as the following.

Idolatry is totally abolished in Otaheite and Eimeo, and is fast giving way is other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat their Catechism word for word.

The following are extracts from the letters of the Missionaries. After detail

ing some serious feuds in the islands, they add:—

"These things had a happy effect upon the minds of the idolaters. They und imously declared, that they would trust their gods no longer; that they had d

zived them, and sought their ruin; that henceforward they would cast them tway entirely, and embrace this new religion, which is so distinguished by its

midmess, goodness, and forbearance.

ingether, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the scalous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

"In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great but formerly unexpected satisfaction of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamana and Teturoa, are now altogether, in profession, Christian Islands. The gods are destroyed, the maraes demolished, human sacrifices and infant murder, we hope, for over abolished; and the people every where calling upon us to come and teach them.

"The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer meetings every

Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

"But this is not all; we have also good news to communicate about the Leeward islands. Tamoton, or as he is now called Tapa, the principal chief, has also published indolatry and embraced Christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society Islands; namely, Huahine, Raiatea, Tahaa, and Borabora. Two thiefs of Borabora, named Tefanora and Mai, have distinguished themselves by their seal in destroying the gods, and erecting a house for the worship of the true lod. The chiefs of these islands have sent letters and repeated messages to us, extractly entreating us to send some of our number to them, to teach them also; and Mai, sent us a letter to remind us that Jesus Christ and his apostles did not

confine their instructions to one place or country."

"The school, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighboring island, some of whom are teaching others **in the different** islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There tre at least 3000 people who have some books, and can make use of them. Many landreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the four Evangelists, and parts of the Acts of the Apostles.—Many chapters of Luke's Cospel in manuscript are also in circulation; and 1000 copies of our Tabitian mtechism, which several hundreds have learnt, and can repeat perfectly. The spelling books which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 2000 copies of a lesser spelling book printed in the colony: these we have received and distributed; and there is **In carnest call from all the islands for more books, the desire to learn to read and** write being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the catechism and small spelling book to the colony, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, not with standing the urgent call of the natives, as we wish to prevent expense as much as possible.

We enclose a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case, directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely de-

stroyed."

Extract of a letter from Pomare, King of Tahiti, to the Ministracies.

"FRIENDS, "May you be saved by Jehovah and Jesus Christ our Savior? This is my speci to you, my friends. I wish you to send those idols to Britain for the Missioner Society, that they may know the likeness of the gods that Tahiti wershipped Those were my own idols, belonging to our family from the time of Tauroamen shune (even to Vairsatoa:) and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my Go and when this body of mine shall be dissolved in death, may the Three-One sav And this is my shelter, my close hiding-place, even from the anger of Jeho vah. When he looks upon me, I will hide me at the feet of Jesus Christ de Savior, that I may escape. I feel pleasure and satisfaction in my mind; I rejuite I praise Jehovah that he hath made known his word unto me. I should have go to destruction if Jehovah had not interposed. Many have died and are gone destruction, kings and common people: they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jeho van hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us at quainted with these things.—It was you that taught us; but the words, the knowle edge, were from Jehovah. It is because of this that I rejoice, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; me cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

"I am going a journey around Tahiti, to acquaint the Ratiras with the world God and to cause them to be vigilant about good things. The word of God dog grow in Tahiti, and the Ratiras are diligent about setting up houses for worship they are also diligent in seeking instruction, and now it is well with Tahiti.

"That principal idol, that has the red feathers of the Otun, is Temeharothat is his name—look you: you may know it by the red feathers; that was Vairantoa's own god, and those feathers were from the ship of Lieutenant Watts; it was Vairantoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or if you like send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods.

"Should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go

around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Savier by whom we sinners can be saved."

"Pomare, King of Tahiti, &c. &c.

"Tahiti, Motua, Feb. 19, 1816.

From the Christian Observer.

#### DEATH OF SABAT.

THE following brief narrative of the circumstances attending the latter days of

the unhappyapostate Sabat, is taken from the Madras Courier.

"On renouncing the religion which he had embraced with all the zeal and fervor of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work intemperate abuse of many respectable gentlemen who had been his benefactors. He immediately left Calcutta, visited Ava and Pegu, and a short time afterwards was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunction and remorse of conscience which he attempted to describe in his communication.

become persons on that idead. He stated that he never could be happy till had made atonement for his offences, and had been received back into the erch he had so shamefully abundoned. In a letter which he published in the lang Gazette of the 9th of March, 1816, he had the effrontery to avow himself true believer in Christianity! notwithstanding the book he published contained refutation of Christianity—a refutation of the divinity of Christ—a refutation of a objections of both Iews and Christians to the divine mission of Mahommedmale of his mission—and his own profession of faith! From other sources of inmation, however, we understand that he testified extraordinary devotion as a once, the sect of Mohammedans of which he was an original member. But in This recent wanderings in different parts of Ava, Pegu, and Sumatra, it seem the renown of his apostasy soon destroyed the friendly connexions be had med on his first appearance, and in every place of sojourn he became finally oised and neglected. The following particulars, which describe the latest comstances of his life, are derived from a native merchant of respectability. short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang Acheen, and succeeded in wresting from a Rajah the possession of his prov-....The dethroned Rajah was obliged to seek refuge at Penang; -but no perfeeling interested in his fate, or making any inquiries respecting his condition, Lennunged on board the vessel which had conveyed him from his native country. that and Hamambur-Salim, snother Arab, having opened a communication with exiled Rajah, engaged to return with him to Acheen; but the followers or andants of the Rajab, for some unspecified reason, turned the two Arabs on ore on a neighboring island. When the son of Synd Hossyn heard that the Rawas returning, and had landed two Arabs, he despatched his people to appreed them, and, probably conceiving them to be associated with his enemy to exthim from the throne, placed them in close confinement. This is the substance the news that had reached Penang when the merchant who communicates particulars was there. But on his voyage back to this port, he was informthat the usurper above noticed, after having kept the wretched sufferers in then six months, had ordered them to be tied up in a sack filled with beavy mes and thrown into the sea! Other accounts, which concur generally with the throing, state that Sabat joined the usurper; and having been discovered in arrying on a scheme to overthrow the new authority in favor of himself, he was instituted with the horrible death already described. The story of the revolution Ancheen may be erroneously stated, but all the reports agree respecting the of the unhappy apostate.

# MMATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR POREIGN MISSIONS.

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om in the second parish of Rowley of the Roy. Issue Braman, \$11 67	heathen in our
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Sophia Bullock, of Attleboro, at
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lde,
9. Mr. Robert Page, a missionery,
by Mr. R. G. Dennis,
Carried forward 700 28

\* An article of jeweby from the same percon accompanied this denation, which is not placed in the above list, as we have not aspertained its value.

Vol. XIV.

Extract of a letter from Pomare, Eing of Tahiti, to the Miss "FRIENDS, "May you be saved by Jehovah and Jesus Christ our Savior' The to you, my friends. I wish you to send those idols to Britain for Society, that they may know the likeness of the gods that Tahi Those were my own idols, belonging to our family from the time shune (even to Valranton;) and when he died he left them with having been made acquainted with the true God, with Jehors and when this body of mine shall be dissolved in death, may the me! And this is my shelter, my close hiding-place, even from? vab. When he looks upon me, I will hide me at the fer, Device, that I may excape. I feel pleasure and satisfaction I praise Jehovah that he hath made known his word unto 🐈 to destruction if Jehovah had not interposed. Many b destruction, kings and common people; they died with the true God; and now when it came to the small rem 🔩 van hath been pleased to make known his word, a with his good word, made acquainted with the dece all that is evil and false. The true God Jehova' quainted with these things.—It was you that taugh edge, were from Jehovah. It is because of the Jehovah that he may increase my abhorrence f One, He it is that can make the love of sin to cannot effect it; it is the work of God to caus savis, of Pitch have of them to cease. W. Eston, Foreign Musica St "I am going a journey around Tahiti, to God and to cause them to be vigilant shorocetown, by Capt. grow in Tahiti, and the Ratiras are dilig er. President, Con. by Clarissa Williams, Ere That principal idol, that has the The monthly concert for por in Pomiret, Con.

Mos Abiguil Abbot, of Mo Vairantoa's own god, and those for Watts; it was Vairaatoa that ser ' field, N. H. proper, you may burn them all in & The Berkshire and Columbia J try, for the inspection of the pensionary Society, by Mr. Jam osity, and know Tahiti's foolish/ Robbins, Treasurer, The Foxborough Female Benevo Society, by the Rev. Thomas "Should the Missionaries a know. Let me know also, wh Jackson. Perhaps King Ge Mr. Ward Litchfield, around Tahiti before the me A friend of missions, received by "May you be saved, my from an aged lady, by whom we sinners can Pernale Benevolent Society of arst parish of Abington, for a gelizing the Jews, by Mrs. M "Tahiti, Motuo, Feb. Howe, Treasurer, A lady in Natick, by the Rest ! tin Moore, Collection at a Prayer-mooti Carlisle, by the Rev. Paul 4. From a Female Society in the de parish of Dedham, by the I William Cogswell, \$5 50 10 00 Tax following 00 the unhappyar 00 The Female Benevolent Societ the west parish of Taunton, Mrs. Mary Cobb, Treasurer, "On renoun 2U 00 Tor of a ma 87. Several females in Tunks Ver. collected by Mrs. M. and print a ! expose the / Allen, intemperat A friend of missions in Tun-He immer bridge, was found 31-1,069 The Female Cent Society in There, if and rem

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20	
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Mary C. Haskel, a reward of merit,	Miss Martha Rogers, of Exeter, N.
for the instruction of the Cherokee	H for the foreign mission school,
children, 2 07	by the Rev. Dr. Spring,
The Gentlemen's Association in the	A Female Society in Northfield, for
south society of Danvers, for reli-	educating a heathen child in Bom-
giously educating heathen children,	bay, by Sarah W. Barrett, 3
by Mr. Euch Poor, Tress-	Mr. Putnam Perley's school in Bye-
urer, 73 40	field, for India schools, by the Rev.
The Ladies' Association in do. 22 75	Dr. Parish,
The Female Juvenile Associ-	27. The Female Charitable Society
ation in do. 9 25-105 40	in Shirley, for the school at Corn-
The Misses Mary Ann Wilder, and	wail, by Miss Esther Brown,
Nancy Wilder, of Rindge, N. H.	Treasurer, 1!
by Dr. Payson, - 1 50	Mr. Simeon Furbush, of Andover,
13. Members of the academy in Blue-	Two little children in Andover,
hill, Me. for instruction of heathen	The Straw Society in Uxbridge, for
children, - 5 00	the heathon children in the West,
Avails of industry of the pupils in	by H. S. Tuft, Treasurer, - 2
Miss Martha Wakefield's school	28. A little girl in Lynn, for educat-
in Lynn, for educating heathen ·	ing heathen children, A Society in Mount Vernon, N. H.
children in our own country, by the Rev. Dr. Worcester, - 3 75	for educating heathen children, by
20. From the following sources, by	the Rev. Stephen Chapin,
Mr. Jesse Haskel, for educating	From the Hillsboro', N. H. Bible and
heathen children in the East, viz.	Charitable Society, by Mr. Richard
A family mite box, kept by Mr. An-	Boylston, Treasurer, from several
sel, Fairhaven, - 75	sources, viz.
The family mite box of Mr.	Contribution in Amherst, for heathen
Haskel, 80	children, 31 12
Collected at the monthly con-	Donations for do 2 50
cert in the Rev. Oliver Cobb's	Subscriptions for do 2 75
society in Rochester, 5 457 00	Individual payments to the So-
22. From several ladies in Fitch-	oiety, 3 00—3
burg, for educating a heathen shild,	The Female Association in Manches-
by the Rev. W. Eaton, - 15 00	ter, for educating heathen children,
23. A small school in Newark, N. J.	by Martha Lee, Treasurer, 11
by "M. M." 1 00	A Society of ladies in Bluehill, Me.
25. The Female Charitable Soci-	for educating heathen children, by
25. The Female Charitable Society in Pomfret, Con. by Miss Ann	for educating heathen children, by Mrs. Dolly Fisher, Treasurer, 17
ety in Pomfret, Con. by Miss Ann Chase, Treasurer, - 6 75	5 4 5 5 5 TO
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ECOND ANNUAL REPORT OF THE FEMALE SOCIETY OF BOSTON AND VICINITY, FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

THE Board of Managers of the "Female Society of Boston and the vicinity of promoting Christianity amongst the Jews" present the following, their Second

innual Report.\*

SINCE the last anniversary, the proceedings of your Committee have been few. Their field for exertion is yet very limited. They have, however, the satisfaction feeling assured, that nothing within their power has been neglected, which build conduce to the promotion of the original design of this institution. Their rdor in the cause in which they are engaged has not abated. Still are they sannine in the belief of being the humble instruments, in the hands of divine Provience, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another auxiliary has been added no this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity

amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take mder their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support

of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavors to procure a couple of male orphans, whose relations or guardians, through poverty, might be induced to relinquish the care of them. In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided and patronized by men distinguished in rank and fortune, and highly eminent for picty and wisdom. They have published at great expense one edition of the New Testament in Biblical Hebrew, and, not withstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope, that they have already been productive of good. A much respected member of a Society of friends in England observes, in a letter to the editors of the Jewish Expositor or February, 1818; "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of the general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred 'one, will ensure an attention to it, that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honorable."

The Society in London have encountered difficulties and disappointments, but re not discouraged by them from persevering in the work they have so nobly

egun.

A spirit of interest for the present state of the Jews seems to be diffused throughnt most of the countries whither this extraordinary and once favored people
re dispersed. This circumstance induces to the belief, that the time is fast apreaching, when the various prophecies concerning them shall be fulfilled, and
ne light of the glorious Gospel shall shine into their hearts: When they shall
throwledge Jesus Christ as their Messiah, and, penetrated with a sense of their
ickedness in so long denying him as their Savior, shall implore with deep huflity his intercession for pardon and forgiveness. For more than seventeen centra-

<sup>\*</sup> For the first report of this Society, see the Pamoplist, vol. ziii, p. 465.

# Report of the Female Society of Boston, and Fichity, &c.

ries have they been scattered over the known world, objects of scorn and de experiencing persecutions and ignominy of every description; yet always rem a distinct and separate people, even as a "nation in the midst of a nation," ing death rather than relinquish the religion they profess. The Jews demai respect, they are entitled to our gratitude; let us add our exertions, a prayers, for their restoration to the Shepherd and Bishop of their souls.

To Him, who has promised to hear the petitions of those who ask in his name, let us address our supplications, that He will "have mercy upon them his great goodness, and according to the multitude of his mercies, do away offences;" that, being "justified by faith, they may be made heirs accord

the hope of life eternal."

#### TREASURER'S ACCOUNT.

Amount of subscriptions  Received from individuals in Fitzwilliam, by  the Portland Female Auxilian  Uxbridge ditto  Female Cent Society in North	y Society -		\$5969 96 160 49 14
		•	
	im total of monies alance in Treasury		<b>3553</b>
•	Expended,	• •	<b>693</b> <b>606</b>
	Balance		84
In six per cent. Stock,		• •	674
500 dellars of which is a permanent Fund, int	erest due on the s	ame from October,	25
•			•
Amount paid by Order		ectrese.	<b>6</b>
For the education of Jewish children in Bom	bay	• •	<b>310</b> 0
Premium paid on the above For the assistance of a destitute Jew -	• •	•	· <b>80</b>
For a bill of exchange transmitted to the Lo	ndon Society, to	aid in the trans-	
lation of the New Testament into Hebrew		• •	444
Premium on this bill, 21-2 per cent	• •	• • •	11
Exchange on foreign money -	• • •	• •	4
Loss by counterfeit bill	• •	• •	3
Contingent expenses	• •		• 14
·	•		
Total of	f monies expende	d,	8601
	f monies expended now in the Trea		<b>8608</b>
	now in the Trea	onations have been	
Since the completion of the Treasurer's account received:  From a Cent Society in North-Yarmouth, by tended as a donation for the last year,  Since the commencement of the present year acknowledge the receipt of the following so By Mr. Ford, collected in charity-boxes, as for At the Columbian Museum	now in the Treamnt, the following do Miss Lydia Chase, the Board of Miss.	onations have been se, treasurer, in-	<b>538</b>
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Since the annual meeting, a letter has been received from the Secretary of the 1 Society, acknowledging the receipt of this donation, accompanied by a present of we books and here is relative to the state of the Jown.

# 1919: Materials of Speeches before the British and Faraign Bible Society.

Principles Charitable Society in Wrentham, by Rev. Mr. Plak, for translation of the New Testament

From Dim. Eleaser Whitman (Abington)

Press the Female Charitable Society in Hollston, by Rev. Josephus Wheston

5 33

From a Friend to the Jews in Cazenovia, (New-York.)

3 00

Many, 1818.

#### BOARD OF MANAGERS FOR THE PRESENT YEAR.

Mrs. Thomas L. Wintener, First Directress.
Mrs. Francis Whlsh, Second Directress.
Miss Hannar Adams, Cor. Secretary.
Miss Augusta T. Wintener, Roc. Secretary.
Miss Frances Enviro, Treasurer.

#### COLLECTORS.

Mrs. Asa Eaton,
Mrs. Samuel Swett,
Mrs. Samuel Donn,
Mrs. Isaac Bowers,
Mrs. Jake Park,
Mrs. Moses Grant,

Mrs. Jacob A. Cummises, Miss Charlotte Thayes, Miss Maria Parker, Miss Habriet Modre, Miss Charlotte Larr, Miss Clouston.

#### REVIVAL OF RELIGIOM.

Extract of a letter from the Rev. Harvey Coc, dated Vernon, Trumbull County, Ohio, April 29, 1818.

A REVIVAL of religion commenced in Sharon, a neighboring infant settlement, about three weeks since, and has now become very general and powerful. I spent two days in the settlement last week, preached four sermons, and visited every family. An awful stillness and solemnity, pervaded the assembly.

There are fourteen families in the place, in twelve of which I found one was persons under conviction, or, to say the least, under very serious impressions. The other two families are composed of young married people who are all professors of religion. Such pungent convictions, such a deep sense of six, and samity of heart against God, I have seldom witnessed as appeared in several individuals there. Christians are truly awake and every circumstance caccurates me to hope that God is about to perform a great work there. May it spread through all this dark region round about."

# BITTACTS OF SPEECHES BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. George Clayton, an Independent Minister, in seconding the votes of thanks to the vice Presidents, introduced his observations as follows:

These votes of thanks, though in some sense customary, and matters of course, are not unmeaning or unimportant. I always view them in the light of a testimony—solemnly given—not merely to individuals immediately concerned in them, but to the Scriptures themselves, and to the Society which is devoted to the dispersion of them. When I look at that Society, gentlemen, not as I behold it to-day in this crowded hall, where all is acclamation and triumph; but when I view it in the calm retirement of the study, and as I have lately done through the custains of a sick chamber; I can truly say, I am wrapt in admiration of its constitutions and movements; it comes over to me in those forms of grandeur and malesty, which I have really no language to describe. I look with amasement and delight at the unincumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the maltitude of its agents; for these are not easily calculated—at the vastness of its assesses; for these are now emblazoned in every dialect of the earth, and

quartered on the escutcheon of many a crowned head in Christendom. But, gentlemen, it is not precisely in these views, that the Institution strikes my mind spirit which it breathes; it is the evangelical most forcibly—it is the character aspect which it wears, it is the moral power which it exerts, which render it the wonder of the world. In illustration of this, I hope I may be allowed to allude, though allusions have been made already to the same topic—to the delightful harmony it has established and maintaining among its friends. you all know, are composed of persons widely differing in minor points; they have been called a heterogeneous mass, a collection of discordant elements, a rope of sand; but here, at least, I must contend, all is congeniality and co-operation, and the most delightful harmony. There is no breach in the spirit of union, nor has the demon of discord yet stolen within the precincts of this earthly paradise. If it had been the wording of a particular creed, the constitution of a particular church, the increase and enlargement of a particular denomination, which had brought us here to day, we should have remained far enough apart, we should have been repelled from the centre which now attracts us, and driven and scattered as far as the east is from the west. But here we have one heart and one soul; no sooner do we place our feet on the boards of the Bible Society, than we get within an enchanted ring, but it is safe and salubrious enchantment; no sooner do we come within the reach of the white wands of your Committee men, than we feel the magic steal over us, and we lose the recollection of every thing but the Bible. I have heard this Society compared, (and I love the comparison,) to Joseph, "a fruitful bough, whose branches run over the wall,"—that wall of prejudice and separation which has too long divided us; and though on one side we see the rich and florid clusters of episcopal growth, on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and it exhilarates the heart both of God and man.

The venerable Bishop of Norwich conferred lasting honor on himself and the Society by the noble and catholic sentiments, which he expressed as follows:

"My lord and gentlemen,

"In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel that union of heart is far more important than uniformity of sentiment, towards promoting the pious object of this glorious Institution. To the Dissenters from the established church, I am happy to have this opportunity of declaring the great obligations we are all under, for their unabated exertions in this labor of love: and, permit me to say, we are no less indebted to the members of the Established Church, for their assistance; undeterred by the silly or malevolent as-

persions of indifference to the establishment.

"The best refutation of such false and groundless charges, is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed; and the Report which you have this day heard read by our incomparable President, will prove, that your exertions have not been thrown away in other countries. In every part of the world, we find that many who were merely nominal Christians, have now become true believers; and many have been turned, by your means, from idols to the living God. If such a statement does not animate us to perseverance, nothing I can say will: I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me; -of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore;—an individual of whose transcendant merits, no eloquence, short of his own, can convey an idea. I shall, therefore, not attempt it, but read to you the motion which I have in my hand:-'That the thanks of this meeting be given to, the Eccretaries, for their zealous and persevering exertions in the service of this Society: and that this meeting sympathizes deeply with the Rev. John Owen, one of the Secretaries, under the severe and long continued indisposition with which it has pleased God to afflict him, and unites in fervent wishes for his speedy and perfect recovery."

# PANOPLIST,

AND

# MISSIONARY HERALD.

No. 7.

JULY, 1818.

Vol. XIV.

# RELIGIOUS COMMUNICATIONS.

REMARKS ON ROM. iii, 7, 8.

For the Panoplist.

Mr. Editor,

THERE is a species of useful communications which does not appear in the Panoplist so often as in the Christian Observer, and other religious publications: I allude to the attempts to throw, now and then, a mite into the repository of Scriptural Criticism. To understand the Bible is the great business of every man; to attempt to elucidate it, is the business of every sacred scholar, however small may be his stock of literature. No man is adequate to the task of explaining every doubtful page; but there are happy moments, when almost any mind may advance something important to the illustration of the word of God. If the most happy thoughts on the subject of all the clergy could be combined together, what a valuable mass of information it would probably be! I send the following as a specimen of the mites of which I have been speaking; whether it be a happy one, the public must judge.

The 7th and 8th verses of the third chapter of Romans, as they have been commonly read, have always appeared obscure to me. Interrogations, parentheses, and ellipses, are so crowded together and involved in each other, as to render it difficult to disentangle the sentence and discover the writer's meaning. The fervor of the author's mind, the almost lightning-rapidity with which he thinks, is acknowledged. But may not these passages have suffered as to their perspicuity by the

touches of unauthorised hands?

To begin with the 7th verse, which ends with these words τι ετι καγω αμαρίωλος κρινομαι;—I cannot think that the common rendering is correct. It is considered by our translators as an interrogative sentence; and is supposed to be put by St. Paul into the mouth of an objector. To me it appears to be declarative, and a declaration of

the Apostle himself.

It is well known that St. Paul in this Epistle is carrying on a kind of dialogue; not indeed, as it has been formerly stated, between a Jew and himself, but one of those responsive discourses, which every rapid reasoner holds with his own mind. He starts objections; he answers hem. He anticipates; he replies. In a word, he makes frequent use of that figure of speech which rhetoricians call prolepsis; a figure by which the objections of an adversary are wrested out of his hands, and when he rises to reply, he finds himself already disarmed. It is a avorite figure both with Demosthenes and Cicero, who use it with reat spirit on a variety of occasions.

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The question then is, on which side of this semi-formed dialogue, is the 7th verse of this chapter to be placed? Is it to be placed on the side of the objections, or on the side of the answers? The reason which induced our translators to give it the form of an objection, was the existence of the word "Ti" in this sentence, which is often the sign of an interrogation; and if the sentence be interrogative, it is unquestionably an objection.

But "Ti" is an indefinite, as well as interrogative pronoun, and I suspect here may be considered as in the accusative case by synechdeche, xara, or some such preposition, being understood as connecting it with the rest of the sentence. In Homer I think we find this pronoun frequently used in this form; particularly in the following passage in the Iliad. L. xiii, v. 252.

שעלפ דו מעופר

Hoθαι ενι κλισίησι λιλαιομαι αλλα μαχεσθαι.

"Nor in any respect do I wish to sit in the tents, but to fight."
So above, in v. 236.

MIX' ODERGC TI YEVWILLER RAI DU' COUTE-

"Would to Heaven that we might be useful in some respect, although we are but two."

There are several passages also in the New Testament where it appears to me to be used in the same manner. 2 Cor. thirteenth chap, 5th verse is an instance. Know ye not your ownselves, that Jess Christ is in you, except ye be reprobates—

El my ti adonino extention of your ownselves, that Jess Christ is in you, except ye be reprobates—

El my ti adonino extention of your ownselves, that Jess Christ is in you, except ye be reprobates—

El my ti adonino extendem aliquid, as to something. It appears to me we have a similar use of the word Hebrews ii, to, and ii, 9. to de space ti adole any experimental experimen

The verse under consideration, then, may be translated thus: " the truth of God, by means of my dereliction from it, has abounded to the manifestation of his glory; still  $(\varepsilon \tau_I)$  I am judged as a sinner, is some respect." The meaning of which is this: "Though I have not disturbed the government of God as to his ultimate purposes, though my sins can have defeated none of his secret designs; yet there is a respect in which he considers me as a sinner—in respect of his perceptive will; the command of which I was breaking all the time that my abounding sins were giving opportunity for him to shew his superabounding grace." This is certainly a true sentiment, and an important one; perfectly coincident with the Apostle's train of thought in this epistle, it is a complete answer to the objector's question. Is God unrighteous who taketh vengeance? and an expository parallel to the words—How then shall God judge the world? God cannot judge the world, if he does not punish disobedience to his preceptive will, however that disobedience may conduce to the accomplishment of his final designs.

But there is another reason which induces me to read this verse # Apostle's own direct sentiment. It is agreed that the words have

mediately proceding are his direct sentiments. How then shall God judge the world. Now this verse begins with the connective particle "exe," and although it is confessed that "yee," frequently has reference to a silent proposition, yet we cannot well understand a silent proposition here, without giving confusion to a discourse already selficiently rapid, and abounding in transitions somewhat abrupt.

The next verse too, I think, ought not to be read as an interrogation. As a continuation of the preceding it can easily be translated thus. And hence we do not say (as, vilifying us, some affirm we say,) that we should do evil that good may come: We say the judgment of whomsoever does evil is just." This is a direct consequence flowing from the former proposition; the italics are almost necessarily understood.

This method of reading these verses makes them, in my view, perfectly clear. I submit them, however, to the opinion of the Editor, and, if he think proper, to the opinion of the world.

L.

#### ON THE CHOICE OF BOOKS.

Mr. Editor,

I HAVE often thought that the religious instruction of mankind might be greatly facilitated and promoted, could they have some kind hand to point out what books were most proper and useful to be read. Three quarters of the reading and study, of the young especially, is seless by its being so ill directed. I send you the following scrawl, in hopes that it will excite some abler person to exert his influence in recommending to youth such books, as will be best calculated to enlarge their minds, correct their temper and habits, and inform their hearts.

Whenever I hear any book highly praised for some distinguishing excellence, I feel a desire to see and peruse it. While on a visit at a friend's house a few years ago, I took up a little book which lay in the window. It was "Mason on Self-knowledge." "That book," said my lifend, "belonged to my son; he used to set a great value on it; and but a few hours before his death, he asked some one to bring it to him, that he might read." I did not forget these words. There must be something of consequence, I thought, in a book which could so isoply interest one in a dying hour. I have since read it many times, and always with increasing pleasure and profit. It does not grow built and insipid; it continually lets me know more and more of myself. I would earnestly recommend it to every one, who thinks a knowledge of himself of any importance.

\*Porteus' Evidences of Christianity" is another excellent little book, which ought to be in every family. In this enlightened age, it is a hame that Christians should be unable to give any reason for the tope that is in them, or to answer the gainsayers. We cannot know no much of the Bible; but there is imminent danger of our knowing

so little.

There is one book more I will mention, highly useful in facilitating our progress in religious knowledge; I mean Cummings' "Historical Catechism of the four Gospels and Acts of the Apostles." I have been ustonished, Mr. Editor, to find how grossly ignorant many profession.

Christians are, among us, of the history of the Bible. They could need their life, ignorant of many of the most remarkable events mentioned in Holy Writ. They have been accustemed to read their Bible in so desultory a manner, that they know not what it does contain. I could wish that clergymen would use their influence to introduce this book into every family of their respective parishes; and likewise to urge it upon parents and guardians, to be assiduous in teaching these committed to their charge, the things which belong to their everlasting peace. I know this catechism has already been widely circulated in schools and academics; yet comparatively few have ever seen if. If it could be used generally, in schools and families, we might anticipate the happiest consequences. Children, being early instructed in the truth, would certainly be much more likely to receive it in the love of it, and so live a pious and godly life, and at death enter into the rest which is prepared for the people of God.

## REVIEWS.

## REVIEW OF DR. CHALMERS' DISCOURSES.

(Concluded from p. 253.)

WE now hasten to finish our analysis of the present volume. The sixth and last discourse of the astronomical series, is on the contest FOR AN ASCENDANCY OVER MAN, AMONGST THE HIGHER ORDERS OF INTELLIGENCE; and is founded on Col. ii, 15. Having before descanted, with great force of thought and magnificence of diction, upon the knowledge which superior orders of beings have, of the estate and character of man, and of the anxiety which they feel for this apertate family, Dr. Chalmers proceeds to state the additional importance, derived to our world, from its being the actual theatre of a keen: and ambitious contest amongst the upper orders of creation," interesting fact be beautifully illustrates, by an apt allusion to the well-known principles of human nature. How often, to gain posses sion of a small territory, of no intrinsic value, have mighty emperate: put forth all their resources? On how many such 'fields of competite' tion, have monarchs met and embarked for victory, all the pride of a... country's talent, and all the flower and strength of a country's popular lation? Now it certainly is not the worth of an islet, or a city, which calls forth such astonishing exertions.

"But the glory of nations is at stake; and the stirring spirit of emulation has got hold of the combatants; and thus amid all the insignificancy which attaches to the material origin of the contest, do both the eagerness and extent of it, receive from the constitution of our nature, their most full and adequate explanation.

"Now, if this be also the principle of higher natures,—if, on the one hand, Got" be jealous of his honor, and on the other, there be proud and exalted spirits, who scowl defiance at him and at his monarchy—if, on the side of heaven, there be at angelic host rallying around the standard of loyalty, who flee with alacrity at the bidding of the Almighty, who are devoted to his glory, and feel a rejoicing intercat in the evolution of his counsels; and if, on the side of hell, there be a sullengate front of resistance, a hate and malice inextinguishable, an unquelled daring of revenge to baffle the wisdom of the Eternal, and to arrest the hand, and to delicate the purposes of Omnipotence—then let the material prize of victory be included cant as it may, it is the victory in itself which upholds the impalse of this keep

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and stimulated rivalry. If, by the sagacity of one infernal mind, a single planet has been seduced from its allegiance, and been brought under the ascendancy of him who is called in Scripture "the god of this world," and if the errand on which our Redeemer came, was to destroy the works of the devil—then let this planet have all the littleness which astronomy has assigned to it—call it what it is, one of the smaller islets which float on the ocean of vacancy; it has become the theatre of such a competition, as may have all the desires and all the energies of a divided universe embarked upon it. It involves in it other objects than the single recovery of our species. It decides higher questions. It stands linked with the supremacy of God, and will at length demonstrate the way in which he inflicts chastisement and overthrow upon all his enemies. I know not if our rebel-Bous world be the only strong hold which Satan is possessed of; or if it be but the single post of an extended warfare, that is now going on between the powers of light and of darkness. But be it the one or the other, the parties are in array, and the spirit of the contest is in full energy, and the honor of mighty combatants is at stake; and let us therefore cease to wonder that our humble residence has been made the theatre of so busy an operation, or that the ambition of loftier natures has here put forth all its desire and all its strenuousness." pp. 199-201-

That there is, and has been from the moment of the apostacy, a mighty struggle going on, for a moral ascendancy over the hearts of men, is certain. The Scriptures contain innumerable allusions to this contest, besides many unequivocal declarations, relative to the skill and strength of the combatants, and the final issue of the struggle. On one side, the arch apostate, having seduced the first human pair from their allegiance, has ever since been exerting all his power, and practising all his wiles, in conjunction with the myriads of his angels, to make good his arrogant claim to the dominion of this world.

On the other side, the Captain of Salvation, came down from heaven to oppose this claim, and to restore the fallen to the love and favor of God. And what a struggle was that, when the lustre of the Godhoad was obscured, and the strength of Omnipotence was mysteriously weighed down, under the infirmities of our nature; and when Satan singled out Immanuel, and dared him to the combat in the wilderness. How many of the Gospel miracles were direct infringements of the Power and empire of a great spiritual rebellion. How did the Savior rejoice in spirit, in one of those precious seasons of gladness, which brightened the dark career of his humiliation, when he saw "Satan fall like lightning from heaven." How great was the rage of the adversary, when he entered the heart of Judas, and instigated him to betray his Master and his Friend.

"I know that I am treading on the confines of mystery. I cannot tell what the battle was that he fought. I cannot compute the terror or the strength of his enemies. I cannot say, for I have not been told, how it was that they stood in marshalled and hideous array against him:—nor can I measure how great the firm daring of his soul, when he tasted that cup in all its bitterness, which he Prayed might pass away from him; when with the feeling that he was forsaken by his God, he trod the wine-press alone; when he entered single handed upon that dreary period of agony, and insult, and death, in which from the garden to the cross, he had to hear the burden of a world's atonement. I cannot speak in my own language, but I can say, in the language of the Bible, of the days and the Dights of this great enterprise, that it was the season of the travail of his soul; that It was the hour and the power of darkness; that the work of our redemption was work accompanied by the effort, and the violence, and the fury of a combat; by All the arduousness of a battle in its progress, and all the glories of a victory in its termination: and after he called out that it was finished, after he was loosed From the prison-house of the grave, after he had ascended up on high, he is said

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to have made captivity captive; and to have spoiled principalities and powers; and to have seen his pleasure upon his enemies; and to have made a show of them

openly.

"I will not affect a wisdom above that which is written, by fancying such details of this warfare as the Bible has not laid before me. But surely it is no more than being wise up to that which is written, to assert that in achieving the redemption of our world, a warfare had to be accomplished; that upon this subject there was among the higher provinces of creation, the keen and the animated conflict of opposing interests; that the result of it involved something grander and more affecting, than even the fate of this world's population; that it decided a question of rivalship between the righteous and everlasting Monarch of universal being, and the prince of a great and widely extended rebellion, of which I neither know how vast is the magnitude, nor how important and diversified are the bearings; and thus do we gather from this consideration, another distinct argument, helping us to explain, why on the salvation of our solitary species so much attention appears to have been concentred, and so much energy appears to have been expended." pp. 207—209.

Nor is this mighty contest yet ended. "The prince of the power of the air, still worketh in the hearts of the children of disobedience, while on the other hand, the Holy Ghost is opposing this usurpation, and "calling men out of darkness into the marvellous light of the Gospel."

"But this wondrous contest will come to a close. Some will return to their loyalty, and others will keep by their rebellion; and, in the day of the winding up of the drama of this world's history, there will be made manifest to the myriads of the various orders of creation, both the mercy and the vindicated majesty of the Eternal. Oh! on that day how vain will this presumption of the Infidel astronomer appear, when the affairs of men come to be examined in the presence of as innumerable company; and beings of loftiest nature are seen to crowd around the judgment seat; and the Savior shall appear in our sky, with a celestial retinue, who have come with him from afar to witness all his doings, and to take a deep and solemn interest in all his dispensations; and the destiny of our species, whom the infidel would thus detach, in solitary insignificance, from the universe altogether, shall be found to merge and to mingle with higher destinies—the good to spend their eternity with angels-the bad to spend their eternity with angels; -the former to be re-admitted into the universal family of God's obedient worshippers—the latter to share in the everlasting pain and ignominy of the defeated hosts of the rebellious—the people of this planet to be implicated throughout the whole train of their never-ending history, with the higher ranks, and the more extended tribes of intelligence: And thus it is that the special administration we now live under, shall be seen to harmonize in its bearings, and to accord in its magnificence, with all that extent of nature and of her territories which modern science has unfolded.

We come now to the last discourse in this interesting volume, entitled the slender influence of mere taste and sensibility in matters of religion. Text, Ezek. xxxiii, 32. "And lo! then art unto them a very lovely song, of one who hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." This discourse is intended by Dr. C. as a sort of improvement, or application of his main subject; and most conclusively does he show, that men may enter with rapture and astonishment into the argument; may gather out of it a feast for the imagination, while the heart remains unsanctified. It is one thing to be charmed with sacred music and another to imbibe those holy feelings and desires, which it breathes upon the enraptured ear. It is one thing to be moved and overpowered by the eloquence of a popular preacher; to admire his

paths to be influenced to the exercise of faith and repentance; to a life bumble and holy obedience. In like manner, it is more than possi, for men of taste and sensibility, to be overpowered in view of the jesty and wisdom of God, as displayed in the starry heavens, and yet main "enemies to him by wicked works." But we have not room even a hasty outline, of this eloquent appeal to the heart and consuce of the reader. A single extract must suffice.

Think it not enough, that you carry in your bosom an expanding sense of magnificence of creation. But pray for a subduing sense of the authority he Creator. Think it not enough, that with the justness of a philosophical zrnment, you have traced that boundary which hems in all the possibilities of nan attainment, and have found that all beyond is a dark and fathomiess unwa. But let this modesty of science be carried, as in consistency it ought, to question of Revelation, and let all the antipathies of nature be schooled to acescence in the authentic testimonies of the Bible. Think it not enough, that have looked with sensibility and wonder at the representation of God throned immensity, yet combining with the vastness of his entire superintendence, a st thorough inspection into all the minute and countless diversities of existe. Think of your own heart as one of these diversities; and that he ponders its tendencies; and has an eye upon all its movements; and marks all its wayrdness; and, God of judgment as he is, records its every secret, and its every in the book of his remembrance. Think it not enough, that you have been to associate a grandeur with the salvation of the New Testament, when made mderstand that it draws upon it the regards of an arrested universe. How is rresting your own mind? What has been the earnestness of your personal reds towards it? And tell me, if all its faith, and all its repentance, and all its mess are not disowned by you? Think it not enough, that you have felt a senental charm when angels were pictured to your fancy as beckoning you to ir mansions, and anxiously looking to the every symptom of your grace and mmation. Oh! be constrained by the power of all this tenderness, and yield recives up in a practical obedience to the call of the Lord God merciful and cions. Think it not enough, that you have shared for a moment in the deep busy interest of that arduous conflict which is now going on for a moral ascenby over the species. Remember that the conflict is for each of you individuand let this alarm you into a watchfulness against the power of every tempon, and a cleaving dependance upon him through whom alone you will be than conquerors. Above all, forget not, that while you only hear and are thted, you are still under nature's powerlessness, and nature's condemnation nd that the foundation is not laid, the mighty and essential change is not acsplished, the transition from death unto life is not undergone, the saving faith ot formed, nor the passage taken from darkness to the marvellous light of Gospel, till you are both hearers of the word and doers also. "For if any be zarer of the word and not a doer, he is like unto a man beholding his natural : in a glass: for he beholdeth himself, and goeth his way, and straitway foreth what manner of man he was."

M Dr. Chalmers' style and manner, our readers will be enabled to m a tolerably correct opinion, from the extracts which we have en. He certainly has a wonderful command of language, to extend the vast conceptions of his mighty mind, in rich and varied magcence. Almost every discourse reminds us of the three thousand nges of raiment, spangled with gold and precious stones, in Queen sabeth's wardrobe. We are not acquainted with any living author, see writings are more remarkable, at once for sublimity of thought, sinality of manner, richness of fancy, and splendor and variety of gery. Every page of these discourses bears the "image and super-

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scription of Dr. Chalmers; though it is evident, we think, that he is a great reader and admirer of Jeremy Taylor. Like that distinguished writer of a former century, he manifests a great partiality for the cupulative conjunction, for plural substantives, and for other words, ending with ss. The reader who wishes to amuse himself, with respect to the first mentioned point of resemblance, may compare pages 60, 65, 68, 72, &c. &c. with almost any five, or ten pages of Taylor's serment. For the use of the plural and the ss, take the following specimens.

Taylor. Restlessness, intractableness, handlings, assistances, constrainings, kindnesses, confidences, remembrances, unhandsomeness, diffi-

dences, adherences.

Chalmers. Religiousness, invisibilities, complainings, visitations, workings, processes, announcements, plausibilities, correspondencies, possibilities, secresies, doings, regards, vastness, inexhaustibleness, populations, blissfulness, and awfulness. These we cannot reckon among the higher beauties of either Taylor, or Chalmers.

Such discourses as the astronomical series now before us, cannot fail of being very extensively circulated, and they are peculiarly adapted, we think, to gain the attention of those speculative men, in Scotland and elsewhere, who would think it quite beneath them to spend thought upon the arguments of an ordinary writer, in defence of the

Sacred Volume.

After all, there is much in these discourses, to which a severe critic might undoubtedly object, and not without reason. In the first place, the author has not adhered so rigidly, as he insists that others should, to the inductive philosophy of his masters. He seems to take it for granted, that the stars are inhabited. This, it is true, he first present in the shape of a strong probability; but as he advances, it seems in his mind to ripen into certainty, though we look in vain for his demonstrations.

In the next place, there is, in our opinion, much that is objectionable in the style. It wants grammatical correctness and rhetorical elegance. In the two first pages of the opening discourse, the tense is repeatedly changed contrary to the plainest rules of syntax. Such expressions as the following, which abound in this volume, are very far from being classical. Every one position, every one doctrine, every one provision, &c. "Infidelity looks one thing," &c. p. 88, is a singular expression. These, it is true, are minor faults, and they are almost lost in the blaze of genius and eloquence by which they are surrounded; but still they are faults, and as such, ought to be avoided; may we not add, are generally avoided, by writers much inferior to Dr. Chalmers.

CXIII. A Practical View of Christian Education in its earliest stages. By T. Babington, Esq. member of the British Parliament. First American from the third London edition. To which are added, translations of the Latin sentences. Boston: Cummings & Hilliard. 1818. pp. 196.

When we took up the work before us, though with a favorable representation of its general character, we expected to find a compilation of the sentiments, if not the words of former writers on the same subject. So trite are the many maxims relating to education, and so often have

con presented in a great variety of shapes, that a superficial night have doubted, whether any very important or original

be taken in such a beaten field.

one, but not the only characteristic of genius, to entertain new is on ordinary subjects. If it adopt some of the ideas of other ich a flood of light is poured around them, that they seem to rise ad of bold relief from the original ground; or the aspect in which e viewed is far more favorable to mental vision, than that in they are seen on ordinary occasions. In the every-day business a common thought seen with perspicuity, and expressed with may be no less valuable than another which never before flitted the human imagination.

great numbers of parents have enough anxiety for their chilhat they bestow on their education sufficient expense; that an nt attention is devoted to exterior accomplishments; and that the opulent classes there is no lack of time, of property, or inon, in qualifying their offspring to fill stations in public offices, chambers of commerce,—are not points which we are disposed Nor do we apprehend that the present state of society, or derstandings of our readers, renders such a discussion at all ry. But after all that has been said, there are certain subjects ted with the discipline of children, which are ill understood, and

ully neglected.

ave, indeed, long entertained the opinion, that the two extremes arism and excessive refinement presented obstacles of nearly magnitude to the religious education of the young. The facts produced, and still support, this opinion, have greatly multiplied y department of our commerce with the world. It is perfectly nown, that the foolish maxims of fashionable society allow the to devote very little attention to the nurture of the child in its years. If parental affection be not sufficient to command the ns in the season of helpless infancy, we are not to expect much de for its moral improvement at any subsequent period. Least rould such a parent trouble himself about the religious sentiments offspring. This unpardonable neglect is the subject of the first r in the little book before us; in which are noticed the "inadequate on to religion in education, and some of its causes."

t those who despise religion should not wish the minds of their children nbued with it, is natural, and to be expected;—and that those, who, while ensibly acknowledge the value of religion, yet hold that the heart of man ally good; and that the evils which abound in the world may be ascribed prejudices of nurses, the reveries of enthusiasts, the craft of priests, and nny of rulers; should deem religious education almost superfluous, is by no urprising. However, such characters would slight all my admonitions, and e it is in vain to address them. Those whose attention I would solicit are and respectable parents, who wish to entertain those views of human nad of the duties of man, which the holy Scriptures exhibit. That such should venture to hope that their children will perform, in subsequent duties they owe to God and their fellow-creatures, when little care has cen to prepare them for this great work, is perfectly astonishing. Do we ch absurd expectations in other things? Does any man suppose that his be fit for any profession, or business, without substantial and persevering ion? Does he venture to send him out into the world as a lawyer, a sura tradesman, without a long preparation, expressly calculated to qualify DL. XIV.

him for the line of life to which he is destined? And yet how many inthersempect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Savior. pp. 14, 15.

After contrasting the vigilance with which the child's progress is watched while at school, at the university, in studying a profession with the cold regard or total neglect of his spiritual interests, the write addresses some appropriate expostulations to the subjects of his marks. He next mentions two or three of the causes of the lamentable defects in religious discipline. The first cause is found in the conduct of those parents who, "though they may have a great respect is religion, are not truly religious."

"If they do not consider Christianity as the pearl of great price; if in practic they make it rather the handmaid of their worldly interests and pleasures, that the unrivalled empress of their hearts, and the sovereign guide of their actions if this is practically the estimation in which they hold it, of course, they will give it but a second, a third, or a fourth place among the objects on which their view is fixed in the education of their children. If in their passage through life, they do not in fact, (whatever they may hold in theory) sacrifice their own profit, a pleasure, or reputation at the shrine of Religion, when these cannot be secured without some dereliction of duty, it must be expected that "whatever they may profess as to their plans of education, they will in fact attend more to the world advancement, or pleasure, or reputation of their children, than to their progres in vital Christianity." pp. 19, 20.

The other causes are seen in the conduct of those upright Christian whose efforts in the work of Christian education are feeble, from the having adopted partial or erroneous views of religious truth. Som of the notions of these parents we give in the words of the author.

"Some parents of a truly Christian character are of opinion, that although th instruction of the head is in a good measure left to man, God vindicates to himsel in a peculiar manner the empire of the heart, and carries on the work of conver sion in his own way. They therefore regard human endeavours to lead the hear of the young to God as, (to say the least,) of very doubtful efficacy; and perhap look with some jealousy on a very sedulous use of means for the attainment of the object, as a disposition to depend on means, rather than on the power or ment of God. They hope, that if they preserve their children, as far as may be, free the contamination of the world, make them well acquainted with the Christian doctrine, and use them to a regular attendance on religious ordinances, He wi hear the earnest prayers offered up for them, and in His good time work on the affections, and bring them to himself. These sentiments, in which there is specious mixture of truth and error, are accompanied by Christian graces at habits which have a powerful tendency to counteract their practical effects. P ents who are wanting in sedulous attention to their children, are often very stri in the examination of themselves, and eminent for tenderness of conscience. hatred of sin, for love of holiness, and for adorning the Gospel of their Savin by presenting in themselves no dubious image of that mind which shone forth! him. By an attentive observer, however, the operation of the foregoing opinion will not unfrequently be distinctly traced: and in whatever degree they operate their tendency must be to weaken, if not to paralyze, parental exertions. T hearts and the habits of the rising generation will not be watched with due soli itude, and evils will not be checked and anticipated, nor promising appearant cherished with that wakeful and unremitting anxiety, which the incalculable portance of education demands. Nature, with its corruptions will be allowed gather strength, and grace, if assisted, will be feebly assisted, by parental operation, (a co-operation which must itself also be altogether the fruit of grac the little victims of this false system contract a most pernicious and fatal habit bearing and repeating religious truths with indifference, and sometimes, perps, are in nearly as bad a state as the offspring of irreligious parents." pp. 22.

As Mr. Babington is an advocate for systematic endeavors in every partment of the work of education, his work bears the marks of sthod and judicious arrangement. Accordingly, he has divided the ste of childhood into several periods. The first of these comprises time from early infancy till the child begins to read. After menning the erroneous opinion "that the child, during this period, is proceed to be in a kind of irrational state, which will scarcely admit moral discipline," and the foolish and mischievous gratifications, deceits, and inducements to revenge which are placed before it, Mr. thus proceeds,

What is the true character and tendency of this course of proceeding? It questionably fosters those seeds of evil which abound in our nature. Is man turally self-indulgent? What then; must be the effect of a studied system of inligence? Is he impatient, and passionate, and vindictive? How greatly must se dispositions be cherished by not only permitting but encouraging their gracation! Is he disposed, when in pursuit of favourite objects, to be little scrulous with respect to violations of plain dealing truth? The artifices to which sees and female relations resort would almost create such a disposition, were it originally in his bosom. With what eyes then must the Almighty look upon the a course of proceeding! It would be trifling with my readers to pursue this sic any farther." p. 30.

The following observations show that the author had not been a carespectator of the conduct of children.

'In conveying instruction it is a most important point for the parent always to ir in mind, that far more may be done by exciting the sympathy of the child, n by appealing to its reason. Things indeed should always be presented to it the garb of truth and good sense; but unless its feelings are in unison with its victions, it may be perfectly persuaded of truths, without being influenced by m in practice. And how are the appropriate feelings to be excited in its boa? Chiefly by the feelings of the parent being in unison with the subject on ich he speaks. Is he dwelling on the greatness of God, or on his all-seeing or on his eternity, or on his glory? Let his own heart harmonize with his y theme, and probably the right string in that of his child will vibrate. Is he cribing the divine love, and tenderness, and mercy, especially as exemplified lesus Christ? If his own feelings are impressed by the picture he presents, se of his child are not likely to be altogether unmoved. But reverse the case to the parent, and what is to be expected from the child? Who can be so mrd as to hope, that, when religious truths are taught as the schoolmaster ches the grammar, good impressions will be made on the heart? Do we see, act, that when the Catechism is so taught, any such impression is made? Step a village school, where that excellent compendium of our holy religion has m learnt merely as a task, and you will find the children as little affected by its ths, (even if they understand it,) as they are by the lessons of their spellingik. One would think that they conceived it pointed out the high privileges and :red duties of the inhabitants of the moon, and that they had nothing to do with' but to get it by heart." pp. 36, 37.

Of the third chapter in the work before us our readers may form me idea, from an enumeration of the several subjects of it. These edirections on the following points, viz. "Parents to guard against alts in the presence of their children." "Children not to be made sythings." "The child's good, and not the parent's ease to be the

object." "Guard against a child's artifices." "The heart to be had in view, rather than the outward act." "Study consistency of systems" "Intercourse with children." "Freedom of conversation." "Study if character." "I'ersonal exertion."

In most of the books written for the direction of instructors and guardians, too little notice is taken of those early stages of life, which we have long supposed the most important, because then are made those powerful impressions upon the affections, which form the permanent features of the character. We regard as no small recommendation of the work before us, that it has avoided the fault in question, and assigned to the morning of existence, and the unfolding of the faculties, their true importance. Our readers may be willing to know Mt. B.'s sentiments concerning that portion of childhood which he denominates the "period between a child's beginning to read and going to school."

"That wondrous being man, displaying so many marks of his high origin, as well as of his deplorable fall; whose astonishing progress in knowledge, when his powers are cultivated, and whose more astonishing capabilities of knowledge, clearly point him out as destined to a more exalted state of being; and whose moless astonishing progress in good or in evil, and further capabilities of both according to the course he takes, afford clear indications that the future state will be one of righteous retribution, eminently blessed or eminently wretched;—that wondrous being at an early age receives impressions which sink deep into his as yet soft and yielding nature, and acquires habits which take such a firm hold of that nature, as almost to become part of it. With what anxious caresthen, should this spring time of life be employed in preparations for the future harvest! If there be not a harvest of good, there must be one of evil. The heavenly sickle will most assuredly, in due time, reap either the one or the other; and then with what make a spring during the years of early childhood!" pp. 65, 66.

From the fact that boys are often sent from their home at a tender age, to acquire that knowledge, which the father is incompetent or unwilling to communicate, Mr. B. urges the necessity of close application at this season, to form good habits, and implant good principles, before they shall quit the parental roof. He does not forget that a child thus sent amidst the blasting contagion of evil example, is, without a protector or a monitor, exposed to continual danger. What language can forcibly enough describe this danger, when the poor child, possessing the bias of a corrupt nature, is thrust from the side and beyond the reach of those whom Providence appointed his natural guardians? Contending with such powerful temptations and possessing such feels means of resistance, if he finally escape perdition, it can be only by a miracle of divine mercy.

But perhaps had the boy always remained at home, his condition might have been very little improved. The imperious calls of business, the hindrances of company, and incessant revolution in the giddy circles of pleasure, as effectually exclude the lessons of religious instruction, as if an ocean rolled between the pupil and the teacher.

Having shown the importance of the closest attention to habits and moral discipline, and the superior value of religion, not only in relation to the future, but the present life, some remarks are interspersed on the comparative value of those departments of juvenile tuition, in which all are supposed to be more or less engaged. A proper notice is taken of books, and the initiatory modes of instruction.

With respect to books of a strictly religious description, some further remarks accessary. In using such books, care should be taken to keep their great state constantly in view. It would be a desecration of the awful subject to use book of this kind entirely, or even principally, for the purpose of teaching a shild to read. Such a proceeding would be like employing a church for some sharp her holy garb, and that the youthful mind should never approach her but with a sentiments which she ought to inspire. Whatever tends to dissociate her from such sentiments; to habituate children to hear her truths, or use her language without such sentiments, does them an injury which it may be very difficult to spair. To speak of God, his word, or his will, without reverence, is, I conceive, many many to the spirit of the Third Commandment, and therefore a breach of it and that reverence will not be maintained, if books on such subjects are taken up when religious improvement is not the leading object." pp. 78, 79.

It has often astonished some contemplative minds, that parents prolessing and seriously believing the doctrines of Christianity, should so little regard them in the discipline of their families. Many, who on most occasions furnish good evidence of piety, seem here to seek no other rule of action than the easy maxims of fashionable life. Their children are taught to dress as extravagantly, to pursue amusements an eagerly, and to fix as exorbitant a value on the applause of the world, as those who acknowledge no higher principle of action. The centiments which children are taught to entertain, are but miserably adapted to prepare them for a life of self-denial, or practical benevolence.

In the fifth chapter are some valuable reflections on the following subjects. "Obedience; regularity; attention; patience; alacrity." The happy fruits of these qualities are impressively, but concisely, exhibited, at the same time that parents are reminded, that they must expect failures, and advised of the proper manner of sustaining them.

After enumerating the several objects to be kept in view in training the child for heaven, the author proceeds to notice the means for their attainment. In this place he comes to the long controverted question respecting rewards and punishments. Although he does not formally analyze the theories of his predecessors, nor introduce a new hypothesis of his own imagination; yet in justice we must say, that, in our opinion, he touches the subject with the hand of a master. To give a fair exposition of Mr. B.'s sentiments on this topic, we should necessarily transcribe the whole of his sixth chapter. We prefer sending our readers to the work for a full examinination.

Although we think few instances can be found of such constant docility and obedience, as to render punishment wholly unnecessary; still we declare without hesitation, that in the compass of our own observation not less injurious effects have followed from its too frequent application, than from the opposite extreme. Some of the most deplorable instances of perverseness we have ever known, were clearly produced by frequent and injudicious chastisement, inflicted by the parent in the worst temper, and without any consideration of the degree of criminality in the offender.

In continuation are some pertinent remarks on the influence of example on the human mind, and particularly on that of children. Mr. B, next examines the subject of emulation; the evils of exciting it in the bosoms of children, and considers it the fruitful source of the unhall owed passions of ejealousy and envy, of pride and contention.

the execution of the work, it is not perhaps necessary, after the tracts we have given, to offer any remarks. Our readers have better them sufficient materials for forming their own opinions. Nor do deem ourselves holden to offer any excuse for the length of an article of disproportionate to the size of this little book. Were any such along necessary, it might be found in the importance of the subject.

#### MISCELLANEOUS.

EXTRACTS FROM THE BIARY OF THE REV. COTTON MATHER.

(Consinued from Aage 210.)

wondrously taken off the fetters that were once upon my speech, and temployed me, though I was once a great stammerer, in more speeches than almost any man in the land; I owe something extraordinary by they of gratitude unto him, who has done this wonderful thing. I have sten thought that it would be worth the while for me to write a little look for stammerers; directing them what holy improvement they shall take of their infirmity, and how they should behave themselves under they are a numerous generation in the world.

ins, yet I would look on that, in conjunction with other considerations, as obliging me to do all I can for the welfare of it. Among ther thoughts this way; I now think that I will cultivate an acquaint the with the principal scholars, and by their means fill the College with such books as may convey much of the salt of truth and piety

among the students there.

6 G. D. There is a poor woman of our church, who has a very wicked husband; and by sickness, to which his wicked carriage has contributed, her condition is indeed full of poverty and misery. I will take all due care for the relief of this object.

7 G. D. O the sweet mystery of going to God as my Father, and trying, Abba Father: I would penetrate further into it than ever I have done, and put it into practice with the most lively strains of the most evangelical picty, and then commend it unto the people of God.

for prayer with fasting, in secret before the Lord. I did this day, though the chief of sinners, go to the great God as to my father; encouraged by the relation which my lovely Jesus bears unto him, and my assurance that the choice and wish of my soul is, to be found among the people of the blessed Jesus. The occasions and petitions for this day were such as were usual with me in relation to my ministry, and my family, and the distressed condition of the people of God at home and abroad. But one very particular intention was, to prepare for whatever tidings may be coming to me from the other side of the water; that I might submit patiently and cheerfully to whatever disappointments and humiliations may be ordered for me, and glorify the innice, and wisdom, and faithfulness of the Lord in them all.

The such things arrive unto me, as may encourage.

me in the service of the Lord, and fortify me in my poer cesays to d

good in the world.

1 G. D. Intending this week, if the Lord please, a meeting of the brethren of the church, I would make it an opportunity to speak such things as may sweeten their affections to one another, and beget a du temper in them, and make them sensible of the duty they owe unto the Lord, and to one another.

Lord's Day, August 12. My principal endeavor at the table of the Lord was to express the spirit of adoption in the Abba Father of Christianity; and in consideration of the great God as our Father, and to love and praise the glorious Jesus, who brings his people unto such

a dignity.

2 G. D. That my father may be made easy in his old age, i would assist a wise and kind conduct of the church towards himand that all possible encouragements from the church be continued unto him and his family.

4 G. D. I propose to do some good at Woburn, and the neighborhood, by giving the people a lecture there. Which this day (August 15,) I endeavored, and the Lord graciously smiled upon me in my

journey, and in my service.

5 G. D. Certain people neglect the public worship of God. I would this evening procure the society to take notice of them, and d some other offenders. And in the society, as also unto the ministers, I would communicate such a view of the awful prospect of things this day, as may quicken their supplications.

6 G. D. I would endeavor a generous present unto our worthy friend, Mr. M.Nish, on Long Island, who has met with difficulties and discouragements, and also been at some expenses for the public

service.

7 G. D. There is a dismal prospect before us, and God enly knows what share this poor country may have in the calamities which threaten to overwhelm a wicked world. God calls me to more than ordinary methods, that I may be hidden in the day of these calamities and assist his people also to get into their hiding places. I would therefore, more than ever, make this an article of importunate supplications, and study and follow those other methods of piety, which have the promise of preservation annexed unto them.

1 G. D. Having a catalogue of the communicants in my flock, I would sometimes go over it, and in doing so I would think what may be the special points of Christianity which each person may need most of all to be advised of; and when I have opportunity, I would most

insist on those points in my conversation with them.

Lord's Day, August 19. Besides the other devotions of the day, I did in my study pray for every one of my church, each of them distinctly by name, and besought the most suitable blessings that I could

think of asking heaven to bestow upon them.

2 G. D. Whenever I give any thing unto my children, upon their desire or without it, whether it be money or any thing else that may be grateful to them, I would always let fall a maxim of piety, and signify to them, that, if they will believe and practise that maxim, it will be much more worth and use unto them, than that little thing which I not bestow upon them.

August 21. This day was kept with the people of Newtown as a lay of prayer, to obtain the conduct and blessing of God in their finice of a new minister. I had a very comfortable journey out and huse, and enjoyed a mighty presence of the glorious Lord with me, a the services of the day.

\*4 G. D. There are some churches much out of order, for whose welfare I must, as I have opportunity, concern myself. Especially

that at Woodbridge, from which I am sent unto.

bletter, as well as in making a present, to Mr. M. Nish, to hearten

6 G. D. There is a good, and a very poor, woman of Cambridge, who often visits my family, and encounters with difficulties and necestities. I will dispense relief unto her.

7 G. D. I will this day study a dissertation on holy purity, and

with unutterable groans press after a conformity to it.

I gave it in a sermon on Psalm xix, 8.

1 G. D. The time of the year is coming on wherein the poor of he flock will need more than ordinary care and charity, that they may e provided for. I would endeavor both publicly and privately to blow p the flame.

2 G. D. My maid-servant must be called upon to give all dili-

itions I will put a proper book into her hands.

4 G. D. I am advised of a combination among the people of God p England, to set apart one hour extraordinary every week, that they pay, each one in his closet, cry to God for his appearing to deliver as church from the danger now threatening it. I would set forward motion of this nature, among the people of God in this country. It pay be attended with wondrous consequences. And, particularly,

rould I recommend and prosecute this proposal in our society.

7 G. D. Besides what I do in my other supplications, I have hought of setting apart an hour extraordinary about eight o'clock wary Tuesday morning, to represent before the Lord the condition of its church at this day in the world, and solicit for his appearance to lo wonderful things, to rescue his people out of their threatening circumstances. By such an exercise I shall not only prove myself a living member of the body of our Savior; but I shall befriend all the intentions of piety in my heart and life. It must need leave a saving impression on my spirit, and it will also qualify me the more for those public prayers wherein I am to go before the people of God.

1 G. D. My catechising exercise will furnish me with notable opportunities to instil documents of piety into the minds of the rising generation. I would mightily consider what may be most necessary

and seasonable.

2 G. D. It is time for me to instruct my son in the methods of usebluess. I will instruct him bow to do good every day; and in my conversation with him in the evening, I will often inquire of him what good he has done.

8 G. D. I would aid my brother-in-law the minister of Roxbury in worst holy designs; but very particularly to procure among the Vol. XIV.

more pious people of his flock, the purpose of extraordinary praye

every Tuesday morning.

6 G. D. In my catechising exercise, (at which this week I havear one hundred and fifty lads,) I would find out what lad is able to read, but so poor that his parents cannot well furnish him; and would bestow a Bible upon such a child.

7 G. D. There is an error in my conversation. I allow too mac of my evening time to the visits of my neighbors. The time would be more fruitfully spent in my study, in acquiring those treasures whice may furnish and enrich me for my many services. I would, accordingly, endeavor a reformation of this error, and be more sparing it my visits than formerly.

#### ON SLANDER.

# Extracted from Saurin.

SLANDER is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strike at once three mortal blows; it wounds him who commits it, him agains whom it is committed, and him who sees it committed. It is tolerated it society only because every one has an invincible inclination to commit it Examine this place on this article. Are not your slanders famous even it distant climes? Do not strangers and travellers observe your propensity to this vice? Are not many of you cruelly attentive to the conduct of you neighbors, and always asking, Where is he? Whence does he come What is he about? What are his opinions? Have you no pleasure in discovering people's imperfections? Does not malice publish some vice which charity ought to conceal? Are no tales invented? none enlarged No calumnies added? Are not the characters of the most respectable persons attacked, heads of families, magistrates and ministers.

Slander and calumny are a defect of conversation, and the law which the apostle imposes on us is a seasoning of charity. I freely acknowledge, my brethren, that I cannot enter on this article without losing that moderation of temper, which is necessary to a preacher who would treat the subject properly. Whether it be weakness of mind of self-interest, or whether it be the enormous lengths to which you practice this vice in this place, too much practiced alas, every where, of whatever be the cause, I can scarcely retain my temper; for I feel my self at once ready to confound instruction with reproof. Is there any character among you so respectable, any intention so innocent, any conduct so irreproachable, any piety so conspicuous, as to escape the

cruelty of your calumniating conversations?

What shall I say to you my brethren, I wish I knew how to collect the substance of many discourses into this one article. I would end deavor to exhibit calumny in one small portrait, at which you might continually look, and which might perpetually inspire you with holy horror.

1. Consider this vice in its source. Sometimes it proceeds from lit tleness of mind, for there are people who cannot converse; they neither understand religion or government, arts or sciences, and their converse.

sation would languish and die away, were not the void filled up with a detail of the real imperfections of their neighbors, or of others which the most cruel malignity ascribes to them, and the number of these always far surpasses that of real defects. Sometimes it comes from pride. People wish to be superior to their neighbors, and not having the noble courage to rise above them by the practise of more virtue, they endeavor to sink them by slanderous conversation. Sometimes envy is the source. There are persons who place their happiness in the misery of others. A neighbor's prosperity shocks them, his reputation wounds them, and his rest is their torment. Sometimes a prility conscience generates slander. Bad men fear the public eye should discover and fix on their own crimes, and they try to prevent this misfortune, by artfully turning the attention of spectators from themselves to the vices of their fellow citizens.

- 2. Consider the fatal consequences of slander. Judge of the hearts of others by your own. What makes one man invent a calumny, induces another to receive and publish it. As soon as ever the voice of slander is heard, a thousand echoes repeat it, and publish vices, which your want of charity or excess of injustice attributed to your neighbor. What renders this more deplorable is the usual readiness of mankind to give credit to calumny; a readiness on the one part to utter a calumny, and on the other to believe it, overwhelm a neighbor with all the misery of defamation.
- 3. Consider the duties which they who commit this crime bind themselves to perform, duties so hard that some would rather die than perform them, and yet duties so indispensable, that no man can expect either favor or forgiveness who neglects the discharge of them. The first law we impose on a man who hath unjustly acquired the property of a neighbor is to restore it. The first law we impose on a man who hath injured the reputation of another is to repair it. There is a restitution of honor as well as of fortune. Which of you now that hath dealt in slander, dare form the just and generous resolution of going from house to house to publish his retractions? Who is there among you that by committing this sin, does not hazard all his own reputation?

4. Consider how extremely opposite this sin is to the law of charity. You know the whole religion of Jesus Christ tends to love. The precepts he gave, the doctrines he taught, the worship he prescribed, the ordinances he instituted, the whole Gospel is the breath of love. But what can be more incompatable with love than slander? Consequently,

who less deserves the name of Christian than a slanderer?

5. Consider how many different forms calumny assumes. In general, all the world agree, it is one of the most hateful vices; yet it is curious to see the persons who declaim most loudly against the crime, practise it themselves. All the world condemn it, and all the world slide into the practice of it. The reputation of our neighbor is injured not only by tales studied and set; but an air, a smile, a look, an affected abruptness, even silence are envenomed darts shot at the same mark; and it will be impossible for us to avoid falling into the temptation of committing this crime, unless we keep a perpetual watch.

6. Various are the illusions and numberless the pretexts of which people avail themselves, in order to conceal from themselves the tur.

pitade of this crime. One pretends he said nothing but the truth; as if charity did not oblige us to conceal the real vices of a neighbor, as well as not, to attribute to him fanciful ones. Another justifies his conduct by pretending, that he is animated not by hatred but by equity; as if God had appointed every individual to exercise vengeance, and to be an executioner of his judgment; as if, supposing the allegation true, a man does not sin against his own principles, (for he pustends equity) when he shews his neighbor in an unfavorable point of view, by publishing his imperfections and concealing his virtues.—Another excuse: himself by saying, that as the affair was public, he might surely be permitted to mention it; as if charity was never violated except by discovering unknown vices; as if men were not forbidden to relish that malicious pleasure, which arises from talking over the known imperfections of their neighbors.

For the Pantoplat.

#### METHOD OF STUDYING SCRIPTURE BIOGRAPHY.

1. In reading the Bible, let special attention be paid to the biographical parts of it.

2. Enter in a book kept for the purpose, the names of those persons

whose history and character are given in Scripture.

3. In connexion with the name of an individual, make references to

all the places where that individual is mentioned.

4. Either commit to memory the places referred to, copy them or read them, till they leave a very distant and permanent impression on the memory.

5. Consult Scott on the places referred to, and read Hunter's Lectures and such other valuable works as treat of Scripture biography.

6. Write the biography of interesting Scripture characters. Such a biography may profitably embrace three parts, 1. The history of the individual. 2. The traits of character developed by that history.—

5. The instruction and practical uses of the history.

Finally, imitate the good and avoid the bad traits of character yes

may discover.

For the Panoplist.

#### ON INDEPENDENCE.

"Blest are those, Whose blood and judgment are so well co-misgled, That they are not a pips for fortune's finger, To sound what stop she please."

Were the practice of virtue as easy as the applause of it, it would be a cheap commodity, because a very common one. But I am inclined to think that the two seldom go together: I often hear men praising certain principles, or rather the names of principles, when after a short acquaintance they show plainly enough, that nothing is more distant from their possession than these themes of their eulogy.

Among other subjects a very frequent one is dignity of character, or independence. A truly independent man Liove, and house; and we

rapired to name some of the brightest examples of human excellence which Providence has thrown in my way in a depraved world, I should mediately point to some few remarkable for firmness and unyielding proverance in a good cause, whose merits they had cooly and thoughly examined, and for whose advancement they had made the sactifice of their ease, their property, and often of their reputation.

But I sometimes see a pretender to independence with not a single genine feature of the character. He is obstinate, and determined at all events sever to give up an opinion, or relinquish a habit. This, he supposes, constitutes the independent man. The mischievous monkey, neither to be restrained by management, nor won by kindness—or the sulky

und unmanageable mule, might as well merit the appellation.

It is, perhaps, a difficult question, to decide precisely how far our espect for human opinion should be allowed to influence our conduct. It is not contended here, that no regard is to be had to the judgment of others; but that in using the knowledge which they have acquired, receiving the assistance of their opinion in forming our own, we do not become the slaves of their notions, and blindly follow wherever they shoose to lead.

How often have I seen men of high pretensions to independence in beir religious sentiments, and who would repel with indignation the mallest suspicion of being influenced by the arbitrary assertions of a mperior; while with half an eye any one but themselves can observe, that they are the most obsequious of all men in their articles of belief; and that no pack-horse ever more closely pursued its way according to the will of a master, than they obey the impulse of the popular current, are the creed of a dictator.

Z. Y.

For the Panophet.

#### ON THE CHARACTER OF INSTRUCTORS.

Mr. Editor,

la is very common for us, when in company with Christian friends, to bear them exclaim, Something must be done towards sending the Bospel to the destitute and unenlightened. I will readily join with them in wishing that something may be done, not only towards christianizing them, but also, rendering effectual the principles of religion already believed among ourselves.

To accomplish so desirable an end, I would propose to begin with the joung. At this interesting period of life, the mind is more easily formed to impressions of virtue and religion, than when it has been long abituated to vice and impiety. I shall confine my remarks princi-

mily to the selection of the instructors of children and youth.

Schools and school-masters are so common, that every decent neighborhood is supplied with the former, and almost every house can fursish the latter. I would not be understood to intimate, that schools and teachers are of little importance, nor that their present increased anther is injurious to the education of children; but I would be understood to mean, that I firmly believe those who employ teachers, are at sufficiently careful to whom they intrust the instruction of their littles. They decide too hastily and bargain too soon with candidates.

"May I be truly thankful that God has put it luto the hearts of so many fithful mi preach the words of life unto us. May we be up and doing, knowing il at oper tile pacer printeges, and to called to a that soon we shall have done with Sabbath and same

or the manner in which we have improved them."

To the bereaved partner of the deceased the loss is kroparable, and to the numerous s viving relatives it must be truly afflictive; but let them remember, they are not left to me without hope, and may they find relief for their sorrow in the belief, that their departed in has assended to a better world to receive her reward in everlasting bliss. Although she his passed away, yet she still lives, and long will live, in the hearts and affections of those who know and appreciated her many virtues. May they copy her pious example in life, that they may receive that support which sustained her through the dark vale of the shadow of death, and be prepared to meet her in another and a purer world, where sin has no piace, and sorrow is unknown.

## POETRY.

#### For the Panoplist. HOPE.

I said to Hope—"illusive power, Thy reign is past, we meet no more! <sup>4</sup>Thy voice is smooth—thy smiles are sweet, "Rich glories on thy temples meet; "Youth hauge bright roses on thy face, "Love weaves thy robe with magic grace; "But thou art vain—and false as vain— "The dazzling source of grief of pain! "My heart was sick—I sought for balm— 4. Gay bubbles danced upon thy palm, "I touch'd—the gilded vapors broke, "Light was the round, but deep the stroke! "May's blocking dowers wav'd on thy breast,
"T'was there I lull'd my cares to rest; "But while I slept, a scrpent train "Wound round my soul, and stung my brain. "Yet still I woo'ed the beam that throws "Such varied lustre on thy brows; "I gazed—the lovely halo fled, "And the blue flames that light the dead, "Flash'd fiercely o'er a subtle cloud, "No vision this-'twas Death's cold shroud.

"Thy charm is o'er—dissolv'd thy spell, "To all thy fond descits furewell!" I ceas'd—the tinsel cords that bound Her siry form to Earth's dark round Were burst in twain—the seemed to rise On the light clouds that veil'd the skitt. In mild unwavering radiance drest. Girt with a blood-besprinkled yest. Borne on the cross—again she smilld-Again despair's wild with beguiled; Again I drink the rosy beam; The living light—'tis Heaven's own glean! Again I press the purple flowers, Rear'd in Gethsemane's dark bowers, That flush the marble check of Death. And fill the tomb with fragrant breath! ()! if cold sorrow clasp me reund, If clustered woes like grapes abound, If the dark flood that Satan pours, In circling horrors wildly roars, And the bold shafts he dares to fling, Tear from my heart each tender string, Wedded by faith by love divine, Hope precious hope shall still be mine! LAURETTL

#### NEW WORKS.

Theology; explained and defended, in a series of Sermons; by Timothy Dwight, S. T. 2. L. L. D late President of Yale College. With a memoir of the life of the Author. In five when umes. Vol. I. Middletown, Coun.; Clark and Lyman, 1818. pp. 545.

Statement of facts, relative to the appointment of the Author to the office of Profession of Chemistry in Middlebury College, and the termination of his councxion with that College.

By Gamalick S. Olds, A. M. Greenfield: Denio and Phelps, pp. 20.

Mr. Josiah W. Gibbs, of Andover, has lately issued a prospectus containing proposits of publishing a translation of the valuable Hebrew Lexicon of Gesenius. The work of Gesenius was published at Halle in Germany in 1810—12, and contains the result of the philological researches of the learned in that country.

The explanation of the Hebrew words, which in the original work are in German, will w

rendered into English, and the work thereby adopted to general use.

Mr. Gibbs' prospectus contains a full analysis of the plan and principles of the work, and \$ specimen of the proposed undertaking. The original work of Gesenius, and the proposed for republishing it, have received the full approbation of the Rev. Professor Stuart, of Andover, of Professor Willard, of Cambridge, and of others whose pursuits have been directed to studies of this kind.

James Loring; No. 2, Cornhill, has in the press "A Compendium of English Syntax, with concise Exercises corresponding to the same, designed as an Appendix to L. Marray's larger Grammar and Exercises. By Jonathan Burr, A. M.

He has also, in the press, a new edition of Murray's Exercises, (These who wish sequechase the last, bound with Mr. Burr's Dyntan and Exercises, can be accommodated; or ci will be sold separately.)

repetals by Plags & Gould, for publishing an edition of The Septuagint and Apocrypha, proing to the Vations text, as exhibited by Bos to which will be added a selection of all the fortant various residings contained in the Alexandrine manuscript, as published by Grabe, afterwards by Breitinger, with a Preliminary Dissertation on the origin of this translate, the time when it was composed, the credit which it has obtained, the state of its text, the mipsi editions of K, together with remarks on its real value, and the critical and exception to which it may be applied by the interpreter of the Qid and New Testament at the present

From the Missionary Register.

# CHRONOLOGICAL LIST

THE PROTESTANT MISSIONARY STATIONS, AND MISSIONARIES THROUGHOUT THE WORLD.\*

TRANQUEBAR.

A Danish Bettlement on the east coast of the Indian Peninsula.

ROTAL DANISH MISSION COLLEGE.—1705.

Augustus Caemmerer, —— Schreivogel, Savarayen. Country Pricet.
This Primary Protestant Mission of India has been reduced to great diffilities by the re-cession of the Settlement to the Danish government, while the sources from Denmark have failed.

The establishment consists of a large church, houses for free and orphan hools, printing office and warehouses, and various dwelling houses: all these s in the fort. About a mile from Tranquebar, the Mission has an excellent use, surrounded by a large garden: here the venerable Dr. John died. About nile further, it has another good church, and several rice or paddy fields.

CHRISTIAN KNOWLEDGE SOCIETT.

The Society has, for many years, rendered assistance to this Mission. The mop of Calcutta, in his visitation of his diocese, availed himself of a vote of edit granted to his lordship by the Society, to assist the mission, in its pecuniary ficulties, with grants amounting to 192i.

GANJAM.

A Town on the Orissa Coast, in India.

LONDON MISSIONARY SOCIETY.—1713.

William Lee.

Mr. Lee was obliged to leave his station, on account of a fatal fever, by which eschools and congregation were dispersed. He retired to Madras, where both and Mrs. Lee were seriously ill. As they were recovered, and Ganjam was come healthy again, he has probably resumed his labors.

JAMAICA.

A West-India Island.

UNITED BRETHREN.—Five Stations.—1714.

John Lang, John Becker, James Light, Samuel Gruender, Thomas Ward. None of these stations, as yet, contain many baptised Negroes.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY .-- 1727.

Charles William Pezold.

The late missionary Gericke left a fund for the use of this mission. The mission press having been long unemployed, the Bishop of Calcutta will set it to mk again without delay, if the mission funds prove inadequate to its support.

The original article in the Missionary Register is given in Alphabetical order. In our intion of the Stations we have preferred the order of time, as presenting a view of missionary unfiniteents, rather more intelligible to shope readers, whose leisure and opportunities may these made, them sufficiently familiar with geographical arrangement, to glance easily over fields in the other form.

Yol. XIV.

#### DANISH WEST INDIES.

WITTED BRETHREN. Seven Stations. In the Islands of St. Thomas, St. Jan, and
St. Croix 1-1722 ....

C. Glockner, E. Hohe, J. Hoyer, P. D. Huenerbein, J. Jessett, --- Jung, J. G. Briefer, 3.4: Lohmann, --- Machr. N. Neisser, J. N. Peterson, J. G. Ramont.

J. J. Sparmeyer, J. C. Schaefer, J. S. Sthaerf, H. F. Sievers, M. Wied.

On learning that there was a prospect of success in evangelining the Negroes, but that they could only be instructed during the hours of labor, two of the United Brethren, Leonard Doher and Tobias Leopoid, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable, but this was afterwards found not to be orquisise.

There are upward of 12,000 negroes under the care of the missionaries.

#### GREENLAND:

UNITED BRETAREN. Three Stations. New Hernhut (1733)—Lichtensels (1738)—Lichtense (1774.)

J. Albers, J. J. Beck, M. Eberle, C. Fleig, J. G. Gorcke, C. F. Grillich, J. C. Kleinschmidt, J. F. Kranich, J. Lehman, J. H. Moehne, V. Mueller.

The walk and conversation of the Christian Greenlanders afford jey to the Brethren, even under distressing circumstances from unfavorable seasons. Brother Mentzel died Oct. 31, 1816, having spent thirty-three years in the service of the Greenland mission. Inhabitants of the three settlements, about 1100.

#### NORTH AMERICAN INDIANS.

JETTED BRETHREN. Three Stations. Goshen, on the Muskingum—1734: Fairfield, in Canada, 1734; renewed in 1816, and called New Fairfield, the former settlement having been destroyed by the American army: Spring Place,

- among the Cherokees—1735.

A. Luckenback, C. F. Dencke, J. R. Schmidt, John Gambold.

When the Indians fled from Fairfield, they were followed by the missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefy

supported by the generosity of the British government.

The new settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the congregations. At Goshen, Brother Luckenbach is particularly attentive to education. Several children shew a good capacity. They translate portions of the English Scriptures into their own language.

**GUIANA**,

A Province in South America.

ONITED BRETHREN. Four Stations. Paramaribo (1735)—Sommeledyk (1735)—Good Intent, on the river Neukeer; and another on the river Copenant: these two recently formed by the Brethren Genth and Hafa, who left Hope of the Corentyn.

J. Blitt, J. G. Buechner, C. B. Buettner, G. G. Buck, W. C. Genth, C. Graf, John Hafa, T. Langballe, J. D. Lutzke, C. Richter, C. L. Schwartz.

The congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord roots on it, and it enjoys peace. At the close of 1816, congregation, 713; of whom 553 were communicants. At the new stations, there was good hope of success.

#### GNADENTHAL.

In South Africa, 180 miles E. of Cape Town.
UNITED BREYHREN.—17.36 renewed 1792.

H. Marsveld, H. P. Halbeck, J. M. P. Leitner, C. A. Clemens, Christian Thomsen, John Lemmertz, J. T. Hofman, —— Hornig.

This flourishing settlement consists of 1277 persons, dwelling in 252 houses. The number of communicants is 434.

The Governor visited both this gettlement and that of Graenekloof, in the beginning of last year, and expressed the highest estisfaction at what he witnessed.

- It is the intention of the Brethren to form a new settlement in the present year, an land granted to them on the Witte Revier, for which one married missionally and two single-brethren are destined.

and think of the Profession of the

The Stations are at St. John's, Gracebay, and Gracebill. - . .

Fred. Richter, Joseph Newby, W. F. Sautter, C. F. Stohwasser, Same

"A new Settlement has been begun in Noussich Division, by desire of the Legiostare of that Island. There are 12,000 members new in the several congre-

BARBADOES.

J. Nicholas Ganson, J. A. Kaltofen.

Wasternan. William Westerman. Members-Whites, 10; Blacke, 44.

SAREPTA.

From Surepts, a settlement of the Brethren, these missionaries proceeded, is 815, among the Calmucks of the Torgutsk Tribe. Having now learnt their manages they are beginning to preach to them the Gospel.

#### TANJORE.

FREE ST. S.

4 City in the Southern Carnatic, in the Indian Peninsula, CHRISTIAN KNOWLEDGE SOCIETY.—1766.

hm Caspar Kölhoff. Country Pricete: Adovkalam, Nanaparagason, and Ahraham. The aged and faithful Sattianaden is dead.

The Bishop of Caloutta, in the Primary Visitation of his Diocese, has paid try kind attention to the state of this and the other missions on the coast, under the Society

His Lordship observes, that the missions at Tanjore and Trichinopoly, from the contiguity and close relation, might be considered as one; and that they run together, in a Christian point of view, the noblest memorial, perhaps, of this connexion with India. To preserve them from decay, speedy and affined aid is required. Mr. Pohle is far advanced in years; and though Mr. Kolhoff's pertions are great, no man is equal to the charge of congregations scattered for a district extending more than 200 miles.

The want of missionaries and country priests has induced the Society to agree the ordination of two or three suitable natives. Mr. Holsberg, also, who had en suspended from his office of missionary, will be restored, if the Richop of hisotta shall deem it proper.

TRICHINOPOLY.

A Town in the Southern Carnatic, in the Indian Peninguia.

CHRISTIAN ENOWLEDGE SOCIETY -- 1766.

Christian Pohle.

See Tanjore.

TO 1

#### LABRADOR.

WITED BRETHERN.—Three Storions.—Nain, 1771. Okkak, 1776. Hope-dale, 1762.

C. Beck, J. G. Kunoch, G. F. Knaues, J. F. Koeper, J. Koerner, B. G. KohlChiefster, J. Lundberg, T. Martin, J. S. Meisner, J. L. Morhardt, R. J.
Mueller, J. Nissen, G. Schmidtman, C. J. L. Schreiber, S. Stuerman.

There are about 700 inhabitants in these settlements. The Christian Esquisars, in general, grow in grace; but some have been seduced from the settle-life, to their great danger, by the other Esquimant. Schools have been dilimity attended. An edition, in Esquimant, of the Acts of the Apostles has been hited by the British and Foreign Bible Society. Two of the missionaries, one whom had ministered in Labrador more than thirty-one years, appeared, at Peopositive, on the 17th of Movember, in the settlement thermalizational and page

pressed the thanks of the Christian Enquinaen, for what the Society had done their behalf.

duliable of the Architecture

The missionaries at Okkak write on this subject. "This portion of the Ne Testament in the Esquimaux language affords us much joy and encouragemen ther do we entertain a doubt but that our Esquimaux also will receive the me beneficial impressions, when, this winter, they shall read the beautiful description of the Christian church, and feel their hearts warmed with free matives to gratitude."

The aged Mr. Schmidtman, at Nain, is proceeding, diligently, in translating the

15 1 -

Episties.

The vessel which annually visita Labrader, to carry supplies, was prevente from reaching Hopedain, in 1816, by the ice and fugious storms, for the first tim in fifty-three years.

ST. CHRISTOPHER'S. An Island in the West Indies.

UMPED BERFEREN. Bassaterre.-1774. J. G. Procop, J. Johansen. About 2000 Negroes under their care.

WESLETAN MISSIONS.

John Smith, William Gilgrass, William White, John Colman. Members Whitee, 33; Blacks, 2552.

Great attention has been paid to education, and with the usual success. The luthlice of members is diminished, many having died witnessing a good confering The power of religion is felt among the survivors.

#### ANTIGUA.

Weseevan Missigns.—1786.

Sam. P. Wosling, Stephen Swinyard, George Bellamy, Jos. Chapman, jun. In this oldest and most successful of the West India. Stations, the Mission ha hed/at increase of 400 members, and enjoys the full confidence and protection ( the local Authorities.

> Members-Whites, 25; Blacks, 3552, CHURCH MISSIONARY SOCIETY .- Three Stations. Hope, Bethesda, and English Harbor. Superintendant of Schools, Charles Thwaites.

Mr. Dawes continues his care of the schools, and has appointed Mr. Thwaits to visit and inspect them. By the last returns, they contained nearly 700 chil dren. Much good a doing. Great relief has been afforded to the elder female. by the money and clothing forwarded for their use by various liberal friends.

> ST. VINCENT'S. Mn Island in the West Indies. WESLEYAN MISSIONS -- 1787.

Thomas Morgan, John Smedley, George Jackson, David Jones, 3d. The Legislature of the Island avowed its intention to embarrass the mission by restrictive enactments; but the last session passed without the adoption of the measures which the Council had recommended to the Blouse of Assembly. Members Whites, 16; Blacks, 2760.

> ST. EUSTATHIUS. An Island in the West Indies. WERLEYAN MISSIONS .- 1787. William Shrewsbury. Members-Whites, 6; Blacks, 234,

BAHAMAS. A chain of Islands in the West Indice. WESLEYAN MISSIONS .- 1788.

New Providence, Wilham Wilson, sen. Einthera, Michael Head. Island, Joseph Ward, William Turton. Abaco, Roger Moore. Laws have been passed by the Legislature of these islands restrictive of mussion, against which the British government has been petitioned by the Societ Among these laws, is one prohibiting all agasgious meetings after the cetting Which, of course, subjects the missionaries to continual inconvenience, my Society has been formed in aid of the General Mission Pund.

Members—Whites, 562; Blacks, 584.

ST. BARTHOLOMEW.

An Island in the West Indice.

WESLEYAN MISSIONS.—1788.

James Whitworth.

Members—Whites, 14; Blacks, 447.

BERMUDA.

Westerd in the West Indies.

WESLETAN MISSIONS.—1788.

William Sutcliffe, William Wilson, jan.

Members—Whites, 26; Blacks, 62.

DOMINICA.

An Island in the West Indies.
WESLEYAN MISSIONS.—1788.
Members—Whites, 4; Blacks, 653.

sion has been lately deprived of its zealous missionary, Mr. W. Beautis last letter, dated August 12, 1817, and written but seventeen days death, though under no apparent apprehension of an approaching says, "My work is increasingly delightful to me. It is beginning to be my happiness to instruct the poor heathen and outcasts in the untriches of Christ. I have not done with trials, nor do I expect to be them in this world; but I feel as though I did not mind them, through mess which I have of the presence of God, and finding all things work my good."

uccessive years, the missionaries appointed to Dominick have been y by death, and the people left us sheep without a shepherd! Mr. s been thus quickly followed by Mr. Beacock.

ellency, Governor Maxwell, who distinguished himself while Governa Leone by his benevolence, grants here also his countenance and the attempts to benefit the population under his authority.

GRENADA.

An Island in the West Indice.

WESLEYAN MISSIONS,—1788,

Daniel Hillier.

Members—Whites, 2; Blacks, 171. died on this station, December 1816. He departed in the true spirit

NEVIS.

An Island in the West Indica.

WESLETAN MISSIONS.—1788.

John Dace, James Powler.

Members.—Whites, 19; Blacks, 1183

TRINIDAD:

An Island in the West India.

WESLETAN MISSIONS.—1788.,

Abreham Whitehouse.

Members—White, 9; Blacks, 267.

LONDON MISSIONART SOCIETY.—1809.

Thomas Adam.

in is pretty well attended, especially by people of orlor and Negroes, he planters in the country have expressed a desire that their Negroes racted, and have promised to contribute to the support of a teacher.

Members—White, 10; Black, 140.

# July,

A group of Islands in the West Indies.

John Raby, Jonathan Raynar, John Maddocks.

Members—Whites, 67; Blocks, 1664.

Education is much attended to. Upwards of 120 children are taught to Surdays. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday school on the increase:

#### **JAMAICA**

WESTERAN MISSIONS.4-1789.

Kingston. George Johnstone, William Ratchiffe. Spanish Town. John Hudan. Morant Bay. John Wiggins, James Underhill. Grateful Mill. James House.

Montego Bay and Falmouth. John Shipman, William Binning.

The work rapidly advances, both where Bocieties have been long formed, and in new places to which the missionaries have been invited to extend their labore the increase of members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the mission has been acquiring among the respectable white inhabitants of the colonies, laws have been passed by the Lagis lature of the Island, against which it has been thought necessary to petition the government at home.

Members-Whites, 25; Blacks, 4122.

BATTIST MISSIONARY SOCIETY.

James Contest: 2

Moses Baker is not considered as a missionary. Mr. Rowe has entered into the joy of his Lord. Mr. Compeer has left the island.

#### POLYNESIA.

Or the Islands of the Great South Sea:

LONDON MISSIONARY SOCIETY.—Otheric and Eimeo.—1797.

John Davies, William Henry, Samuel Tessier, Henry Nott, James Hayward, Charles Wilson, Henry Bicknell, W. P. Crook, William Ellis, J. M. Orsmond, Charles Barff.

Now on their passage:

L. E. Threlkeld, David Darling, Robert Bourne, George Platt, John Williams. Mr. Ellis proceeded from Port Jackson, to join his Brethren. Messrs. () mond and Barff arrived at Port Jackson at the close of 1816, and would follow

Mr. Ellis by the first conveyance.

A great change has been wrought among the natives. But a few years siste, they were blind and cruel idolaters. After much and patient labor, the missionaries have been made instruments of inestimable good. Idolatry has passed away. The public signs of it have been destroyed. The household deities of Pomarre, he has given to the missionaries, that they might be sent to England, to shew his friends here what "foolish gods they had worshipped. Under Christian principles, and counselled by their best friends the missionaries, they may become a happy people. It is said that 3000 persons have learned to read. The Scriptures are gradually preparing for them. It is painful to add to all this, but it ought not to be concealed, that though Pomarre seems cordially to embrace the profession of Christianity, and leads it all the countenance in his power, yet his spirit and habits do not manifest that he is under its full influence. Let him be remembered in the prayers of Christians.

#### SERAMPORE AND CALCUTTA.

Missionaries: Dra. Carey and Murshman: Messrs: Ward, Lawson, Eastner, Carey, Yeates, Randall, and Penny; with the natives, Schukrama, Neclo, Jahans, Petruse, Cauta, and Caithano.

Mr. W. H. Pearce, eldest son of the late Rev. 6. Pearce, of Birmbytans, a probably arrived. He is a printer, and is gone out to serve the mission in that capacity.

ms. Stephen Sutton and David Adam are on their voyage. various, extensive, and beneficial labors in which the missionaries have rgaged, are in a state of encouraging progress. The Word of Life is soundth in various directions, principally by means of the Brethren raised up in mtry; and instances frequently occur, in which it appears to be made the

VANS-VARIYA.

of God unto salvation.

Autrio 1 y

Ball of the Protesting State

. - A Filiage in India, at no great distance from Berampore. PAPTIST MISSIONARY SOCIETY-1799.

Tarachund, Narwe. nall Christian society sprang up here some time since, salely in conseof the circulation of the Scriptures. Tarachurd, their minuter, continues Proposit zend and cornectness in the cause of Christ. He is said to spend fall his income in promoting the Gospel, reserving scarcely any part for

BETHELSDORP. In South Africa, about 500 miles from Cape Town. LONDON MISSIONARY SOCIETY-1802.

J. G. Messer, ---- Hooper, Evan Evans.

swork of conversion among the Hottentots is still going forward, though so rapid and remarkable a manner as before. The school flourishes. were much wanted, which want the Bible Society has amply supplied. striament now consists of about 1000 persons.

GRIQUA TOWN.

In South Africa-about 700 miles N. of Cape Town. LONDON MISSIONARY SOCIETY .- 1802. William Anderson, H nev Heim.

B. Berend, P. David, J. Hendrick, Piet Sabba, Natives.

bdices among the unconverted natives against Mr. Anderson have sub-Many young people have been turned from darkness to light. More than lnits have been lately baptised; and the general state of religion is encour-Many neighboring Kraals of Bushmen have desired teachers. Piet Subba me sent to one of them.

KARA68

esian Tartary, in the government of Caucasus, between the Black Sea and the Cashian.

EDINBURGH MISSIONARY SOCIETY-1802. Alexander Paterson, James Galloway.

Sultan Kategerry, one of the fruits of this mission, after spending some this country, is returned home. May, 1816, Mr. Paterson set out on a journey to the Crimen.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town. LONDON MISSIONARY SOCIETY-1802.

J. Bakker.

Gospel is accompanied with the divine blessing. The people, grateful for wivileges, are generous in their contributions, not only for the support of losion, but for the extension of the Gospel in other places.

> NAMAQUALAND. . In South Africa.

LONDON MISSIONARY SOCIETY-1804. ... H. Schmeien, J. Bartlett, J. Marquard.

tany, formerly called Klip Fountain, 55 miles N. of Cape Town, is occu-# Mr. Sthmelen. He had baptised rixty-five adults, besides forty children, ye, "There is a sincere deure among the hismaquas to be instructed in the contration. God has opened a wide door, and prepares the hearts of many tire the Word with gladness."

Bartlett and Mr. Marquard also labor among the Namaquas, but their not mentioned in the Report of the Society. Mr. Burtlett, the combine to

and the state of t 169.5

a kraal of Namaques, was forcibly detailed: the people mould not unifer him to depart, till be had instructed them in the way of salvation: some of them, it is said, laid themselves down in the pood before him, to present his departure.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last missionary sent to Cape Town, led by a strong desire a preach the Gospel to the heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaques. He has commence building a house for himself, and a place for divine wership. The Hottenton appear not only willing, but eager to be instructed—a people prepared for the Lord. Mr. Straw has shewn the Boors that he can plough to better purpose will an English plough and four oxen, than can be done with their own ploughs an twelve oxen: this has encouraged the Hottentots to begin cultivation, and make them eager to have corn.

This station is on the Khamies Mountains: it hids fair to become of importance as there is no church within perhaps 150 or 200 miles, and no missionary settlement near. Mr. Schmelen kindly accompanied Mr. Shaw, and now him settled

BERHAMPORE.

A Town in Bengal, about 120 miles w. w. w. of Calculta., BAPTIST.MISSIONARY POCLERY,—1804. Pran-krishon, Nidhee-rama, Natives.

From this station, which had been recently formed, most of the mombers removed to Calcutta. Several families were under instruction. The station now principally supplied by Mr. Ricketts, lately fixed at Moorshedabad or immediate vicinity.

CAPB TOWN.
In South Africa.

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LONDON MISSIONART SOCIETY.-1804.

George Thom.

Mr. Thom has lately taken a journey of 1400 miles into the interior, in the course of which he pseached to many thousands of Colonists, Huttentots, and slaves.

Wesletan Missions.

Mr. Barnabas Shaw having moved into the interior, another missionary is to beent to Cape Town by the Committee.

SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.-1804.

The Society, after supplying, by its missionaties, for many years, the chief laincy of the colony, and the happiness to recommend to government the like William Garnon as first, and the Rev. John Collier as second chaptain, of the colony. These clergymen will cordially co-dparate in the various plans for being Sierra Leone; and will render the Society every assistance in the conduct of its missions.

The Rev. H. C. Decker lately sailed for the colony.

In order to place the education of youth; throughout the colony, on a uniform and efficient plan, the society has made proposals to government, to take on itself the charge of the colonial as well as the country schools; that is, those which are established in Free Town for the children of the settlers, as well as those which are formed in the Negro towns in the colony.

See, in this list, under the heads, Pree Town, Liecester Mountain, Kind Town, Regent's Town, Gloucester Town, Leopold Town, Wilberforce Town.

CEYLON.

The encouragement wisely given by government to the benevolent attempts a sungelize this noble island, has led to strenuous exertions, in which variety bodies of Christians are taking their share.

LONDON MISSIONARY SOCIETY.—1805.

J. D. Palm, J. P. Ehrhardt, W. Read.

The missionaries now act as ministers of stated congregations—der Palmes the Dutch church in Columbo; Mr. Ehrhardt preaching at Caltura, alternate in Dutch and Cincalese; and Mr. Read at Amlamgoon, in Dutch. They are attend to sell

Completed List of the Prostuces. Missishing Chases.

MADRAS.

The second of the three British Presidencies in India-on the East Coast of the Peninsula.

LONDON MISSIONARY SOCIETY.-1805.

W. C. Loyeless, Richard Knill, Charles Mead.

Mr. Mead has joined Mr. Loveless and Mr. Knill. Messrs. Lee. Gordon, and fedhurst, belonging to other stations, have labored for a time in Madras. There regular preaching at the chapel, and in some other places. There are free chools for both boys and girls: in that for boys, there are 147: that for girls is just regioning. In different native schools there are also 250 children. The mission-trees print a Quarterly Paper, containing a view of each part of the mission.

VIZAGAPATAM.

In the Northern Circars, of the East Coast of the Peninsula of India.

LONDON MISSIONARY SOCIETY.—1805.

John Gordon, Edward Pritchett, James Dawson.

Mr. Dawson writes in the beginning of last year:—"We are out every day smong the people, who are evidently more disposed to make inquiries after the truth. The children in the schools perform wonders, and make an evident propers in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of cat-schising the children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."

At Chiacole, about sixty miles to the northward, the folly of idolatry begins to be felt, by means of the dispersion of the Scriptures and the occasional labors of

the missionaries.

## CANTON.

A Sector in the Empire of China, of extensive commerce, and vast population.

10NDON MISSIONART SOCIETY.—1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton.

The Religious Tract Society has granted 900% for Chinese Tracts. Dr. Mor-

rison speaks highly of the tracts prepared by Mr. Milne.

Dr. M. writes, Feb. 24, 1817, "I have here a very anxious time, from the government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no effect in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord lesse; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

CUTWA.

A Town in Bengal, 75 miles N. from Calcutta.

BAPTIST MISSIONART SOCIETY.—1807.

William Carey, jun. Mut'hoora, Vishnuva, Kanta—Nativee.

The inhabitants of this populous and extensive district are eager to obtain Gospels and tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new schools.

#### JESSORE.

In Bengal—77 miles R. N. E. of Calcutta.

BAPTIST MISSIONART SOCIETT.—1807.

William Thomas (Country born.)

Sephul-rama, Manika-sha, Nurottoma, Nativest.

Mr. Thomas has been ill. Some recent conversions have taken place among the natives.

YOL, XIV.

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BETHESDA.

In South Africa, about 700 miles from Cape Town. LONDON MISSIONARY SOCIETY.—1808.

Christopher Sass.

Mr. Sass has beptised sixty adult persons; and many others are convinced their sinful state.

DEMARARA.

In South America.

LONDON MISSIONARY SOCIETY.—Le Resouvenir.—1866. John Smith.

Mr. Smith is attended by a great number of the slaves.

GEORGE TOWN. 1809.

John Davies, Richard Elliott.

A number of the Negroes attend worship; and many of them meet, in priva for mutual edification.

WESLETAN MISSIONS.

John Mortier, Matthew M. Thackray.

An opposition, which had been excited, appears to subside. The congregation

have greatly increased.

Members-Whites, 9; Blacks, 956; and are increasing in picty. A Missi ary Society has been formed, in aid of the general fund, which soon promised: ward of 100% per annum. Several of the slaves subscribe. When one of missionaries asked them whether they could afford to give any thing, replied, "Sir, we ought, of all persons, to help our poor fellow creatures. O we had not the Gospel; but the people of England have sent it to us, and ought to help in sending it all over the world." A female slave said, "God! given it to me, and his Gospel beside; and, as it is my own, I have a right to g it to help to carry de Gospel to my fellow creatures, for I sure de Gospel hi done much for my soul, and I wish all de world to feel de same."

There is a great desire for Bibles among the Negroes at Demarara. One w

sionary writes...

"I had no just idea of the number of the Negroes that wish for Bibles, til mentioned to some of them, that I would procure Bibles for those who wished have them. The next week, applications poured in from every plantati especially for Bibles with references in the margin. The Negroes say they t get the money ready by the time the Bibles'arrive."

#### GOAMALTY.

In Bengal, 200 miles N. of Calcutta. BAPTIST MISSIONARY SOCIETY.-1808.

Krishnoo, a Native.

Krishnoo pursues his work with assiduity. He distributes a great number books, and has much discussion with his countrymen.

#### GRUENEKLOOF.

In South Africa.

UNITED BRETAREN.---1808.

J. G. Bonatz, J. Fritsch, J. H. Schmitt, J. J. Stein.

By the last returns, there were 290 persons connected with this settlement; whom fifty-three were communicants, and ninety-three baptised. A new char was built last year, the former one being too small for the congregation.

#### DIGAH.

In Hindostan, 320 miles N. W. of Calcutta. BAPTIST MISSIONARY SOCIETY.-1809.

William Moore, Joshua Rowe. Ram-prisada, Native. Mr. Chamberlain visited Digah early in 1817, and was greatly encourse from observing the influence of the Word of God on the minds of inquirers.

#### BALASORE.

A Town in India, about 120 miles s. w. of Calcutta. BAPTIST MISSIONARY SOCIETY .-- 1810. John Peter, an Armenian.

300

BELLARY.

A Town in the Mysere, in India.
LONDON MISSIONARY SOCIETY.—1810.
John Hands, Joseph Taylor, W. Reeve.

Numbers of the heathen make inquiry; but fear too frequently keeps them in hesitation. Native schools continue to prosper. Much good has been doneamong the military. The missionaries earnestly long for a printing-press. They are proceeding in the translation of the Scriptures into the Canaara language.

AGRA.

A large City in India, 800 miles N. W. of Culcusta.

BAPTIST MISSIONARY SOCIETY—1811.

--- Peacock.

CHURCH MISSIONART SOCIETY.
Abdool Memoch, Native.

Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel
Cerrie. Kind and active friends on the spot greatly strengthen his hands. There
are two schools established at this station. The sacred leaven is secretly working its way.

The journals of Abdool Messeeh have excited so much interest in that faithful forwant of Christ," that our readers cannot fail to be gratified by a picture of him, drawn by the hand of one of the company's chaplains. "Abdool Messeek has been at my house for a few days. How shall I describe to you this interesting man! He appears about forty, a little inclined to corpulency in his figure; his height about five feet ten inches and a half; remarkably handsome, with an air of Asiatic dignity tempered by a sweetness of demeanor perfectly fascinating. He is very much of a gentleman, as we should say in England. Yet, with all, you recognise the simplicity and naivete so obvious in the journals published in the Missionary Register. He is very zealous, patient, and uniform in his labors; but seems to mourn, as he expressed it in his letter to Mr. Corrie, "like a pigeon with a broken wing."

CALEDON.
In South Africa, about 130 miles B. from Cape Town.
AONDON MISSIONARY SOCIETY.—1811.

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree.

CEYLON.

J. Chater, T. Griffith, —— Siers.

Messrs. Chater and Siers preach at Columbo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connection with Messrs, Armour and Clough, Wesleyan missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

CHITAGONG.

A District of Bengal, about 230 miles E. from Calcutta.

BAPTIST MISSIONARY SOCIETY-1812.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbors, and in various ways seem to be actively spreading the light of the Gospel around.

## NAGPORE.

The Capital of the Bestern Mahrattas, 615 miles m. of Calcutta. BAPTIST MISSIONARY SOCIETY.-1812.

Ram-Mohun, Native.

This pious native itinerant labors with suscess. Hopeful inquirers present themselves.

#### PATNA.

A large City in India-320 miles v. w. of Calcutta. ... BAPTIST MISSIONARY SOCIETY.-1812.

J. T. Thompson, —— Platman.

Mr. Thompson has been lately joined by Mr. Flatman, who desires to devote himself to the work of the mission. In a journey to Benares and Allahabad, Mr. Thompson had many opportunities of publishing the Gospel, and observed throughout the country a general impression that it will be soon triumphant. He has also visited Bettiah, about ninety miles distant, to ascertain the practicability of establishing schools there.

## SURAT.

A large City on the Western side of the Peninsula of India. BAPTIST MISSIONARY SOCIETY.-1812.

C. Carapeit Aratoon, Armenian.

The journal of this missionary contains some striking facts illustrative of the nature of those impediments which, in every country, oppose the progress of the Gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us: we are only flutes in the hand of God." At another time, when addressing near fifty person, one of them objected, "Our shasters are not good; therefore we are wicious; but the Christian shaster is good; why then are Christians wicked?". To this Ame toon replied, that there were two sorts of Christians, but not two sorts of Hisdoos: the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be. He said, "Do you call him a Mussulman, who. does not walk according to the koran?" They said, "No."-"De you call him to Parsee, who does not worship the sun?"-"No."-Do you call him a Hindoo, who eats the cow, and does not worship the gods?" They answered, "No."-"Well, then," said the missionary, "neither do we call them Christians who obey not Christ. Here is the Gospel. Take itt read and examine for yourselves. Here you will see the characters of those who are the real followers of Christ. They only are Christians, who fear God, obey Christ, and keep his commandments."

#### YONGROO POMOH...

CHURCH MISSIONARY SOCIETY .- 1812.

Gustavus Reinhold Nylander, Stephen Caulker, Native Usher.

Mr. Nylander has completed the four Gospels in Bullom, and devotes himself to his labors. Mr. Cates did not enter on this station, as was first designed. See. Wilberforce Town.

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.

AMERICAN BOARD OF MISSIONS.-1813.

Samuel Newell, Gordon Hall, Horatio Bardwell, On his way: John Nichols. The missionaries preach almost daily to the natives, in Mahratta, in their own house, at their temples, or by the way-side; but are not yet able to collect a stated. congregation. They have begun a translation of the Scriptures, and have finished St. Luke, but proceed with deliberation. They have trauslated and printed St. Matthew, and several tracts in Mahratta. IN MANTALLA.
WESLETAN MISSIONS.

John Horner.

Another missionary is to be sent by the committee.

Mr. Horner reached Bombay on the 5th of Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two thirds of the population. His teacher was an intelligent Brahmin. He had an inter-



with the Bishop of Calcutta, then at Bombay, the day after his arrival. His ip spoke highly of the seal and conduct of the society's missionaries in and wished Mr. Horner equal success in Bombay.

## BURDWAN.

In India.

CHURCH MISSIONARY SOCIETY.

his place there is a school; and, at Lackoody and Ryawn, two others, contain about 350 scholars. Lieutenant Stewart takes these schools under tree, and reports to the Calcutta Corresponding Committee.

new school-houses were erected at the date of the last advices; and were to be opened, at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and impore.

CHINSURAH.

In Bengal, formerly a Dutch Settlement.

LONDON MISSIONART SOCIETT.—1813.

Robert May, J. Harle, J. D. Pearson.

May has, under his direction, and that of his assistants, thirty schools, conupward of 2600 children. The government countenance and assist these

HIGH KRAAL.

In South Africa, about 300 miles E. from Cape Town. LONDON MISSIONARY SOCIETY.—1813.

Charles Pacalt.

sis an excellent station, containing about 300 persons. It is situated in the of a large plain, about two miles from the sea, and about three from the sea of George. The mission has two large and fruitful gardens, beside passed corn land. The people also have gardens behind their houses. Much as been effected in the four years of Mr. Pacalt's residence here. He has neat little church, with two small but good houses. The Hottentot singremarkably melodious. Many scholars receive daily instruction. The se of civilization is very encouraging.

## JAVA.

An Insular in India, 2350 miles s. s. E. from Calcutta.

BAPTIST MISSIONART SOCIETY.—Batavia.—1813.

W. Robinson, Joseph Phillips.

Trowt has been brought to an early grave, seemingly by his intense appliin a climate adverse to exertion. Mr. Robinson continues to preach, and slating the New Testament into Malay. Mr. Phillips would probably reo Samarang.

Gottiob Bruckner.

B. is applying to the Javanese, as of most importance in Java; but finds nore difficult than the Malay, various dialects being mixed together in the books; and there is, as yet, neither grammar nor dictionary of the lan-

Mr. B. had joined himself to Mr. Trowt, and is now prosecuting that obsick in nearest to his friend's heart—to give the Javanese the Scriptures in ative tongue.

RANGOON.

chirf Sca-port of the Burman Emptre, about 670 miles e. B. of Calcutta,
AMERICAN BAPTISTS.—1813.\*

am Judson, George H. Hough, James Coleman, Edward W. Wheelock. American Baptist Board have lately appointed to this station, the two gentlemen. Mr. and Mrs. Judson had to encounter various diffi; but observe in their last communication, "We are now much more coine than at any time since we arrived here. Provisions are plentiful, and in
rable variety. The country also is quiet. We are not harassed with
ht alarms, as we were in our first two years; and the present government
goon grants us all the protection, and shews us all the kindness, we can

This station was first established in 1807, under the care of Mr. Felix Carey.

desire." Mr. and Mrs. Hough have safely arrived. The families have united the principle adopted at Serampore, that of a common fund; and the whole aspet of affairs here seems encouraging.

Mr. Judson has completed in the Burman language, as a tract, a summary the Christian religion, and also a grammar of that tongue; and had made an progress in the translation of the Scriptures, but was obliged to relax, for a time from all study, by a violent pain in his head and eyes; but is much recovered Mr. Hought took with him, as a present from the Scrampore brothern, a printing press, types, and paper; and would proceed to work without delay.

## SILHET.

In Bengal, 310 miles w. z. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1813.

John de Silva, Portuguese. Bhagvat, Native.

The want of the Scriptures, and the wild manners of the natives, have retained the progress of the mission. As one instance of this savage character, its stated, that the Kachar Rajah, near whom they reside, colebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, which he had brought for that purpose from the mountains. Yet the prudent and offensive conduct of the native brethreu had so far recommended them to the prince, that he has made them repeated presents in money, and promised them piece of ground, on which they hope to build a school; and thus introduce the Gospel in a silent and gradual manner.

## ALLAHABAD.

A city of India, about 490 miles w. w. w. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

—— Macintosh. Kureem, Native.

Mr. Macintosh removed hither from Agra.

## AMBOYNA.

In Insular India, about 3230 miles s. E. from Calcutta, near the s. w. point of the Island of Ceram.

BAPTIST MISSIONARY SOCIETY.-1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. In this most remote of all the stations that have been planted in the eastern world, Mr. Carey has hitherto acted alone, and has displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament. The schools, of which many were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

LONDON MISSIONARY SOCIETY.-1814.

Joseph Kam.

Mr. Kam preaches in Malay, and the people are most eager to hear. Many of the masters permit their slaves to attend. A printing-press and types have been sent, and a printer will soon follow. The people, who are very numerous, are anxious for Bibles and tracts. A large supply of the Scriptures is preparing by the Bible Society.

ASTRACHAN.

A City in Russian Tartary, on the Caspian.

EDINBURGH MISSIONART SOCIETY.—1814.

John Mitchell, John Dickson.

Rev. Mr. Glen, destined for this Mission.

From the following communication, a judgment may be formed of the importance of Astrachan, as a missionary station.

Mr. Mitchell writes-

"After being now above a year in Astrachan, I am much more convinced than I formerly was, of its importance as a missionary station. It is not only peculiarly well situated for the circulation of the Scriptures, as from hence books can be sent to a great distance, almost to the borders of India; but is also convenient for

sionaries going to visit many places on the north of Persia; and it even welling be difficult to establish a mission on the other side of the Caspian, in Baku, or see of the other towns that lie near the sea. These towns, being mostly in the ids of the Russians, there is little doubt but every facility that could be desired sid be obtained for this purpose. However, it is necessary to advance causaly, and a retreat secured. Let this station be strengthened, and more firmly

Billianista Al siste a annother en refriessement Artistations.

Mblished, and then farther attempts may be made."

La from Makomedans of various nations, and particularly from Bucharian Pilms, of whom there are at present about thirty-six in this place, on their way to Caaba. Scarcely a day passes but we have a visit from some of them. They general converse freely on the subject of religion; and several of them have in furnished with New Testaments, and copies of our tracts. One day, not in ago, we were visited by four of these pilgrims; three of whom we had not in before. Two of them requested Persian Testaments; and another, an aratract. One of them was a learned Effendi, and well versed in the Arabic, mian, and Tartar languages, and discovered a strong desire for a copy of the abic Bible, which he read and understood with ease.

Miere, we may remark, that perhaps few places are to be found more suitable an Astrachan for distributing the Scriptures in Arabic, could we procure them. I learned Mahomedans, of whatever nation or language they may be, study the rabic, and generally prefer it to their mother tongue. From every nation bases the Indus and the Black Sea, merchants resort to this place for the sake of affic. These are not few in number; and to these we may add great numbers pilgrims, who every year pass through this city. Some of these come from a eat distance; and when they are on their way home, copies of the Scriptures in rabic could be conveyed, by their means, to many remote Mahomedan nations." The Church Missionary Society has sent to the missionaries at Astrachan, for stribution, 400 copies of the Arabic version of Ostervald on Christianity; and tends to furnish them with stereotype plates of various Persian and Arabic acts, now in preparation.

BERBICE.

In South America.

LONDON MISSIONARY SOCIETY.-1814.

John Wray.

Mr. Wray was laboring, with advantage; but much opposition having arisen, is returned home in hope of securing more freedom to his labors.

#### CANOFFEE.

In Western Africa, 100 miles N. W. of Sierra Leone, among the Susoos, CHURCH MISSIONARY SOCIETY.—1814.

Melchior Renner, John Godfrey Wilhelm.

Iscob Renner, Native Interpreter. John Ellis, Native Usher. This mission among the Susoos was advancing rapidly toward a fulfilment of ehopes of the Society, when the revival of the slave trade had such an evil inence on the natives, that the mission must, in all probability, be withdrawn, ter many years' labor, and the sacrifice of much money, and even of valuable

But God's time for mercy on Africa will still come!

## CEYLON.

WESLETAN MISSIONS.-1814.

Stations and Missionaries are as follow:

Columbo—W. M. Harvard, and Bejamin Clough; assisted by A. Armour. finapatam—James Lynch, Thomas Squance, and Robert Carver. Trincomalee Samuel Broadbent. Batticaloe—Elisha Jackson. Galle—George Erskine, and M'Kenny. Mature—John Callaway, assisted by W. A. Lallman.

Mr. Lynch was gone on a visit to Madras.

W. B. Eox, Thomas Osborne, and Robert Newstead, arrived on the 25th of

pril last, after a long but pleasant passage of six months.

The missionaries have begun annual conferences for the regulation of the conrus of the mission. It is said of them, in a late Report—"By preaching, catethey are laying the foundations of a work, which, if scalously supported, pre ises, under the blessing of God, to re-erect the temples of Christ, now in ruthrough the neglect of Christians; to arrest the devastating progress of pagamiand Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honor and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whe religion is, to deny God, and the almost universal practice to worship devils."

The mission chapel, in Columbo, was opened on Sunday, Dec. 22, 1816; which occasion the governor and his lady, with the principal gentlemen of the cand military establishments, and a number of respectable natives, attended.

The mission possesses, in Columbo, a compact establishment, in an excell situation; consisting of a dwelling-house, printing office, chapel, type-foundery, etc. in one inclosure, detached from other premises. There is a Sunday sch in the fort, and another large one in the Pettah.

An establishment somewhat similar, is contemplated for Jaffnapatam.

The Bishop of Calcutta visited every part of the Society's premises at Columnand expressed himself much pleased with them.

Sir Alexander Johnston bears the most honorable testimony to the zeal, p

dence, and success of the missionaries.

In May, 1817, Mr. Fox writes—

Through many difficulties, with prudence and disinterestedness, the missis aries have conducted their infant mission forward to strength and vigor. Scho are every where an object of prime consideration. The press is a powerful as iliary. From two presses belonging to the Bible Society, one to government, a two to the mission, books are issued by them in English, Portuguese, Tamul, a Cingalese. In four months, from 20 to 30,000 tracts were printed in the last t languages. Most of the missionaries preach, in the low, or country Portuguese

"The concerns of the mission daily gather strength. The missionaries hope occupy Caltura, this year; and ask for four additional missionaries, to enable the to occupy all the coast to Galle; and wish also for two to go northward. The coast to Galle; and wish also for two to go northward.

are attempting to gain an entrance into Candy."

CHURCH MISSIONARY SOCIETY.

On their Voyage—Samuel Lambrick, Benjamin Ward, Robert Mayor, Jose Knight.

The Society has long contemplated an establishment in Ceylon, and has he much correspondence with Sir Alexander Johnston on the subject. Sir Ak

ander has taken very effectual measures to prepare the way.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, e barked, on the 15th of December, on board the Vittoria for Ceylon. It is proble that Mr. Lambrick will be fixed at Columbo, Mr. Mayor at Galle, Mr. Wat Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andt an American Episcopal clergyman, has been invited to join them.

## DINAGEPORE.

A City in Bengal, about 240 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

Ignatius Fernandez.

Inquirers from Purneah, a considerable town to the westward, have heard Word with serious attention, and gladly received several copies of the Gospel St. Luke.

GRACE HILL.

In South Africa, formerly called Thornberg, and sometimes Vanderwalt's Fotain, in the country of the Wild Bushmen, about 500 miles from Cape Town
LONDON MISSIONARY SOCIETY.—1814.

Erasmus Smit.

The favorable appearance of things at this station led to the change of name from Thornberg to Grace Hill. It has pleased God to grant success to Word, both among the Oorlams and the Bushmen. A general concern about ligion seems to prevail.

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## JAVA.

LONDON MISSIONARY SOCIETY.—Batavia.—1814.

The Rev. J. C. Supper, who went out as a missionary from the Society, officiated in the Dutch church; and, on the restoration of the island to the king of the Netherlands, was appointed Malay minister. He acted as Secretary to the Aux-Mary Bible Society, and was most assiduous in circulating the Scriptures and tracts. He has been called to his reward in the midst of his years. He was, as we have ourselves had occasion to know, an able, disinterested, and devoted servant of his Master. It is with a mournful pleasure, therefore, that we read his last words to one of the Societies, whose designs he delighted to serve: "A share in your noble exertions I consider to be of more value than all the gold of Ophir, of the riches of India. You may therefore command my services as long as I live."

#### MAURITIUS.

Or Isle of France, an Island in the Indian Occan, inhabited by French Colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.—1814.

John Le Brun.

The schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference, and even opposition, having been manifested by a class of population, among whom the French revolution had destroyed religious principles. The state of principles and morals is still awfully deprayed. Governor Farquhar constenances and supports Mr. Le Brun, and has granted him the use of a spacious building. The scholars having become too numerous for one teacher, a suitable assistant will be sent to Mr. Le Brun.

#### ORENBURG.

The Capital of the Government of that name, in Russian Tartary—population about 10.000—the great thorough-fare from Siberia to the European Provinces of Russia; and the constant resort of an immense number of Tartars, Calmucks, Bucharians, and other tribes.

EDINBURGH MISSIONART SOCIETT.—1814.

C. Fraser, G. Macalpine. Walter Buchanan, a Cabardian.

## THEOPOLIS.

In South Africa—about 600 miles E. of Cape Town.
LONDON MISSIONARY SOCIETY.—1814.

J. G. Ulbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than seventy persons were baptised during the last year, and the Word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this station.

#### CHUNAR.

A Town near Benares, about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.-1315.

William Bowley, Country-born.

Mr. Bowley has three schools under his care. He is an indefatigable catechist and reader; and pursues a simple, steady, and laborious course or duty.

#### GOREE.

An Island of Western Africa.

CHURCH MISSIONARY SOCIETY .- 1815.

Schoolmaster and Schoolmistress-Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the schools have so ar dwindled, that it is probable the station must be given up.

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#### PARRAMATTA.

In New South Water, about 25 miles w. of Sydney.
CHURCH MISSIONARY SOCIETY.—1815.

The seminary established at this place, by the Rev. Samuel Marsden, for the graction of New Zealanders, contained four young men connected with the incipal families near Ranghee-hoo, the Society's settlement in New Zealand. Lety were improving rapidly.

PEACE MOUNTAIN.

South Africa, formerly called Africaner's Kraal, 550 miles from Cape Town.

E. Ebner.

About 200 of the Corannas are here collected, of whom fifty attend daily woring about thirty attend school; and sixteen adults, beside twelve children, have en baptised. The converts are happy in the knowledge of Christ.

Mr. Ebner has baptised Africaner, once the terror of the whole country, but , me a warm espouser of the faith which he once persecuted,

LEICESTER MOUNTAIN.

The Colony of Sierra Leone, an elevated spat, about three miles from

CHURCH MISSIONARY SQUIRTY-1815.

in Horton, Schoolmaster. Mrs. Horton, Schoolmistress. John Rhodes, At-

On this Mountain the "Christian Institution" of the Society is formed. The expected death of the Rev. L. Butscher, who had the particular charge of this tablishment, has deprived the Society of his able services. He died on the 17th July last.

The chaplains of the colony, Messra. Garnon and Collier, will take charge of a institution, till a superintendant, who is now preparing for this service, shall ach Africa.

By the last returns there were 286 children at the institution; of which 227 are boys, and 59 girls.

SURAT.

LONDON MISSIONARY SOCIETY.-1815.
James Skinner, William Fyvje, John Donaldson,

The missionaries are applying to the Gujuratee; in which they hope, ere long, preach to the multitudes of Surat. They are preparing a catechism and icts, with a grammar and dictionary, and have made a beginning in the transtion of the New Testament. An English school is attended by fifty scholars, and mative school by about half that number.

ALLEPIE.

large Town in India, on the Malabar Coast, about 40 miles from Cochin, and 120 N. of Cape Comorin—the chief place at which the Company's ships call to take in pepper and other spices—about 13,000 mhabitants—in the vicinity of the Syrian Christians—a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmins or pagodas, and therefore highly favorable as a missionary station.

CHURCH MISSIONARY SOCIETY.-1816.
Thomas Norton.

Mr. Norton arrived at Cochin, from Columbo, on the 8th of May; and was ted at Allepie by the Resident, Colonel Munro, as the most suitable place for attainment of his objects. A church is building: and a large house and garm have been presented, as a free gift in perpetuity, by the government of Traincore. The Society will probably establish the head-quarters of the Travanare mission at this place.

BENARES.

BAPTIST MISSIONARY SOCIETY.—1816. William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recombined the there. He is particularly fluent in the Hindoostance. He had labored at

Chronological List of the Protestant Mine at his thorough der ture fallen micket man file. In June, Mr. GAMBIE A Settlement among the Bayoes, in A Jonathan Solo There are about thir! the minds of the elder lation of the Scripture Christ

their

side

(In the state of the state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the School of May, 1816. Mr. The School of North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of the North of India are directed by a state of India are directed by a s C. Theor Christ On their Of the mission quebar, Mr. Br The communication of tracts in the printing and circulation of tracts in the printing and took with his printing who is tracts in the printing and took with his printing who is tracts in the printing who is tracts in the printing who is tracts in the printing who is tracts. Mesara. Sch Corrie, and w tered into th ing pressing Me been that the takened to India, and took with him several missionsthe feet D. Corne a relatively, who is to act as a schoolingster. The missionsthe feet D. Corne a Madrice. Of the s The New D. Corne is remark to act as a schoolingster. The missionaries and Mr. J. Madran. See Madran. Vancore, Madras, supped at Madras. See Madras. A chw Mr. Rh Schmie They arrived Sept. 1816, and have made an encouraging progress, both Ther arrived September and have made an encouraging progress, both the presching and in the establishment of schools. A place of worship has been an presching and the Gospel is also preacted at Hourah, across the sixed up to the population is large. The Bengalee is the object of the state where a population is large. m revi fixed up in Calculation is large. The Bengalee is the object of their first flowship in here is population intercourse with Hindoos: as Hinday is independent intercourse with Hindoos: as Hinday Hogh, in indepensable for intercourse with Hindoos; as Hindoostance is for Mahomedalla. b her CEYLON. SERBICAT BOARD OR COMMISSIONERS.—Two Stations.—1816. Thinally-Edward Warren, Daniel Poor. Betticotta-James Richards, Benjamin C. Meigs. Mr. Bardwell who accompanied these missionaries, proceeds to Bombay. To On his voyage-Allen Graves. Mr. Barris the Governor has made a grant of land in the district of Jaffna, and the others of two Portuguese churches in stations of the highest importance. Not withstanding this number of laborers, yet such is the want of them in Cey-Not with they are raised up from among the natives, there is little probability of an adequate supply.

The S restest harmony and brotherly love prevail among the different Christian Of the natural tendency of the Gospel to annual tendency of the Gospel ten The S Of the natural tendency of the Gospel to ennoble the mind, by impartable principles of philanthropy and true benevalence. laborer principles of philanthropy and true benevolence, a memorable proof has influenced in this island, by the voluntary resolution of memorable proof has ing the lately given in this island, by the voluntary resolution of a large proportion been respectable inhabitants gradually to abolish domestic of a large proportion been respectable inhabitants gradually to abolish domestic slavery. Much praise of the to the humane exertions of Sir Alexander Library. the to the humane exertions of Sir Alexander Johnston, the Chief Justice of is that enlightened magistrate himself has expressed his conviction this growth of liberal sentiments and feeling many he was the conviction the his growth of liberal sentiments and feeling must be ascribed to the increase thristian knowledge, such a fact ought not to be withheld from the friends of Grapel. he Bishop of Calcutta, on his visit to Columbo, took measures for applying a of credit granted to his fordship by the Christian Knowledge Society, for meting, by a district committee of that society established at Columbo, as of the common prayer in Cingalese. An edition in Tamul had been printin Madras count of inquiry is increasing among the natives. In the district of Jaffas, in sar, Budhists, and even Budhist pricate, apply frequently for the Cingalese the contract and Mahamedans have begun to manifest an inclination to receive

## Chipsinhurical Lines of the Protestage Management Statistics

action themselves, and to permit their children to partake of the benefit of mproved education.

he Striptures and Christian instruction have been introduced, with the most flying success, into the prisons of Jaffnapatam and Galle.

#### GAYAH.

rge City in India, 55 miles a. of Patna, a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.—1816.

Fowles.

#### GLOUCESTER TOWN.

A Town of liberated Negroca, in the Colony of Sierra Leone.

Henry During and Mrs. During.

his town having been newly formed. Mr. and Mrs. During left the Christian fution on Leicester Mountain, about the middle of December, 1816, at the est of the Governor and with the approbation of the society's representatives, he charge of this town. There were then 130 Negroes; but, in April, they 263 under their bare, of which 13 boys and 67 girls attended the school.

- and Mrs. During are on government salaries, but were sent out by the se-

HEPHZIBAH,

y, about three days' journey from Grace Hill, in the way to Grique Town.

W. F. Corner, J. Goeyman.

bout 300 Bushmen inhabit this spot. None at first came near; but they now r the word gladly.

KIDDERPOOR.

A Village near Calcutta, within a short distance of Garden Reach.
CHURCH MISSIONARY SOCIETY.—1816.

'wo schools are opened here, under the superintendence of the Rev. William enwood, who resides in the house of the society, at Garden Reach. It is hoped: these schools will supply sufficient teachers for other quarters.

#### KISSEY TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.
CHURCH MISSIONARY SOCIETY.—1816.

Charles Frederic Wenzel.

le. David Brennand, in company with Mr. Cates, now settled at Wilberforce m, reached the colony, Feb. 25th of last year. He was designed for Gambier; was fixed at Kissey Town, where, after a short residence, he died. the last returns there were 404 persons at Kissey Town; of which seventy-boys and seventy-seven girls attended school.

#### REGENT'S TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.
CHURCH MISSIONARY SOCIETY.—1816.

W. A. B. Johnson.

The Johnson, having been ordained according to the rites of the Lutheran the has been appointed to the charge of this station. He receives a salary the government. There were under his care, by the last returns, 1283 per. Of these, 179 boys and 93 girls attended school.

has pleased God to grant his blessing to Mr. Johnson's labors. Many have me religious, and have been baptised.

#### MALTA.

LONDON MISSIONARY SOCIETY.-1816.

Isaac Lowndes.

he late Mr. Bloomfield was established here in 1811. On his death, Mr. mdes was sent out, and arrived on the 6th of November, 1816. He is perfect-timeelf in italian and modern Greek, with the view of proceeding to the an Islands.

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A Bible Society, has been happily established in Malta, of which Mr. Jovett, Mr. Lowndes, and Dr. Naudi, are Secretaries.

MONGHYR.

A very large City in India. BAPTIST MISSIONARY SOCIETY.-1816, John Chamberlain; Brindabund, Native.

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that station. He is assisted at Monghyr by the aged native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications ap-

pear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirsapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people.

NEW ZBALAND.

Two large Islands in the Great Pacific Ocean, lying East of New South Wales. CHURCH MISSIONARY SOCIETY.-Ranghee-Hoo .- 1816.

Schoolmaster, Thomas Kendall. Lay Settlers, William Hall, John King. \*- The settlers at Ranghee-Hooshave remained in safety. An attempt to form # second settlement at Wytanghee, in another part of the Bay of Islands, was given up; the situation being found insecure. The settlers are gradually advancing in their influence on the natives.

ROYAPETTAH.

A Village about four miles from Madrus, LONDON MISSIONARY SOCIETY.-1816.

Samuel Render.

Mr. Render fixed himself at this place, Nov. 27, 1816. In Royapettan, with the villages of Trippiecane and St. Thome, at the distance of three miles on each side of it, the number of inhabitants is not less, it is said, than 40,000. In April, 1817, there were 160 children in the schools under his care.

TITALYA.

In India, on the borders, towards Nehaul. CHURCH MISSIONARY SOCIETY .-- 1816. Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here; and is particularly countenanced by the commanding officer on the station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans. His talent for this labor is peculiar; and he is zealously directing it to improve the opportunity which has occurred to none other. When suitable assistance is obtained, native schools may be opened to a great extent.

The present situation of affairs renders a station in this quarter very important. It will form a medium of communication between the laborers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire.

Captain Barre Latter, the commanding officer on the station, is opening an intorcourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted; and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

TRANQUEBAR,

CHURCH MISSIONARY SOCIETY .- 1816. Missionary and Inspector of Schools, John Christian Schnarre. Superintendant of Schools, John Devasagayam. Catechiet, David.

## Changing Link of the Protestant Medienary Buttings

Rev. J. C. Schnarre has left Madras, at the request of the Danish misis, to take a share in the work of the mission, and the particular overthe achools. He arrived August 24, 1816. Mr. Schnarre's support, as the chief maintenance of the schools, falls on the Society; the Royal College having requested, by the Bishop of Copenhagen, the Society's are in the difficulties of the mission.

visit of inspection made by Mr. Schnarre, the beginning of last year, he 25 children in the different schools. These are distributed as follows: Ish and Tamul Schools: 5 stations, supplied by 9 teachers. Tamul 8 stations, supplied by 13 teachers. Tamul 8 stations, supplied by 9 teachers.

#### COTYM.

In India, on the Malabar Coast, about 18 miles from Allepie.
CHURCH MISSIONARY SOCIETY.—1817.

Benjamin Bailey.

Let Munro, the Company's resident in Travancore, having erected a colCotym for the education of the Syrian priests, wished to place an English
nan on the spot. The Rev. Benjamin Bailey, who had arrived at Madras
Pth of September, proceeded with Mrs. Bailey, overland, to Travancore,
s fixed at Cotym about the beginning of last year.

best prospects are opening among the Syrians. The New Testament,
and by the Bible Society, under the critical care of Mr. Samuel Lee, has
ached them in abundance; and the Old Testament is proceeding under the
ble and indefatigable superintendence.

#### ST. DOMINGO.

An Island in the West Indies.

are happy to state that the Rev. William Morton, a clergyman of the of England, well qualified for the situation, and anxious to discharge delity its important duties, has been appointed to the office of Classical or in a college instituted by King Henry, for the instruction of the young ho are hereafter to fill the most important offices in his dominions. Mr. 1 sailed some time since. He will have the full liberty of imparting religious to all who may be disposed to receive it.

WESLETAN MISSIONS .- Port au Prince .- 1817.

John Brown, sen. James Catts.

irs. Brown and Catta reached the island Feb. 7, of last year; and were well at by the President Petion, being settled in that part which is under his ity. The President informed them, that all religious were tolerated, and ey might build churches in any part of the republic. They preach both in m and in country villages, and distribute tracts. Their congregations are sing, and behave with reverence and deep attention.

CAPE RENRY.

hat part of the island which is under the authority of King Henry, two saries are to be sent by the committee.

#### IRKUTSK.

eria, near the sea of Balkai, upward of 3000 miles from St. Petersburgh.

LONDON MISSIONARY SOCIETY.—1817.

Rev. Dr. Paterson, and the Rev. Robert Pinkerton carnestly recommended k, as a suitable station for a mission to the Mongul Tartars. Mr. Stallywas appointed, and proceeded to St. Petersburg. The Rev. Cornelius a, a Swedish clergyman, has undertaken to co-operate with Mr. Stally-He was to leave Gottenburg in the middle of September, and to join his the at St. Petersburg; whence they were to proceed with their wives, an

KROOMAN'S RIVER.

In South Africa, south of Lattakoo,
LONDON MISSIONARY SOCIETY.—1817.

Robert Hamilton.

ong journey.

In February, 1816, after a toilsome journey of eight days from Griqua Tom, a party of missionaries, full of expectation, reached Lattakoo. They met with But a cold reception; and were finally obliged to retrace their steps to Grique Town.

Mr. Read, accompanied by nearly thirty of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the missionaries. They arrived on the 28th of December. After many objections, the missionaries were allowed to settle at Lattakoo. It seemed probable, however, that the king would ultimately leave that place, and fix at Krooman's River; in which case, Mr. Read promised him the assistance of the missionaries is cultivating and watering the lands.

In consequence of these arrangements, Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817. They reached Lattakoo on the 25th. Prior to their arrival, Mateebe had been out on a predatory excursion, contrary to the advice of the missionaries who were at Lattakoo, in which he had suffered great less. Mateche seemed much inclined to abandon Lattakoo, and to remore

couthward, to Krooman's River.

On the 4th of June the missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a settlement. They were accompanied by the king and several chiefs, who went with them in order to determine where the new town should be built. The king intended to call a meeting of the chiefs at Lattakoo, to see who were with him and who were against him: as several of them are averse, both to his removal, and to his entertainment of the missionaries.

#### MADRAS.

WESLEYAN MISSIONS.-1817.

Mr. Harvard, who was appointed to Madras, has been detained in Columbo by the urgency of the affirm of the Ceylon mission. Mr. Lynch, from Jaffnapatan, has visited Madras at the request of the Ceylon Conference. The Conference at frome have directed the committee to send out another missionary to Madras,

who will probably be joined by Mr. Harvard.

Mr. Lynch preaches from three to five times a week; but feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a chapel: but "as yet," he writes, "I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and, in depth, there are few places more than from sixty to eighty feet, and, in front and rear, and on each side, closely confined by houses and walls. And such a place for bustle and perpetual noise, I never have been in. What is called 'one ground,' i. e. sixty feet by forty, in a populous place, costs from 80/. to 120/.; and, in back streets, from 60% to 100%; and, in so hot a climate, less than four "grounds' could not be purchased for a house and chapel."

#### PALAMCOTTA.

In the Southern part of the Carnatic, not far from Cape Comorin. CHURCH MISSIONARY SOCIETY .- 1817.

Robert Graham English Schoolmaster. — Gahagan, Malabar Schoolmaster. These teachers are acting under the superintendence of the Rev. lames Hough, chaplain on the station. There were in the English school, thirty-three, and in the Malabar near seventy scholars.

#### TELLICHERRY.

On the Western Coast of the Peninsula of India. CHURCH MISSIONARY SOCIETY,-1817.

Baptiste, Native.

He is employed as a schoolmaster, under the superintendence of the Rev. F. Spring, chaptain on the station. Baptiste is much opposed by the Roman Catholit priest.

VADADELLI.

Between 20 and 30 miles N. from Madras. CHURCH MISSIONARY SOCIETY .- 1817.

Sandappen, Native. A great sphere of usefulness is opening before this native Christian.

## MADAGASCAR.

imense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, a partial state of civilization, and said to contain 4.000,000 inhabitants.

LONDON MISSIONARY SOCIETY.—1817.

David Jones, --- Bevan.

is mission has been unavoidably delayed. Messrs. Jones and Bevan, it is exd, will shortly proceed to this destination.

WESLETAN MISSIONS.

vernor Farquhar, of the Mauritius, has been urgent for an attempt to comcate Christianity to Madagascar. Every preparation has been made by to furnish such missionaries as may be sent out, with the best information cting the island, and the most promising measures to be adopted. He has abulary, grammar, and dictionary of the Madagascar tongue, which he proprinting. They were collected by a French gentleman, and cost nearly y years' labor. He has works in French and Madagascar, which occupy to look to look to look a mass of materials respecting the island. The igascar is written in the Roman character, as they have no character of own.

ere are, however, many difficulties in the way of this attempt, which should are the societies that may engage therein for disappointments and delaye places—Fort Bourbon, St. Luce, and Tamataff—have been occupied, by anglish, on the island. From these places Mauritius and Bourbon received cattle and slaves, which last traffic is now happily abolished. These state very unhealthy; but not so the interior. The inhabitants have been ded by Europeans, which augments the difficulties of any attempt to benefit

ery necessary of life is produced in abundance. A strip of low sand encirbe whole island, and extends into the country five or six miles, and in some s more. This part is often unhealthy, from the overflowing of the rivers. e English claim the east side of the island, from the coast to the ridge of tains which divides it from north to south. The King of Ova is a powerful e on the west side of this ridge; and, being on good terms with the English, I probably afford protection to missionaries.

#### BRAINERD.\*

ation among the Cherokees on Chickamaugah Creek, a branch of the Tennessee.

AMERICAN BOARD OF COMMISSIONERS.—1817. Ard Hoyt, Moody Hall, Daniel S. Butrick, William Chamberlin.

#### YALOBUSHUR.

ation among the Choctaws, on a creek of the above name, a branch of the Yazoo.

AMERICAN BOARD OF COMMISSIONERS.-1818.

s Kingsbury, Loring S. Williams, Peter Kanouse, John G. Kanouse, Moses Jewell.

e precise time of establishing the missions at the following stations we have not been fix. However, excepting Kingston and Niagara, they have all been commenced since En.

## KINGSTON.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.
George Okill Stuart Missionary to the Mohawke.
John Green, Schoolmaster to the Mohawks.

John Hill, Reader and Catechist to the Mohawks.

e offices of schoolmaster and catechist were united in the same person, but been deemed expedient to separate them.

his place, formerly called Chick-a-mau-gab, has lately received the above appellation ther of the Treasurer in this number.

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NIAGARA.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.
Robert Addison.

BOSJESVELD.

In South Africa, about 40 miles north from Cape Town.
LONDON MISSIONARY SOCIETY.
Cornelius Kramer.

DELHI.

A City of India, 976 miles N. W. from Calcutta.

BAPTIST MISSIONART SOCIETT.

Mr. Kerr was established here, but it is doubtful whether he has not left the station.

FREE TOWN.

The chief Town of the Colony of Sierra Leone.

WESI.ETAN MISSIONS.

-William Davies, Samuel Brown.

Members, 115.

See Leopold Town, where Mr. Davies is superintendent of liberated Negroes. Mr. Brown has a school of between twenty and thirty children, at Poruguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown preaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live. In each place is a wattled building, the cost of which is about 5l. and which answers the double purpose of meeting-house and school-room.

LEOPOLD TOWN.

A Town of Negroes, in Sierra Leone, liberated from slave ships.

WESLETAN MISSIONS.

William Davies, Superintendent.

By the last return, there were 134 persons collected here, of whom twelve mea and boys were learning trades. Several of the adults, and all the artificers, attend evening school.

WILBERFORCE TOWN.

In the Colony of Sierra Leone, formed by the union of two Negro Towns, named Congo and Cosso Towns.

CHURCH MISSIONART SOCIETY.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this station. Mr. Brennand, who were with him to Africal died soon after his arrival.

Mr. Cates labors faithfully, and with discrimination, among his Negroes.

LETTER FROM THE TREASURER OF THE AMERICAN BOARD, &c.

(Concluded from p. 278.)

I would attempt a description of the natives; but my information is not sufficiently extensive and accurate to warrant any thing like a full account of them.— They live thinly dispersed over the country. I should not think there were fifty buildings in sight of the road from the Chatahoochy to this place, 110 miles, though the road passes through part of the town of Coo-sa-wa-tee, which is the largest town in the nation. A white man, who has resided in the immediate vicinity some time, informed me, that there were probably 400 souls within a distance of four miles on the river. The Indians dwell in log cabins, not much inferior to those of the whites in the neighboring settlements. They have little furniture of any kind; but they are gradually getting into the use of the English dress. All the women that I saw were dressed in long loose gowns. Several were riding on horseback. Both males and females use the same kinds of saddles, as are used by males and females respectively in our own country. In some places on the

40

d there is no human habitation for 12 miles; generally the buts are within two, ee, and four miles of each other. The clearings take up so little room, that is almost the whole time travelling in a wilderness.

The number of whites residing in the nation is considerable. Many have obted all the privileges of citizenship by marrying female natives. Others have an introduced as mechanics, by the government of the U. States, and others still recotained leave to reside here as mechanics from the chiefs. Beside these ases, there are occasional stragglers, who reside for a longer or shorter time, thout leave from any one. The intermarriages of whites and natives have been long practised, that a considerable part of the tribe are of mixed blood; yet, who are partly Indians, are spoken of as Cherokees. The mixed breed can really speak English, but some of them can neither understand nor speak t language at all. A few have sent their children to the white settlements to aim the rudiments of knewledge. The greater part, however, are as ignorant every thing, which it is important for them to know, as the full-blooded Inna are.

as to their persons, the Cherokees are a well-formed, good looking people.—
ne of them have as fine countenances, as can easily be found in any country.
e children are almost universally active, plump, and healthy. It is Mr. Gami's opinion, as well as the opinion of our missionaries, that the children have as
d intellects, and are as apt to learn, as the children of civilized people. In
aking of their actual progress, however, an allowance must be made, on acat of their being obliged to learn a new language. The color of this tribe is
so dark, as that of most of our Aborigines. I have seen several half-breeds,
if seen in Boston or New-York, would not be thought to have a drop of Indian
id in their veins. Many children, partly descended from Cherokees, have light
sow hair, blue or grey eyes, and fair skins.

ome of the half-breeds have large plantations, which they cultivate by the of slaves; but the fields of full-blooded Cherokees are generally small, and r do not carry on agriculture with much vigor and effect. In this tribe has a tried an experiment of vast practical utility to the human race. The reis, that savages cannot be civilized without Christianity. I cannot go into details here. The greatest effect of introducing some of the implements of lived life, with English dress, and other things of small importance, has been nake some of the people most insatiably avaricious, leaving them as far from

l Civilization as before. is Chickamangah comprehends a considerable district, extending up and down creek of that name, and including an Indian village near the Tennessee, it been thought best by the missionaries, Mr. Cornelius, and myself, that the sionary station should receive a new name; and, since I commenced this letwe have given it the name of BRAINERD, in affectionate remembrance of table, devoted, and successful missionary. The mission-house is situated ut 50 rods south-west of the creek, and two miles north-east of the Georgia Tennessee road. It fronts the south-east, has the dining hall and kitchen in rear, and several log cab, s on each wing for the accommodation of the chiln and some of the missionaries. There are several other log buildings for e-rooms, corn-houses, and stables. The school-house is 30 rods to the southt; and is sufficiently large to accommodate 100 scholars on the Lancastrian , and to answer for a place of public worship on the Sabbath. The cultivated I of the missionary farm lies in several fields, principally in front of the build-, and amounts to 45 acres. The creek here pursues a northwestwardly diion, but below takes a northerly course to the Tennessee, which is distant 15 3. following the creek, though only 6 miles at the nearest place. The brow he Lookout Mountain, immediately under which the Tennessee passes, is at 7 miles distant in a due-west course. The creek is navigable for boats se mission-house. At the landing place is what is called a fish-trap, formed partial dam. It was rebuilt the last year, and is of great benefit to the estabment. Should it prove as valuable in future seasons, as in the two last, it will orth more than \$500, the sum which the Board paid for the improvements of place. The fish are caught as they pass down stream in the night. No preition is necessary to catch them. On the first morning after my arrival, about sh, mere taken, the aggregate weight of which could not have been less than pounds. When the water is high none are taken; but except at such

s, they are caught at all seasons of the year. Once this spring 150 were ta-

ken at a time, and the next morning 120; the largest weighing 50 pounds, and a considerable proportion from 5 to 10 pounds each. Most of them are fat and

good, some excellent, either fresh or saited.

The mission-house and other buildings stand on a gentle eminence, and present an agreeable appearance. The mission-house, school-house, dining hall, and kitchen, are built of hewed logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an epon hall between them. The upper story has two lodging rooms; but when faished will have four. The principal expense of the buildings is defrayed by government.

The general aspect of the country is pleasant; the woods are now decked with a variety of wild flowers; the forests have become verdant; and Lookout, with the hills on the opposite side of the Tennessee, appears majestic and beautiful. They are the first high-lands, which have reminded me of the noble mountains and hills of New-England. They are not seen from Brainerd; nor till the traveller arrives within two or three miles of the river.

There is but one post-office in the Cherokee nation; and that is within four miles

of Brainerd, and is a very great convenience to the establishment.

On my way hither L called upon the Rev. John Gambold, the Moravian missionary at Springplace, and was received by him and his family with the most affectionate hospitality. The day, which I spent there, will long be remembered by me, as one of peculiar interest and enjoyment; and, as I would hope, of in-

provement too.

The Moravian mission among the Cherokees was commenced in May 1801, by the Rev. Abraham Steiner and the Rev. Gottlieb Byhan, an application having been made in 1799 for permission to send missionaries hither, and liberty having been given in 1809. Mr. Steiner returned to N. Carolina in September of the same year, and is now employed in the ministry there. Mr. Byhan resided here till 1819, and, with his wife and children, formed a part of the missionary family—He then returned to Salem, (N. C.) on account of the sickness of Mrs. Byhan—The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. He is now dead.

Mr. Gambold and his wife joined the mission in October 1805. Four years afterwards they were visited by a brother of Mr. G. who has remained a member of the mission family ever since. A school has been kept up in the family some months before the arrival of Mr. G. to the present time; and has varied from 4 to 13 children, principally boys. The children being taught and · fed gratuitously, the only limit has been the ability of the mission to maintain them. Between 40 and 50 have received schooling. In the school are taught reading, spelling, writing, arithmetic, grammar, and the elements of religious knowledge. For the latter branch of instruction the catechetical form is used-Mrs. G. has generally conducted the school, which she is perfectly capable of doing. Before she engaged in the mission, she had been much employed in the instruction of youth. She has now six boys under her tuition. They read in the New Testament; and three or more of them parsed very well in passages takes They answered questions in their catechism, repeated the commandments, and the creed, and sung hymns very prettily. They have also made considerable improvement in writing.

Mr. G. preaches at his own house on the Sabbath, and performs other pastoral duties. He and his brother cultivate a farm of 35 acres, which produces the secessaries of life in great abundance. They have a large stock of swine and horsed cattle; some valuable fruit trees, a pleasant flower and kitchen garden, and a most delightful and abundant spring of water. I forgot to mention before, that this country abounds in fine springs, and rivulets of pure water. Mrs. G. has quite a taste for botany, as she formerly taught that branch of natural science.

The Moravian church at Springplace is small. Among the members are only two natives. One is a woman, whom they denominate the firstling of Christ armong these heathens. She was baptised on a profession of her faith nearly eight vears ago. The other is Mr. Hicks of whom you have often heard, as an intelligent, well-informed man, whohas more influence than any other man in the nation. He'was baptised five years ago. Mr. G. observed, that he was careful not to admit converts hastily to Christian ordinances; but wished to be well satisfied, by continued evidence, that they had experienced a work of the Hely Ghost. He

that he had sometimes been inclined to look upon his labors with melantimly, and to regard himself as a barren tree; but, upon reflection, he gave thanks, that the little fruit, which the Lord Jesus had given him, was of the most protions kind.

Cambold's ministrations; particularly among some blacks, who compose a Sablack school at his house. The good man expressed strong desires for a bleming than his labors, and that the Grapel might come with power to every part of this take. This worthy family rejoiced much, when the mission on Chickamangah was commenced by Mr. Kingsbury; and their joy has been increased by the arrithof every additional missionary. In the religious poetry, which they composed for the commencement of the new year, they did not omit to celebrate the beginning of our establishment. On account of their advanced age, the friendship they have expressed, and the kind offices they have rendered our mission, they are familiarly called father and mother, by all the missionaries at Brainerd.

On leaving Springplace, I could not but reflect on the dignified character and table employment of the consistent and devoted missionary. Happy they, who istain this character, and spend their lives in this employment. Happy they, who, then the Lord cometh, shall be found instructing the ignorant, and spreading

heir Savier's name where it has never been before.

Mission-house. The path which leads to it from the main road, passes through an pen wood, which is extremely beautiful at this season of the year. The mild radice of the setting sun, the unbroken solitude of the wilderness, the pleasantness the forest with all its springing and blossoming vegetation, the object of my uracy, and the nature and design of the institution which I was about to visit, mappined to reader the scene solemn and interesting, and to fill the mind with inderentotions.

Early in the evening, the children of the school, being informed that one of their rethern friends, whom they had been expecting, had arrived, eagerly assembled the hall, and were drawn up in ranks and particularly introduced. They are street shy nor forward in their manners. To a stranger they appear not less intesting than other children of the same age; but, if he considers their circum-

tinces and prospects, incomparably more so.

As evening prayers, I was forcibly struck with the stillness, order, and decomm of the children, and with the solemnity of the family worship. A portion of suprare was read with Scott's practical observations; a hymn was sung, in which large portion of the children united, and Mr. Hoyt led the devotions of the nuterous family. If all the members of the Board could hear the prayers, which whally offered in their behalf at this station, (and I presume at all others under the superintendance;) and if all patrons and contributors could hear the thanks, high are returned to God for their liberality; and especially if they could see a see circle of children, lately rescued from heathenism, kneeling with apparent slousness and engaging in the solemnities of Christian worship, one of them almiy a hopeful convert, and others thoughtful and inquiring;—if all these things and be seen, one may safely predict, that the exertions and sacrifices of the lends of missions would be increased four-fold. These things are not the less al, however, because they cannot be seen by every friend to the cause.

The mission family, when assembled for prayers, consists of the missionaries to their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, a hired men, and the kitchen domestics. All these make a goodly number.—
he missionaries lead at family prayers in rotation. The children are called tother by a house-bell; at the close of evening prayers they are wished a good
tht, which they reciprocate; and soon afterwards the horn is blown, as a signal

r them to retire to rest.

Half an hour before sun-rise the horn is blown as a signal to rise; and just as e sun appears above the horizon the family assemble in the hall for morning trahip. After prayers, the children proceed to their different employments, he boys, as they come from the hall, file off to the right, and form in a straight up the girls to the left, to a log cabin assigned for their accommodation. The pa are immediately joined by Mr. Chamberlain, their instructor, who has the args of them from the blowing of the horn in the morning till it is blown at nine the evening. During the whole of this time he is with them, except the interior is at noon; and then they are under his superintendance. They join the rank

with great alertness in the moraing, as tickets are given to those sucet distin ed for quickness and punctuality; and the fine of a ticket is imposed on any who shall be culpably dilatory. These tickets, which are given as rewards other occasions also, answer the purpose of a circulating medium among the b as they are redeemed with little books, or such other articles as the helderen As soon as the rank is formed, the boys are despatched to the various empl ments assigned them. Those employments, which are of a permament natu are assigned by the week, so that there is a change of labor. Occasional servi are performed by a detachment for the occasion. Some are sent to dress the fel when any are taken; some to assist in milking the cows; some to hoe in the n den; some to pound corn, &c. Some of the boys are too small to do any this but, after all the above-mentioned services are provided for, Mr.Chamberlain l commonly about ten active lads to take with him to the field. On one morni since my arrival they planted an acre of corn before breakfast; on another, th planted six or seven bushels of potatoes, the hills being prepared; and these fair specimens of their morning labor. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with whole some and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries where it is most convenient. The boys sit at one table, the girls, es casional visitors, and the hired men at the other. They take their scats at table as they enter the room; and when all, or nearly all, are seated, a blessing in granounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a bless is asked and thanks returned, as well as at family prayers. The behavior of the children while eating is very decent; and they are less noisy, than any equa number of young persons whom I ever saw together. The stillness arises in part. no doubt, from the fact, that many of them do not speak English readily; and an therefore rather bashful about speaking at all, either in English, or their our tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labor, which lasts till nearly nine, when the school commences. The morning labor is about equally divided by breakfast and amounts to two hours and a half. To this is to be added an hour's labor in the evening. The only time the boys have for play is a little while before digner. and again at dusk. They labor as cheerfully and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

I have been the more particular on this subject, as it has been often said, that

the children of Indians cannot be taught to work.

Each detachment of boys has a leader, even when no more than two are employed ed upon a service. When all are convened, they meet at the sound of the whitte, The school is opened by reading a portion of Scripture, singing a hymn, ast prayer; and closed by prayer and singing. It is conducted upon the Lancastrian plan, a plan not only excellent in itself, but peculiarly suited to catch the attertion of Indian children. The principal exercises are reading, writing on sand slates, and paper, spelling, and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from 8 to 12 months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from 10 to 15) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school 47 Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the Secretary at War. Fourteen are full blooded Cherokees; the remainder of different degrees of Indian blood.

When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all, (16 in number,) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin, and two card, the rest sew and knit. They wash, mend, and of ten make their own clothes; and assist in mending the clothes of the boys. Mrs.

prays with them every evening; and they unite in singing a hymn. When ened in their work, they are often overheard singing. Mrs. C. says, that the has are remarkably good tempered. They have few disagreements among themwas; and three or four of them have never been seen out of humor in the least. beys are also represented as mild and gentle in their tempers; and as much ms apt to quarrel than an equal number of white boys. From my own observain I can state, that there is much less noise and disturbance about the house, mes is common with half the same number of children among ourselves. It is to be a general characteristic of the Cherokees, that they are mild, and not pt to quarrel unless inflamed by whiskey. In this case they are easily provoked, itious beyond drunkards of civilized nations, and totally regardless of consequen-If they perpetrate any wickedness, while in a state of intoxication, they say whiskey did it, and not they; and though they regret it, they do not take any hane to themselves. They are as fully convinced, however, as drunkards among to whites, that whiskey is a tremendous evil; and one which, if not arrested, **112** destroy their nation.

#### A SABBATH AT BRAINERD.

After morning prayers on the Sabbath, the families of the missionaries hold a **myer-meeting of an hour. The other services, on the first Sabbath after my ar-Fal, were as follows.** Some religious conversation was had in the morning with Mives; particularly with a young man, who had once been a member of Mr. **fambold's school. He had come 17 miles to attend public worship, and appear-**I seriously disposed. When an interpreter is necessary, Catharine Brown, or Me other member of the school, performs that duty. It is the practice of the **limionaries to expound a chapter** in the forenoon, at the school-house, and, after short intermission, to preach a sermon for the afternoon service. The audience bushes of the mission-family, including the children of the school, and of various himses of persons from two to twenty miles around. The nearest neighbor is two **Mas off: but there are several** about t 🖭 same distance, in different directions. 🛚 I **Mund judge there were** about 50 persons, who came from the vicinity to attend Mership, making the whole audience considerably above a hundred. Mr. Butrick spounded the Mosaic account of the deluge, and enforced it by a practical ap**litation;** Mr. Hoyt preached P. M. from Isaiah, xlix, 6, on the future promulgahas of the Gospel among all classes of people in every country, with an applicawe adapted to the audience. After public worship, the brethren of the church onversed with two colored persons, a man and his step-daughter, on the subject **fexperimental religion.** The man had been under religious impressions for eight souths, and had conversed freely with some of the brethren last fall, the woman ated her first concern several months ago. They were ignorant, as might natrully be expected; but so far as could be judged from a single conversation, they ad been under deep convictions of sin, and there was some ground to hope they ad been renewed by divine grace. They attributed their first seriousness to Mr. ingsbury's preaching. Suitable admonitions were given them, and it was deterimed to make particular inquiries respecting their conduct, and to examine them gain hereafter.

A Sabbath school, for the instruction of blacks, has been kept up since last sumter. The improvement, which a number of them have made, is truly wonderal. A man of 30 years, who only knew the alphabet, when the school commenced, an now read a chapter, or a psalm, very decently. A boy of 15, who did not now a single letter, can read very well in the Testament. Several others have egun to read in the Bible. The greater part come six miles or more to meeting; whe 15 or 20 on foot; and none less than two miles and a half. The numer has varied from 10 to 25. Mr. Hall has paid particular attention to this thool. The season for instructing these people is at the close of public worship. everal of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and

I have seldom seen a Sabbath more entirely devoted to the purposes of religion. ow animating the reflection, that in 16 months from the commencement of misomary labors at this place, there should be a Christian community, in which all the advantages of religious education are enjoyed, and all the ordinances of religious worship administered. How delightful to see the Sabbath shine upon the ark land.



THE CHURCH AT BRAINERD.

You have been informed of the admission of five native converts and one will man to the little church, which the Lord has planted here. On the first Sabinian this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experients a saving change since the family arrived at this place, was admitted to commission. At the same time, a black woman was also admitted. The second Sabinian after my arrival, a colored man was added to the church; so that it now could nine persons, whom as we trust, the Lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called, within a few months past, the lord has called to the content of the lord has called to the church as the lord has called to the lord has calle

be heirs of his kingdom. Particular mention has already been made of Catharine Brown; but I think yo will be pleased to hear something more of this interesting female. Her parenty half-breeds, who have never learnt to speak English; yet if you were to see at a boarding-school in New-England, as she ordinarily appears here, you we not distinguish her from well-educated females of the same age, either by he complexion, features, dress, pronunciation, or manners. If your attention we directed to her particularly, you would notice a more than ordinary modesty reserve. If you were to see her in a religious meeting of pious females, you was not distinguish her, unless by her more than common simplicity and humilal When she joined the school in July last, (having come more than 100 miles & 'that sole purpose,) she could read in syllables of three letters, and was 17 years all From her superior manners and comely person she had probably attracted and attention, than any other female in the nation. She was vain, and excessive fond of dress, wearing a profusion of ornaments in her cars. She can now real well in the Bible, is foud of reading other books, and has been particularly pleased with the Memoirs of Mrs. Newell. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptised and 🛋 mitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and Subbath evening. Catharine prays in her turn, much to the gratification of her defers in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had of her own accord commenced evening prayer with them, just as they were retiring to rest. Sometime after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the gift, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, we had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remain in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote here also In coming to this determination, she acted without influence from the advice of others.

The general deportment of all, who have joined the mission-church, is such a to afford increasing evidence that they are, what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect all takes, and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition to behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has revealed.

On the 14th instant we were highly gratified by the arrival of Mr. Cornellus, who had been hourly expected for several days. He brought with him a Choctav youth of 16 to be educated at the Foreign Mission School in Connecticut. The arrival of Mr. C. was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the missionaries thinks.

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The interest felt in his welfare by all who were present, and the important servisay which he had rendered to the cause of missions, while journeying within the last sixteen months about 4000 miles, of which 1000 miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

The subsequent Sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chofus of the 107th Psalm: O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. It was at this time, that the colored man, mentioned above, was admitted to the church. Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the Gospel to the Indians, expected to leave the place within a few days, two on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable, that several of us should see each others faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting.

During my stay the mission and school were visited by several gentlemen, who were passing through the nation, among whom was the Governor of Tennessee. They all appeared pleased with what they saw; particularly the Governor, who spent a night at the mission house, and witnessed the regular exercises of the school. Nothing strikes a stranger more agreeably, than the ease and propriety with which the children sing several hymns, without assistance from any other person. Mr. Chamberlin tells me, that he believes every child, who has been at school any length of time, can take part in the singing; and it is with pleasure I add, that every member of the missionary family can also join with

the voice, as well as with the understanding.

Mr. Cornelius and myself are preparing to set out for home on Monday. We take three Cherokee youths with us for the Foreign Mission School. One is the sen of Mr. Hicks; and the good man has come up to spend the Sabbath with us. We expected to set out sooner; but have found it difficult to close the various accessary business before Monday. I am, Sir, very affectionately yours,

JEREMIAH EVARTS.

Brainerd, on Chickamaugah, Creek, May 23, 1818.

P. S. Knoxville, Tennessee, June 1. As my letter would reach you, if brought by myself to this place, considerably earlier, than if put into the Rossville post-cince, I have brought it with me, and venture to try your patience a little longer

with a postscript.

At noon on Monday of last week our business was so far completed, that we prepared to separate, and proceed on our various ways. Mr. and Mrs. Williams with their babe were to go on board one of the large flat-bottomed boats, which are so common in the rivers of the western country, and proceed to the lower end of the Muscle Shoals, whither Mr. Kingsbury was to follow them on horseback. The boat was purchased with the design of going down the Tennesses and Mississippi to the mouth of the Yazoo; but, on further consultation, it was thought best, that the missionaries should leave the boat at the place above mentioged, and proceed in a waggon through the Chickasaw nation to the contemplated station among the Choctaws, on Yalo-bushur creek, a branch of the soo. The land carriage is about 200 miles. The missionaries, who we about to leave Brainerd, felt strongly attached to that place, as the scene of their first labors among the heathen, and the place where signal tokens of the divine favor had been manifested; yet they were perfectly willing to commence a new establishment, at the call of duty, though it was to be 400 miles distant, and in a perfect wilderness. Mr. Williams was greatly attached to the children of the school, as he had been the instructor for a considerable part of last year. At the time of parting, the mission family, including all the children, were assembled in the open passage. Mr. Hoyt prayed, and all united in singing, "Blest be the tie that binds," &c. Many tears were shed, and the elder children were deeply affected. As Mr. Kingsbury, Mr. Cornelius, and myself were about to visit the Cherokee agency by a circuitous route, we concluded to send the Indian lads di-Vel. XIV.

rectly thither, under the care of an elder son of Mr. Hicks. Nothing to me more than to see this Christian father, converted from heathenism in a then land, about to send his darling son to the heart of a Christian country, a view to his receiving an eularged and Christian education. The parents filial attachment is described by our missionaries, as being uncommonly a among the Indians; vastly stronger than any other and all other attachs When the boys were mounted for their journey, and Mr. Hicks had bidd farewell, he went a short distance with his son into the woods, to take less him aside from observation; and thence turned off homeward. What y there I know not. Doubtless the yearnings of a parents' bowels were expected; doubtless the prayers of a father ascended to the Preserver of men. 'prayers will be echoed from many a bosom; and it will be ardently desired the lad may return in safety with a cultivated mind and a sanctified heart may be a comfort to his father and a blessing to his paperle.

may be a comfort to his father and a blessing to his people. The greater part of the mission family, not including the children, acce nled Mr. and Mrs. Williams to the river, a distance of seven miles. leads through an entire wilderness, and no house is seen except that of the : man, at a little distance from the river's bank. The Tennessee is here a stream, half a mile wide, and probably conveys in its channel twice or times as much water, as is conveyed in the channel of the Connecticut a Middletown. When we look at such a river on the map, we conceive of its as cultivated; especially if it runs through a country so long settled, and a plous as Tennessee. But I am told, that the greater part of this river, even out the Indian limits, is still shaded by native forests; and within these limit eve of the boatman can seldom meet with any indication, that the country habited. The mighty flood rolls along in solitary grandeur, as it did a the years ago. At the place where the missionary boat was fastened, the bank sented nothing but a wilderness. The scene was new and imposing. looked up the river, the eye caught a perpendicular cliff of lime-stone 4 high, which formed the right bank; a beautiful island divided the channe nearly equal parts; and both banks were covered with a luxuriant vege from the oak to the case, the flowering shrub, and the tender grass. The

When the boat was ready to depart, and after we had enjoyed an agriculturiew, a parting bymn by Dr. Doddridge was sung to Old Hundred, prayer was offered by Mr. Cornelius. The fact that this mission was pre and sent forth in the wilderness gave the whole transaction an indescribat terest. None were more affected than four native women, who could not English, though they could understand something of it, and who had comor five miles to take leave of Mr. and Mrs. Williams. One of them is a that she has great grand children at the school. She is remarkable for kin

of disposition, and attention to the missionaries.

The religious solemnities being over, we stepped on shore; the boatmen the ropes, pushed into the current, and the boat moved gently out of our Our friends of the mission family returned to Brainerd; we crossed the and pursued our course towards Washington, Tennessee, through the woo

On Wednesday at noon we reached the Cherokee agency. The ven Col. Meigs, who was taken prisoner at Quebec when Montgomery fell, I many years been the agent of government in this nation. He received us the greatest kindness, and expressed a deep interest in our mission and a At present there is a meeting of the Indians here, at which the whole populate been invited to attend. The object of the meeting is, to explain the transport of the whole populates, and to enrol those, who intend removing across the Mississipp those who wish to take reservations of a mile square, according to the trains a week since the talk opened. The concourse was not so numerous as we pected. There was, however, a very diversified assemblage, composed a sons of all ages, of both sexes, and of all complexions, from the full-b Cherokees to the whites. Governor M'Minn was the commissioner of the ornment to transact business with the Indians. He shewed us many civilitis invited Mr. Cornelius to preach the next day.

On Thursday morning the Governor held his concluding talk with them and dismissed the council. Mr. Cornelius then preached to a mixed an under the bower, which had been formed for the accommodation of the during the long session. According to previous arrangement, I address

is are about removing to the Arkansas, on the subject of establishing at school among them. The public interpreter explained my mean-accorded. The principal chief had visited the school at Brainerd there, and appeared much pleased with it. Other leading Indians a same; and many, who are about crossing the Mississippi, had extong wish, that a school should accompany them. Still it was thought at the subject should be again brought forward. We happened very to be in the nation at the holding of this council. The particulars new will be related, God willing, when I am more at leisure. At a only say, that there are weighty reasons for establishing a mission suible, on the river Arkansas.

## NS TO THE AMERICAN BOARD OF COMMISSIONERS FOR PORTIGN MISSIONS.

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# INCORPORATED SOCIETY FOR THE PROPAGATION OF THE COSES

Ix will afford unfeigned satisfaction to all who, according to the sublime linguage of our church, devoutly pray that God will have mercy upon all Jew, Turks, Infidels, and Herotics; to be informed that this venerable Society is adopting very decisive measures for extending the knowledge of the Gospel to heather nations. In the course of the last six weeks, three special meetings of the measures have been summoned to take this important subject into consideration. These meetings were attended by the Most Rev. the Archbishops of Cauterbury and York; the Right Rev. the Bishops of London, Gloucester, Ely, Exeter, Landaff, Norwich, Oxford, Peterborough, and Salisbury;—Lord Kenyon; the Deass of Westminster and Chester; Archdeacons Cambridge, Pott, and Watson; the Rev. Drs. Gaskin, Mant, Wardsworth, and Shackleford; the Rev. Mesars. G. D'Oyley, R. Lendon, H. H. Norris, Basil Woodd, &c.; Joshua Watson, Esq. & D.

The subject was introduced by his grace the Archbishop of Canterbury, wha with much personal interest, stated to the members the great importance of extending the missionary operations of the Society to the British territories in the East Indies and the island of Ceylon; under the jurisdiction and superintendence

of the Bishep of Calcutts.

With much satisfaction we learn, that, after a short discussion, in which it was understood that no arrangements should interfere with the funds appropriated for the maintenance of ministers and catechists in the North American colonies, it was unanimously approved that the sum of 5000% should be immediately placed at the disposal of the Bishop of Calcutta, and a correspondence opened with his lordship, for the purpose of carrying into effect the missionary objects of the Society.

The Bishops of London and Gloucester, and Joshua Watson, Esq., have been requested to draw up a Memorial upon the subject, to be presented to the Prisco Regent by the Archbishops of Canterbury and York, soliciting his Royal Highnest to grant a royal mandate, or king's letter, addressed to the clergy of all the churches and chapels of the national church, for a general collection in behalf of

this important object.

The Bishops of London and Gloucester have also been requested by the Society to draw up an address to the clergy and the public, which is proposed to accompany the royal mandate, in order to stimulate the exertions of the country at large to unite in the propagation of the Gospel among the heathen nations under the British jurisdiction in India and Ceylon. It will give us unfeigned pleasure to hear of the progress of this truly religious and noble undertaking; and in the mean time, we cannot but congratulate our readers that the importance of Chris-. tian missions is thus likely to be more than ever recognised and acknowledged by the nation at large, and particularly by our rulers and dignataries in church and We are convinced that all other missionary societies will most cordially welcome the efforts of this venerable Corporation; and though, from the nature of its charter, it by no means supersedes the necessity for other exertions, yet its sphere, even construing that charter in its strictest manner, is so wide and important from the vast accessions to the British colonies during the last century, that we shall rejoice to find that the public liberality keeps pace with the magnitude of its projected operations. Ch. Observ. for April, 1818.

EXTRACT FROM A SPEECH OF THE RIGHT REVEREND JOHANN WIN-GARD, D. D. BISHOV OF GOTHENBURG, DELIVERED AT THE AN-NUAL MEETING OF THE GOTHENEURG BIBLE SOCIETY, MARCH 51, 1817.

Another year has elapsed since we last assembled in this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyrandy, which affected all their proceedings, the perturbation of mind, the aguance

sen the fetters were burst asunder, were not less keenly felt. The conflict of inions is not easily composed; and the wounds of society take a long time to al. A want of the chief necessaries of life raised also mournful complaints in set parishes; but "the Lord is good, a strong hold in the day of trouble." May

be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various markable changes. Heathens renounce their idols, and pay adoration to the ing God. Jews bend their knees before the cross; Christians return from the ror of their ways to their Father's house, which, like the prodigal son, they had raken. Although the enemy is, no doubt, active in sowing the tares of discord, ceit, and hypocrisy, still we must admit, that in general, a purer seed is sown the fields of the church of God. The bright rays of truth have long since disclled the gloom of superstition: and although in the conflict between truth and abelief, the success has varied, yet He who is both the "Counsellor," and the Mighty God," continues his victorious career; and the weapon in his hand is, he sword of the Spirit," which is, "the word of God,"

In all parts of the earth, the most active exertions are carried on for making nown the whole counsel of God for our salvation. Even within the sphere asgned to us, the distribution of the Holy Scriptures has been greater than at any ther period. But "let him that glorieth, glory in the Lord,"—For "He is wor-

ly to receive the praise, and the power and the glory."

The duties more particularly incumbent on us, are, first, to encourage and upold a spirit of charity, so essentially necessary for supplying the means of attainng our praise-worthy end: secondly, to exercise judgment and discrimination in electing the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge or this excellent purpose. But in this cause, which is in a peculiar manner the cause of God and our neighbor, it might be assumed, that the admonition of a nortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faultering voice be lost in the silence of the grave. My calling has been a preacher's work; and although my age has precluded me from the active labors of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

WOM THE MONTHLY PAPER CONTAINING THE BUSINESS OF THE COMMITTEE OF THE RUSSIAN BIBLE SOCIETY, AT THEIR MEET-ING, DECEMBER 20, 1817.

The desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ranenburg, writes, 'I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that his seed may spring up in me, and my children, and bring forth heavenly fruit.

A peasant in the government of Saratoff, writes, among other matters, as follows,—"The gift of the Bible is to me an invaluable treasure, and my soul juenches its thirst from the fountain of eternal life, just as the parched earth is

refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyus feelings at bearing of the progress of the Russian Bible Society, expressed imself in the following terms: "What pleasure must it afford to that pious Ass. clation, to behold well organized Societies spreading over continents and among cultivated nations in populous districts, and among wandering 'tri countries near to us, on which the light of the Gospel has long shone; and most remote ones, which have not yet beheld a single ray of that light; men whose minds are cultivated by seience, as well as those who have not opportunity of obtaining such knowledge for the improvement of their intel faculties! What joy must they not feel ongobserving, that among these classes the word of God is dwelling richly—that evangelical doctrine begit erfully to impress the mind—that the law of the Most Holy converts the and that the will of our Heavenly Father is the rule of our life, thoughts, a tions! The blessing of God is, in truth, conveying saving health unto all a Thus the inspired prophet of old, foreseeing the establishment of the king Christ, exclaimed, "The Lord hath made bare his holy arm in the eyes of tions, and all the ends of the earth shall see the salvation of our Lord!"

"As the root of the Bible Society is holy, its branches will be holy also pleasing prospect excites in our minds the hope, that, with the assistance grace of God, every father of a family, firmly grounded in faith and love word of God, will soon be able, surrounded by his children, who wait for I fring lessons, to begin them by saying; "Come, ye children, hearken unti will teach you the fear of the Lord." May the Lord soon grant the account of this hope to the heathen, who, wandering in the darkness of ign have not yet come to a knowledge of the truth, nor listened to his gracious

## POSTSCRIPT, JULY 25.

The ship Malabar, Capt. Orne, arrived yesterday at Salem, in 106 day Bombay, and brought letters from our Missionaries. Latest dates 6th April The Rev. Messrs. John Nichols and Allen Graves with their wives and Mislometa Thurston, who embarked on board the Saco, 5th Oct. last, arrived a bay on the 23d Feb. Their passage, though rather long, was a pleasa At the time of their arrival, and of the latest dates, they were all in good They were received by the missionaries there, Messrs. Hall, Newell, and well, with most affectionate tenderness, and joy, and thanksgiving; and Governor, Sir Evan Nepcan, with great courtesy and kindness.

It was determined that Mr. Graves should have his station at Mahim, northern part of the island of Bombay, about six miles distant,—and Mr. I at Tannah, on Salsette, about 25 miles distant from Messrs. Hall, News

Bardwell.

The marriage of the Rev. Mr. Newell with Miss Philomela Thurst solemnized 26th March.

The mission at Bombay is in a very prosperous state. The schools of t sion are now eleven; the children and youth belonging to them, Jewish, Man, but chiefly heathen, are about 1200; the average number attending fr

to day, about 600.

The latest intelligence from Ceylon was of the 9th March. The Rev. I Warren and Richards were then thought to be a little better; yet they we quite feeble, and fears were entertained respecting their recovery. The present the only cloud upon our Eastern missions; and on account of this and unceasing prayer will be offered, by many thousands, to the Father e cies and God of all consolation.

Some of the lettern next mouth.

#### ERRATA.

In our last number, in the list of donations, p. 282, 28th line from top, Rev. M. Pinnes, read Rev. Mr. Pinnes.

Page 283, line 13 from bottom, for Herkimer, N. H. read Henniker, N. I In this number, in the list of missionary stations at page 313, the article 6 said to have been established in 1713, should have been 1813.

The mission at Spring Place, among the Cherokees, placed in 1735.

have been 1801.

The two latter errors were copied from the original in the (Lendon) & ary Register.

# PANOPLIST,

AND

## IISSIONARY HERALD.

0. 8.

AUGUST, 1818.

Vol. XIV.

## BIOGRAPHY.

MOIR OF THE LIPE OF THE REV. ENOCH POND, LATE MINISTER OF THE GOSPEL IN ASHFORD, (CONN.)

Rev. Enoch Pond was the eldest son of pious and respectable ents, and was born at Wrentham, April 27, 1756. He received the inance of baptism in infancy. In 1773, being seventeen years of he became a member of Rhode Island college. While connected he this institution, he was made savingly acquainted with his own it and condemnation, and, it is believed, felt the power of religion his heart.

Immediately after he had left college, he embarked in the service of country. He became an officer in the American army; which stands to be occupied for about a year.

We next find him the teacher of a public school in Boston. While e, he was much admired and caressed, and was constantly engaged

a variety of avocations.

Vol. XIV.

After some years, he found it his duty to relinquish every other purt, and devote himself to the Gospel ministry. Having passed through egular course of preparatory study, and itinerated as a candidate about two years, in which time he received and declined a number calls; he at length was invited by the church and people of Ashford become their minister. He complied with this invitation, and was lained in the year 1789. During the first twelve years after his setnent, his preaching was attended by no very extraordinary effects. It in the summer of 1798, the Spirit of God was poured out upon his ple, an irresistible efficacy was added to the word, and many were rught to the feet of a sovereign Creator.

The following is extracted from a letter, addressed by Mr. Pond to parents, on this glorious occasion. "I must inform you of the work God which is going on in these parts. Early in May, an attention san in the first society in Mansfield, which increased to so great a gree as to become general. It then began in Hampton, and is as neral as in Mansfield. About four weeks since, it began here, and the time has spread very fast. About eighty have been under great icern, and of this number, nearly twenty have a hope that they have in born again.—I must not forget to inform you of the wonderful edness of God, in not passing by my family. Two of my children we a hope; a third is very much distressed; and a fourth is thought.—In one family of my people, who have only three little daugh-

ters, and the cidest but fifteen years old, they all give evidence they have been born again. The work has begun in another society Mansfield, and the prospects are very favorable in Westford.—My heart aches for poor Wrentham. Do unite in prayer to God, (if on two or three, don't omit it) that he would pour out his Spirit upon years to have been the beginning of the work in Mansfield."

At another time, he writes thus: "Through the blessing of God, the Spirit is still in some measure convincing sinners of sin, righteousness and judgment. I cannot tell the number that have obtained a hope Last Sabbath, five were propounded for communion. Yesterday, this teen were examined by the church to be propounded; and I expense or eight more to be examined tomorrow. I have to preach three four, and five times in a week; but I enjoy good health. There are some instances of remarkable conversions, which I cannot now winfor want of time."

During this season of refreshing, about eighty became members the church in Ashford, a great proportion of whom were your persons.

In the year 1800, Mr. Pond was called to bear a heavy and unappected affliction. His dear wife was suddenly taken from him to death.—In the character of this lady were combined all those accomplishments, which render female society endearing, and female friendship lasting. To adopt the language of Dr. Welsh, in his sermon ther funeral—"she was a prudent, discreet, and faithful wife,—a kind and tender mother—an affectionate sister—a benevolent neighbor—faithful friend." She died in the exercise of a joyful hope, and undoubtedly exchanged this for a brighter world.

Though the affections of her husband were placed on her, perhaps to excess, he bore the separation without a murmur. Her remains by unburied over the Sabbath; but he ascended the desk as usual, and preached to his people with uncommon freedom and force of persuasion.

In the fail of 1801, Mr. Pond became connected in a second marriage. From this period, he continued to move regularly in the sphere Providence had assigned him, attending equally to his domestic duties and the concerns of his flock, till he was attacked with a consumption in the summer of 1806. About a year subsequent to this, when he had abandoned all hope of a recovery, he writes thus to his parents:—"I hope you will not be over anxious about me. I have every attention from a kind wife and family, skilful physicians, and generous parishioners. But better than all this, I am absolutely, and I think with complacence, in the hands of Him, who will direct all things for me and all concerned, in the wisest and best manner."

He bore all his sufferings with fortitude, patience, and resignation, and was an illustrious example of the support of true religion in a dying hour. He conversed with the utmost freedom of his approaching dissolution, and while strength remained, did not cease to warn, instruct, and pray for, those around him. On the sixth of August, 1807, the took his leave of this troublesome world, and quietly breathed his apirit into the hands of him who gave it. He died in the 52d year of

age, and 21st of his ministry, and left, besides his widow, a family nine children.

In the life of this good man, we see many things worthy of imitaon. He was habitually a pattern of submission to the divine will. prosperity, he rejoiced; but in adversity, he never murmured. He pecaliarly tender and affectionate in his family. Few fathers tvo been better beloved, or more deeply respected.--- He was never he took a deep interest in the concerns of his flock. He commed their difficulties, planned their enterprizes, formed their manirs. and confirmed their virtue. He was a peacemaker among the sighboring churches, and was frequently employed in ecclesiastical macils. He was universally beloved, and was for many years a anding officer in the association of which he was a member. He was no highly useful as an instructor of youth. He fitted many scholars r the university, and prepared some for the Gospel ministry. As a beacher, he was plain, practical, and persuasive. He had a readiness etterance, a force and fluency of expression, which are possessed y few. His performances, during the latter part of his life, were hiefly extemporaneous. The case and pertinence with which he could press his ideas with little premeditation, led him on some occasions neglect, perhaps to a fault, a preparation for the pulpit. He was short, an amiable companion, and a man of modest, unassuming with. He was a man of God. He was a decided believer in the ectrines of grace. By means of his counsels, instructions, and payers. Ashford rose from a state of comparative rudeness, to be one the most flourishing inland towns in Connecticut.—His character I well depicted in the following lines, which were composed by a eighboring clergyman to be inscribed on his tombstone.

> "Generous in temper, correct in science, and liberal in sentiment; the Gentleman, the Scholar, and the Minister of the Sanctuary, appeared

with advantage in Mr. Pond.

The Church and first Society in Ashford were favored with his
Gospel Ministry eighteen years."

"In yonder sacred house, he spent his breath.
Now silent, senseless, here he lies in death.
These lips again shall wake, and then declare
A loud amen—to truths they publish'd there."

## RELIGIOUS COMMUNICATIONS.

For the Panophit.

OCCASIONAL REFLECTIONS.

is many was a place of frequent resort to our Savior and his discilies. It was situated on the side of Mount Olivet, and in full view of crasslem, the grand theatre of his labors and of his sufferings. To his little villa he was accustomed to retire from the malignity and viomes of infuriate persecutors. Here in the hosom of a few cordial riends, who knew well how to estimate the worth and to sympathics in he afflictions of the divine Sufferer, he found a welcome retreat from

ANE

the storms of angry passion, which so often hung in dreadful agitating over him and his humble adherents, threatening with one tremendon shock to bury them and their memory in oblivion.

He commonly retired to Bethany in the evening, and with him ment or less of his little band of devoted followers. In this sequestered spot resided Simon, Lazarus, Mary and Martha, the sisters of Lazarus, and Mary Magdalen; and no doubt many others equally attached to him, of whom the sacred historians have left no record. For here he had done some of his most splendid and astonishing works. Here was a living memento of that almighty voice, which called Lazarus from his grave. Whoever has seen with what ingenuous gratitude and affection hearts left to the influence of simple nature, crowd around the benefictor, who condescends to mingle with them; and with what prodigality of kindness they devote their best to him; may have some idea of the feelings which agitated the breasts, and gave articulation to the countenances, of this little circle in Bethany. The Lord Jesus, with the dignity and majesty of the Godhead blending every mild and amiable attribute of human nature in its primitive perfection, uniting in one heavenly aspect all that is sublime and awful in the divinity, with that is gentle, and lovely, and familiar in our nature, was the centre of every eye, and every thought, and every affection. In the face of Lazarus you might read the remembrance of his resurrection from the grave, and the hope of a more joyful resurrection to life eternal There might you see Mary and Martha hanging with unspeakable emotion upon the benefactor, who had restored to them an only brother, upon the Redeemer, who had assured them of that better part which should be never taken away. There too was she, who, from being distracted with malignant passions, and infuriate with demoniacal possession, had been transformed by his efficiency to the loveliness and gentleness of Christian piety; you might read her history in her swimming eyes. Mark the countenance of the aged Simon. What emotions swell his paternal heart, at seeing his son admitted to the number of Christ's disciples, and destined, as he imagined to share the honors of his kingdom, while he is himself rejoicing in the hope of glory. Such was the society, to which the Savior and his disciples habitually retired from the laborious and turbulent scenes of his public ministry.

The last time he ever honored and gladdened this delightful spot with his presence, was on the evening of a summer's Sabbath. The sun was sinking behind the hills on the west of Jerusalem, and the lengthening shadows of its spires ran up the gentle declivity of the mountain, on which stood the village of Bethany. Beneath stretched a narrow vale, which betrayed the winding course of a rivulet, as it rippled along, by the ranker luxuriance and fresher color of its margin.

Nothing was heard; except that now and then the gentle breeze wasted a note from the distant quire; or the songster of the vale below raised his evening hymn to the God of nature. The solemnities of the day had left an air of tranquillity and pious melancholy on every object.

The little company now retired to partake of the repast, which pious gratitude and hospitality had spread at the house of Simon. The conversation would naturally turn on the interesting scene, which drew

mear, the death of him who had so often made himself their companion, md with whose fate all their hopes and happiness were linked forever. He had indeed foretold to them that he should rise again from the dead. But the expectation of a temporal kingdom had filled their imaginaions; and a painful mysteriousness hung over the whole transaction. \*It may be he will rise; but he may also perish forever, and with him all mr fend anticipations." Now was the time for hearts like theirs to purst with the tenderest emotions. In the midst of this interesting cene, as the greatest expression of gratitude and affection, Mary approaches her Lord, anoints his head and his feet with spikenard, and wipes his feet with her hair. Every selfish affection is lost in the nobler emotions which agitate her breast. This was indeed an act of Christian piety and generosity, worthy to "be told as a memorial of her," "wherever the Gospel shall be preached in the whole world." And was there one in that circle, who could grudge this precious tributé of pious affection? Yes, the traitor Judas; he knew no generous emotion; avarice was his god; his soul was black as night; fit for treasons, stratagems and spoils. He could hypocritically ask, Why was all this waste? Why was not this ointment sold for two hundred pence, and given to the poor? The heart of Mary no doubt was big with an answer. But her Lord replied, "Why trouble ye the woman? The poor ye have always with you, but me ye have not always."

ICARUS.

For the Panoplist.

#### A MORNING WALK.

A FEW mornings since I took a solitary ramble in a place once familiar to me. On such occasions, I love to indulge my memory in glancing at the "days of other years," although the consequent emotions be often painful. In this instance the contrast between the present and former appearance of the village had a powerful effect on my feelings, while it taught me the instability of human affairs.

Once this place was the resort of the surrounding country, and its streets were filled with a busy population. Now its ware-houses are closed, its streets and alleys almost forsaken, and the few remaining inhabitants seem by their vacant stare, and their indolence, scarcely to leave us room to believe that the incessant hum of industry once filled

these avenues, or make us lament its premature fall.

The house which I first passed afforded an image, not indeed of absolute ruin, but of neglect and wretchedness. From the foundation to the garret, every part bore witness not only to the ravages of time, but to the more affecting destruction caused by the poverty or vice of its possessor. A little further onward I reached the spot, where my incestors had once enjoyed a cool retreat beneath a charming grove of rees. These had long since been dismantled, and succeeded by an irtificial arrangement of poplars. The latter too in their turn had allen. The silent depredations of insects, and the wanton havoc of nischievous boys had nearly levelled with the dust these poor successors of that noble grove, which formerly waved its branches with equal

beauty and magnificence over this once loved soil. Now the misers ble remains and mouldering monuments present an impressive lesses of the delusive hopes, the follies, the caprices, and self-inflicted misers of man.

But these temporal decays of objects perishable in their nature, bear a very faint resemblance to the moral ruins which are found in every place. What imagination is sufficiently vivid, to command a suitable image for representing the full measure of wretchedness included in the condition of those, who are the irreconcileable enemies of God. De their labors frequently disappoint them? Yet in performing them labors they have lost sight of their destiny as immortal beings, and toiled for a few grains of shining dust with as much zeal, as if them could confer an immortal crown of glory. Do the poor monuments of their wealth, or their ambition, scarcely survive a single generation and sometimes crumble to dust sooner than the projectors? Nevertheir

less, in erecting them they have waded through blood, sacrificed all principle, lost every virtuous feeling, and relinquished all hope of heaven, for the low gratification of possessing a few more thousands that their rejetters.

their neighbors.

Objects, which a few hours ago were either wholly invisible, or seen obscurely, are by the return of day restored to their colors and just preportions. The refulgent splendors of that morning which shall awake the dead from their slumbers, will as certainly dissolve the delusions of the sophist, and scatter the objections of the infidel. Numbers now find no difficulty in shunning the light of heaven, by casting aside the volume of inspiration, or distorting all those denunciations which speak evil concerning the wicked. But the dawn of the last day will sweep

away the refuges of lies.

Wherever I wander, let me not forget that I am approaching the last tribunal. However busily occupied with the toils of business, I would bear in mind, that the grand employment of this life is to prepare for another state of existence. Let it be indelibly fixed on my memory, and always present to my recollection, that as the man, who should forget or neglect the chief object of his journey, would meet the scorn of his enemies in addition to his loss; so those fools, who scoff at the idea of future punishment, and say, where is the promise of his coming, will finally sink in shame, and everlasting contempt.

Hw5.

#### LETTERS TO A FRIEND. NO. I.

When I take my pen I am at a loss in what way to assemble my thoughts, or express my feelings. May I do this in the fear of God, believing that he views me at all times, and knows my motives in every thing I do or say. To him we must submit, and to him may we be willing to commit all our ways.

As a reasonable service, God requires our supreme affections, and as a sovereign, he will dispose of all the events of providence towards us. It is, therefore, our duty and our happiness to have our wills in subjection to his, to have our disordered affections and passions renew-

being who is the source of all good, and whose percy is our refuge. If we are convinced of this, we should be jeales that we desire nothing which would estrange us from God, or make us forget him; that we seek nothing but what he sees essentially not for us, and will enable us to improve and value as a blessing comer from his hand.

When on some occasions, I discover the reasonableness of his dealngs, and the perfections of his nature, to do otherwise than live to him md for him seems impossible. But alas! how sad the reverse; I find is position contrary to this; which separate from God seeks its own pnor and gratification. This contrariety leads me to think I do deight in the law of God after the inner man; but how very often does mbelief prevail, and lead me into captivity, as if I should be abandoned This induces the prevailing opinion that I must not expect prosperity, nor much of any thing which would make this life desira-Because of my perverseness, suffering, mortification, and tribustion, appear to be that on which I must calculate, as the discipline post needful, and most natural for a sinner. This conclusion results rom the consideration of what we are; in what a world we are situded: the perfect contrast between it and that to which we are going; he nature of the society who there dwell in light and glory, baying thing to defile or alloy.

The friends of your choice are those who delight in the service of

Bod, and who make his glory their ultimate end.

Let us carnestly desire that we may know and do the will of God; hat he would take possession of us and all our concerns; that we may be willing that his disposal of us should be contrary to our present expectations,—then we may be happy in the approaching world, if not in the present.

### THE DUTY OF CHRISTIANS IN DIFFUSING THE GOSPEL.

To the Editor of the Panoplist.

To those who are not their own, but "bought with a price," even with the precious blood filesus, are the following remarks addressed. Should you deem them suitable for insertion in the Panoplist, they are at your service.

CHRISTIANS, you acknowledge the important, the interesting truth, that all you are, and all you have, is His who gave himself for you—his by creation—his, pre-eminently, by redemption. But is this the miform language of your lives, as well as of your hearts? Is the pronotion of the Redeemer's cause the one great object of your labors, as rell as of your hopes and prayers? If so, why are not the "glad idings" of salvation published in every part of our world? Why are not missionaries of the cross visiting every region, and the everlasting lospel preached wherever there are souls to save?

Can it be that the "time has not come" when that world for which be Savior died should become acquainted with the interesting fact? the command of our ascending Redeemer less binding now than at moment when it was given, or are immortal souls less precious than

when the apostolic missionaries resolved to preach the unsearchs riches of Christ, wherever his name was unknown? Say not, year ciples of Christ, that ye are unable to extend the knowledge of great salvation to those who are perishing without hope. The "is oracles" of truth are committed to your care; property is yours; O! let not the heart be wanting; let it again be said, "see how the Christians love," not "each other" only, but the whole family of metal to the said of the said o

Be persuaded immediately to devote more of your time and substato this object, than you have hitherto done. If indigent, trust promise of Jehovah, who hath said, "There is that scattereth, and increaseth." "He that watereth shall be watered himself." "He soweth bountifully, shall reap also bountifully." Consider the exple of him, who "though he was rich, yet for your sakes became put that ye through his poverty might be rich." Think not that much done, while any thing remains undone; the grace of our Lord Je Christ, and the provisions of his Gospel, are sufficient for every cuture; nay, more, "He shall have the heathen for his inheritance, the uttermost parts of the earth for his possession," for "the mouth the Lord hath spoken it."

Think of the worth of a single soul. Eternal truth has declar that it is of more value than the whole world. Think of the unstable bered millions who are perishing for "lack of knowledge." Think of the unspeakable happiness of being instruments of sending to the unspeakable happiness of being instruments of sending to the miserable creatures that Gospel, "which is able, through faith in Chato make them wise unto salvation," and of ushering in that gloriday, when "the feet" of those who preach it, shall be pronounced "be tiful" upon every heathen mountain; when the whole "earth shalf filled with the glory of the Lord," and all shall "see it, and rej

together."

Remember, beloved friends, that whatever "your hands find to for this object must be done speedily, and "with all your might." fer no labor of love, for you know not how soon the night of death arrive. O that the constant language of our lives and he might be—

"Come" now, "and, added to thy many crowus, Receive yet one, the crown of all the earth, Thou who slone art worthy!"

For the Panopi

COMMON FAULTS IN READING THE SCRIPTURES.

The volume of inspiration has the first claim to be investigated serious and prayerful attention. "Search the Scriptures; for in tye think ye have eternal life, and they are they which testify of twas the language of Him who has agonized and died for our salvat While many entirely neglect the word of God, and others only rejit as they do the Iliad of Homer, or the Æneid of Virgil, interesperhaps to be read, but nothing as a standard of faith; how many there, who acknowledge in profession all the importance of Sa Writ, and rest on it their eternal hope; but who are still far from tertaining a just estimate of that holy treasure.

Formed, has certainly a most unhappy tendency, especially with the peans of a family, to diminish that respect and awe for the authority the Bible, which would be produced and cultivated by a different method. The first fault I allude to does not indeed universally prevail; but as such a fault exists in many cases, it may be worth some little pains to attempt a remedy.

**The pious father devotes some part of every day to the performance** If family devotion. So far he does well, and conforms to the law of Bod. But, perhaps, while a portion of Scripture is reading, the hether's, even the pious mother's, attention is divided between the Bithe and her needle, till the family are ready to address the throne of trace. Allowing her plea to be true, which is very much doubted, that to use of the needle is so familiar and habitual, that it requires no kertion of thought to exercise it; still, I ask, would not the circle of the ones think that same Scripture of much higher importance, if they been taught by the example, as well as precept of their father and other, to give their undivided attention to the truth they hear. What sould more effectually teach these children the importance of their Biles, or tell them more audibly that the ground on which they stand is oly, than to see their much loved parents sitting like Mary, to learn he doctrines of Jesus? How happy would be the consequence, if every hmily who have a domestic altar, would imitate those fathers and mothers in Israel, who, at the beginning and end of every day, first their children, domestics, and servants collected around them, and every thing suspended that is externally irrelevant to the nearest communion with Heaven; the good man opens the Word of life, every ear hattentive to catch the sounds as they drop from his lips. In the posture of suppliants, they all look up to the mercy scat of Christ, and fall down a heavenly blessing. Would every father and mother who worship in their family do thus, what different impressions would be made by such religious performances, from those that too frequently temain, where prayer and the reading of the Bible are made a mere formality in the daily routine of duty?

I will mention one more very common fault, which cannot be passed in silence, I mean the manner in which the Bible is commonly read in our schools for the instruction of youth. Though it is a melancholy fact, that the Bible has been excluded from the schools of some of our districts and towns, yet in most schools where the Oracles of truth are regularly read, they are placed too nearly on an equality with the works of human invention. Our schools are commonly divided into different classes, one of which reads the Bible, while the others are parsuing the ordinary studies of the day, in the same apartment, and in hearing of each other. Were it the English Reader, or Goldsmith's Bistory instead of the book of everlasting truth, all this would be highly proper; but the BIBLE ought to carry with it the stamp of importance, and the scholar, when he opens it, should be taught to feet hat his attention is demanded to what God has spoken. I appeal to the judgment of any considerate man; is it consistent, that the attenion of a school be divided between various studies, while the revelation rom heaven is sounding in their ears. Would it not doubly impress

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on the mind of every member of this school, the value and important of the Bible, if the instructor would have the reading of it considers as strictly a religious exercise, require every other study, every other employment, to be suspended, and call the united attention of all to the single object? Would not these tender minds then feel more powerfully the force of divine truth; and would they not be thus taught mentioned the excellence of that book, which reveals to them the fallen state by nature, which opens a way of recovery to the love and favor of God by a Redeemer, and points the good man's hopes to blessed immortality.

S. A.

### REVIEW.

CXIV. A Minister's final Account: A Sermon delivered at the ordination of the Rev. Joel Hawes, to the pastoral care of the first Church of Christ in Hartford By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Hartford: George Goodwin & Sons. 1814, pp. 23.

Single sermons can rarely deserve the critical notice of a public Review. The discourse, whose title is prefixed to this article, however, aside from its intrinsic merit, and the peculiar adaptation of its subject at the present time, when the ministry is becoming a popular profession, has high claims upon us, who take upon ourselves the hundle office, of introducing and recommending to our readers what might have escaped their notice, and thus failed to instruct for want of being known. It comes from a source, to which we are accustomed to look with high expectations.

From the Rev. Professor of Christian Theology at Andover, we feel, that we have a right to expect a richness of matter, and a styli of composition corresponding to the peculiar dignity and advantages of his station. He is raised above the thousand comparatively insignificant, though necessary and perplexing, avocations of a settled pastor, and permitted and required by the duties of his office to take an ample and critical survey of the whole field of Theological research. He had access to a variety of helps, which few situations in the land can furnish; and is, moreover, called to conduct a succession of classes through a complete course of systematic divinity. Among these there are always young men of acumen to detect, and skill to array in their most imposing attitudes and colors, the objections of the sophist, and the difficulties of the honest inquirer. To meet these objections and resolve these difficulties will call forth the best powers of an instructor, and excite them to the keenest and nicest speculation. The intercourse, which this connexion involves, has the happiest tendency upon the mind. Every man of reflection has seen occasion to lament the secret influence of early prejudices and ill founded opinions upon his most faportant inquiries. There is not perhaps a more stubborn obstacle to the progress of science. But a man in the situation above mentioned has in an intellectual view the advantage, which a mirror affords in corporeal. Spots, not discernible by his own eye, may be discovered and exposed by those, whom he encourages to a free and unrestrained intercourse. Thus he is enabled to divest his mind of that obscurity Inditable conceits, which too often mislead and embarrass the greatest had best of men. Did our limits permit, we should esteem it highly profitable as well as amusing, to illustrate more fully the peculiar felicity of the Rev. Professor in this respect, by showing at length, how vary greatly the judgments and opinions of men are influenced by the projudices and notions, which are affoat in their minds, and how, with thoust certainty, we may predict the judgment of a man in a particular case, by nicely examining the character, and the place, and other circumstances of his education, his particular pursuits, and his habits. Let it be distinctly understood, however, that we entertain these views, as we think, in perfect consistency with the universal and mighty influence of moral considerations in perverting the minds and diversifying the opinions of men.

It is worthy of remark, also, that the office of Professor W. affords him a peculiar opportunity to inspect with accuracy and discrimination the various operations of the human mind, to discover all the avenues to conviction. It is of momentous consequence in practical Theology to know what string to strike; what point to press with success. Whoever has watched the progress of the mind with any succos, has seen how often some trifling circumstance in a man's previous views of truth, may render him entirely impervious to the soundest ar-Once discover this circumstance, and remove it, and your object is gained. The truth bursts upon the mind in all its clearmass. A fly on the glass of a telescope is indeed a very insignificant diject in itself; but it may prevent an astronomer from seeing a planet. The success of a reasoner depends far more upon his skill in the selection and application of arguments, than upon their absolute conclusive-The mind must feel, to use a homely allusion, where an argument pinches, before it can be satisfied. The rays of truth will never penetrate, till the little cloud is removed, which, perhaps unobserved, caste a shade over the whole mental atmosphere. The image will be ever varying and indistinct, till the misty medium of sight is purified.

On the whole, a happier opportunity is seldom enjoyed for acquiring the higher qualifications of a didactic and controversial divine, than

that afforded by the station of the writer of this discourse.

All these considerations, on which we have detained our readers so long, but we hope not painfully, added to the undoubted talents and evangelical character of the author of the pamphlet before us, fully justify what we have reason to believe is the public expectation, that whatever issues from the press in his name will be an acquisition in Divinity; a treat to the increasing numbers in our country, who have given up their shelves of novels to the quiet possession of the moth and spider, and who are now indulging their understandings and their virtuous affections over those volumes, which open new views of divine truth, or exhibit new motives to a benevolent and holy life; which tend to make us better here, and happier hereafter.

We have been induced to extend our introductory remarks to this length by the deep interest we feel in the cause of evangelical and liberal piety, and the pleasing hope, which we cherish of seeing their cause one day supported by the weight of talent, and theological information, and character, which are combined in him, who fills the important

station of Theological professor in one of our first Seminaries. hope not to be understood to step out of our proper place, when presume to suggest to Dr. W. the obligation, which his situation a qualifications impose upon him, to favor the church, at no very distrib period, certainly at some period, with the fund of interesting remail upon the great subjects of our faith and practice, with which his stad and experience have richly furnished him; and which we should lame to see confined to an individual. Did it become us to suggest a planfor such a work, we might be inclined, for certain obvious reasons, propose a system of connected remarks upon the distinguishing de trines of the Bible; a plan, which would exhibit in the simplest and plainest manner, the peculiarities of the Gospel, with the main pilland of argument upon which they rest, without involving any very recent dite principles, and without leading, to any considerable extent, iste the labyrinths and endless perplexities of controversial Divinity. We feel a full confidence in the propriety, necessity, and entire success such an undertaking.

We are now prepared to proceed to the discourse, of which if we have too long lost sight in our preceding remarks, we must claim the candor of our readers in consideration of our good intentions.

If after what has been said, any high specimen of Theological cussion, or any ingenious analysis of heretical errors should be pected in the sermon before us, we predict a disappointment. We week ourselves thus disappointed. But upon more mature reflection, disappointment appeared to us unworthy of regret. The author is we doubtedly aware of the inutility and inexpediency of attempting my thing like a finished discussion on any of the grand points of polemer Theology, within the very limited compass of an ordinary discourse. He is aware too, if we do not misjudge, of the impropriety of frequently, much less generally, introducing into the pulpit that species of discussion, which appears to us much better adapted to the lecture room. Students in divinity should by all means traverse the whole field of metaphysical: Theology; at least, they should so far possess themselves of the principal eminences, as to bring the whole field under their partisular inspection. They should trace the wanderings of the human mind in this amusing region to their proper cause; detect the various channels and influences of error; and, as far as possible, discover the metaphysical foundations and connexions of the truths of the word of God. This they should do, in order to take advantage of the varieties of intellectual and moral character, upon which they are called to operate through the instrumentality of divine truth, and upon which, foundations, if they be wise, they are to lay all their schemes of benevolence and piety.

Another object should be so to satisfy themselves of the perfect consistency and rationality of the Scripture doctrines, that their minds shall be forever relieved from all hesitation and embarrassment in their holy functions. But what occasion can there be to bring these speculations before a popular assembly? It is impossible. As well might you indoctrinate common minds into the Principia of Sir Isaac Newton. Besides, if it were practicable, we see no conceivable utility in it. Who would pretend that a physician must explain to his patient the

properties and effects of his specifics, before they will operate than him? that the patient must himself become a physician? No, we decidedly of opinion, that after all his deep researches into the thicks ambagesque? of metaphysical divinity, which in its place we thinky estimate, if a minister would be greatly useful, he must descend thinks humble comprehension of his hearers, and content himself with thirteening the common sense of men, on the common principles of permusion. Instead of directing their minds to the philosophical or metaphysical nature of those truths, which lie upon the surface of the word he God, he should more frequently exhibit the simple testimony of the their pures, as addressed to common sense, and press the appalling, thart-rending doctrines there inculcated, upon the conscience and the limit.

discussions purely metaphysical. There may be occasions to devithe from what we esteem the best general style of pulpit discourse.
The main object of a clergyman of this day, if we are competent to
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the preaching of the word nugatory. We wish, therefore, to see our
divines in this respect condescend to be taught by the travelling meththist, or, with more propriety, we might say, rise to imitate the adthistic, or, with more propriety, we might say, rise to imitate the adthistic. Whitefield; before whom, though no metaphysician or controthe field; insensibility itself was made to feel and to tremble; the heart
the same was melted.

In the sermon under review is purely practical; it is on the influence of final judgment upon a minister. Having in a solemn and affecting the noticed the accountableness of ministers as well as people, the proceeds to the following division. He proposes to contemplate practical influence on a minister's object; his qualifications his inties; his faults; and his trials.

The discourse bears evident marks of being a real transcript of the telings of the writer, without any effort at embellishment or eluquence; the feelings of a mind, which at the time admitted to its full gramp the temperature transactions of the judgment, in all their solemnity and autiliness.

The style is peculiarly simple and unadorned. Were we to sit in this ment on it, we should incline to condemn it, as too plain and identificated ernament for the happiest effect; not sufficiently raised and assisted by the infusion of a soul overflowing with emotion, and untadinally bursting forth in a resistless and overwhelming threat. Insert objectionable in other respects, in this certainly the style of Dr. Chalmers reaches a high degree of excellence. His capacious mind seems to stretch itself to the vastness of his subject; and when he pluts vent to his throbbing emotions, the reader is lifted from the marth, and borne away at the mercy of the master spirit, who raised and directs the storm. Something in this style of composition we hould like to have seen on the subject of the final judgment, something thick would have spread such an awful silence over the crowded andince at Hartford, that you might have heard their hearts beat. We seemable, however, that we demand more on the score of cloquence

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than can justly be expected of a professor in the Theological department. We certainly demand more, much more, than we expect to fair often accomplished. But though this discourse cannot lay claims the highest species of eloquence; it has capital excellences in point of style. It is intelligible to the lowest capacity. The style is neat, and frequently elegant; displaying in a high degree that honest simplicity, of thought and feeling, which recommends itself to the heart of every reader.

There is occasionally a slight grammatical impropriety; and one or an analysis and analysis and an analysis analysis and an analysis analysis and an analysis analysis and an analysis analysis and an analysis analysis and an analysis analysis anal

two instances of rather homely diction.

Of the matter of the discourse we leave our readers to judge from a few extracts. It would not suffer by our animadversion, nor be been fitted by our praise. It recommends itself to the conscience of the reflecting minister and Christian.

Describing the minister's final account, Dr. W. remarks,

"A minister of the Gospel must stand before the same holy Judge with others; -must be penetrated by the same omniscient eye; -must be tried by the same unbending rule of righteousness, and be sentenced from the same impartial regarde to the deeds done in the body. He must give account of all his conduct, and of the hidden things of the heart; especially of every thing relative to his character and work as a minister; of the motives, which led him to assume the sacred office, -of the spirit, which actuated his studies, his visits, and all his ministrations. He must give account, how he treated sinners, for whom Christ died, and saints, redeemed by his blood. If he has been a faithful shepherd, he shall receive an unfading inheritance. The review of his pious labors and sufferings on earth will fill him with emotions of unspeakable delight; and the souls, converted or edified under his ministry, will stand up by him, and be his joy and his crown. But if he has neglected the duties of his calling; what can he expect, but the frown of his Judge No intreaties,—no cries for mercy can then prevail. The day of prayer is past; the day of retribution is come. He must fall under the condemnation, which he warned others to escape. He must have his portion with hypocrites and unbelievers; and must forever see at an appalling distance, those blessed mansions, which were once within his reach, and which he persuaded others to secure." p. 6

# Under the first head he says,

"When a minister fixes his eye upon the day of account; he must feel, that there is nothing else for him to pursue, as the end of his holy office, but the glory of Christ, and the advancement of his kingdom. Other things become insignificant. What is the highest point of polite literature, of critical acumen, of eloquence, of popularity? So far as the pursuit of these fills up the life of a minister, there will at last appear a distressing chasm. If he does but little for the salvation of men, he does but little of his proper business. Let him make books;—let him get a name, or riches, or do any thing and every thing that is foreign to his Christian and ministerial calling;—it is all a bubble. These acquisitions, cares, labors, which do nothing toward saving immortal souls, will at last appear as the chaff of the summer threshing floor. Thus if a minister habitually looks forward to the day of account; the views he must then have, will obtain a present influence over him; will withdraw him from every thing inconsistent with his proper work, and keep him engaged, with steady, ardent zeal, to promote the reign of Christ, as the great end of his ministry, and of his life." pp. 8, 9.

# From the second division we extract the following,

"Can he indulge sloth? Can he forsake his studies, and his closet, and mix with the world? Or can he bend his mind to abstract science, or the refinements of scholarship?—So long as he keeps his final account in view, he will give him-

th the knowledge of Christ, and the means of advancing his cause. The qualcations, which most directly conduce to the end of the ministry, he will pursue th unwearied assiduity. Let no idle intruder interrupt him. Let no worldly xieties disturb him; no sensual indulgencies pollute him. He is studying for independent day. He is making improvements for eternity. The time is short; d ordinary qualifications will not answer. Nothing, then, must divert his attenn; nothing subdue his resolution, or quench his ardor." p. 10.

We should not be disposed very much to extend our quotations, even our limits allowed; because we hope every reader of our review will induced to possess himself of the work itself; to enter deeply into its irit, and to imbue his soul with the unction of grace and Christian eling, which pervade it. We shall close this article, by extracting a second paragraph of the truly eloquent and very affectionate adess to the candidate for ordination; and by expressing our most coral wishes, that so high an example as the Rev. Professor may do uch, while Providence spares him to the church, towards introducing to our pulpits more of that spirit, which so eminently characterizes a sermons of Watts and Leighton; a spirit of holy devotion and of tembling anxiety, under the responsibility attached to the sacred lice.

"I hope, dear brother, that neither youth, nor health, nor the affection of this loved society, nor any of the pleasing circumstances of your situation, will lead u to view the day of account as far distant. That which will be present,at which we shall soon look upon as past, ought to be regarded as near at hand. Mr venerable predecessor could tell you, how short was the interval between s beginning and the end of his ministry. He had his day of ordination. He preachthe unsearchable riches of Christ,—counselled sinners,—comforted believers, ited the sick and dying, -endured affliction, -and finished his work. The days his ministry are ended.—You are commencing the same course, and, is all bability, will as quickly finish it. You are to study, preach, labor and pray the souls committed to your charge,—suffer affliction,—and die. Just so in the rning, we look through the business of a fleeting day, and see the evening come. Lord grant that the period of your ministry may be long. But the longest is ort. And short is the time before you will stand, with your fathers and bretha, before the Judge of the world, to give account of your stewardship. The ent, dear brother, is so certain, and the time so short, that I seem to see it eady come. I see you looking up—God grant it may be so,—with a counteace full of joy, to behold HIM, whom your soul loveth, on the throne of judgmt. You turn your thoughts back upon the various scenes of your, mortal te,—your childhood and youth,—the season of your education,—the years you ant in yonder sacred Seminary,—the day of your induction into the holy minis-,—the truths inculcated, and the prayers offered up, on that solemn occasion. the clear light of this day of glory, look back upon your ministry. The deluas of time are fled; this is a day of realities. Say now, did you feel too serily the magnitude of the sacred office? Did you devote yourself too exclusively the great end of your ministry? Did you love the children of God with too ich tenderness; or labor, with excessive solicitude, for the salvation of sinners? d the cause of Christ lie too near your heart? Or did you keep your eye upon oosteadily? Did you preach too affectionately, or too faithfully? Did you pray th too much fervor? Did you make it a subject of too deep concern, how you ould live, and how you should die? Did you think too much of this day of acint? Has it not arrived as soon,—is not its importance as great, as you excted? And did you ever set too high a price upon the approbation of your alted, glorious Savior,—or upon this redeemed, spotless church, now presented ore the presence of his glory with exceeding joy." pp. 21, 22.

### OBITUARY.

DIED at Charleston, S. C. Dr. THOMAS STEVENS.

The subject of this notice resided in Medway, Georgia. He had suffered much in a course of the last year, having lost his wife and two youngest children, and been frequent attacked with fever himself. His ill health induced him to seek relaxation from profession business, by visiting an uncle in Carolina. While on this visit, he was violently attacked the pleurisy, on the 2d of May, and continued ill until the 19th, when he expired. On the subject ing of the 10th of May, when supposed to be dying, he began the following conversation with

relation, who was constantly with him.

"Our hearts are too much bound to this world; let us try and raise them above it." The my cousin, is excellent advice. Do you find your own soul raised above the things of time in this trying hour? "I cannot say I do as much as I could wish. My ideas are much confused by a continual noise in my care." You have not put off, till this hour, the important con of going to Jesus Christ as your Redeemer? "I hope I have not." Have you not, long sine gone to him, feeling yourself a miserable sinner, and relying only on his merits for salvation "I hope I have." He observed afterward, "Some have trusted on their own works for sain tion; I rely only on the blood and righteousness of Jesus Christ; for you know, "other for dation can no man lay, than that which is already laid in Christ Scient. He then said, in a s emn manner, "Cousin, I must request you to take a convenient opportunity and speak way acriously to my daughter," (who came from Georgia with him,) "about her eternal concerns, a requested her mother while upon her death bed to address her, and her brother, and show, on the importance of attending to serious subjects while young, which she did; but young people are apt too soon to forget these things. He then requested that his daughter might be called in, when Dr. Palmer came, (the clergyman who visited him) and said he wished the Dr. to pray that all his children might early be taught to know, love, and serve the Lord, see requesed him particularly to address his daughter. From this time he appeared some revivel; but towards evening he evidently grow worse, and was at times very delirious. In agonies of death appeared to commence about seven o'clock on Monday evening; as from 8 time he swallowed with great difficulty, and endeavored to eatch at every thing within it

reach. Not withstanding, however, these agitations of body, his soul was stayed upon God, and in mind at collected upon religious subjects, and those alone, that about eleven o'dock he be convenation with the relation before mentioned, on the continued rejection of the Mestick is the Jews. He dwelt largely on the bitter persecutions Jesus received from them, while it sejourned with them upon earth. He said, it might have been thought, that a life of such unisming shedience, such meck and mild deportment, combined with the miracles of mercy be was constantly performing, would have inclined them to liston to him; but when all this was coarmed by the exact fulfilment of such astonishing prophecies, which indeed might have panel for resords of past events, it seemed doubly strange that they should still reject his easy rei Some instances had occurred, he observed, in which divine grace had touched their hearts, sai these individuals had been brought to submit; but the majority of their nation still remilect lamentably hardened, although so many of them lived in Christian lands, where the Gospel was constantly preached. He had been informed, that some very learned Jews had died lately, and declared upon their death beds, that it was their firm belief, if no Messiah appeared is seventy years, the whole nation would be constrained to confess and believe, that Jesus Christ, who was ernoified on Calvary, was indeed the true Messiah. He then repeated several prophecies of the Messial: one was, "Arise, shine, for thy light is come, and the glory of the Lard is risen upon thee, For, behold, the darkness shall cover the earth, and gross darkness the posple; but the Lord shall arise upon thee, and His Glory shall be seen, and the Gentiles shall an to thy light, and kings to the brightness of thy rising." Another. "For unto us a Child is horn," unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." At length, he said, "their blindness must remain by the permission of Providence." He was then told, blindness has in part happened to Israel until the fulness of the Gentiles should be brought in he answered, I Yes, St. Paul says so."

After some further remarks, he repeated from the fourteenth verse of the seventeenth chapter of Romans, to the end, and then began the following conversation:—"Coasin, I case thought lightly of the Bible." How then were you induced to prize it as you now do? "Affictions taught me to prize it." Was it in your afflictions generally, (for he had been deeply afflicted in various ways, and had at this very time lost three children in a few months,) or my particular affliction? "When we lost our two first children, I thought I was man enough to bear up under the stroke, without the Bible; but when our dear Sarah was taken, when her little eye, cheek and nose were gone by mortification; while she yet fixed, we were both smitten indeed, and brought to seek our consolation from the Word of God:" That affliction, pain-

ful as it was, might then be called a happy affliction? "Certainly it was."

Upon being promised that the advice he wished to give his son should be faithfully conveyed to him, he said, "The best advice, and what I would give, is for him to live in the fear of God, keep his commandments, and not be engrossed by surrounding objects to the neglect of his soul. If he will become the servant of God, whatever may happen to him by sea or land, or in the wilderness, shall work for his eternal good. I would also advise him to prosecute his studies with diligence, and take in view the shortness of life, and the uncertainty of all human events. He was asked, to how many some precious promise was to be extended, He answered, "To exactly as many as would accept of it."—At length he fell salesp sweetly in Jesus,

### NEW PUBLICATIONS.

Idolatry destroyed, and the worship of the true God established. A Sermon delivered in the id South Church, Boston, before the Foreign Mission Society of Boston and the Vicinity, Jan. 1818. By the Rev. John Codman, A. M. of Dorchester. Boston: Lincoln & Edmands.

A Sermon, delivered at the Dedication of the North Congregational Meeting House in Newsdford, June 23, 1818. By the Rev. John Codman, A. M. of Dorchester. New-Bedford:

enjamin Lindsey. 1818. pp. 22.

Vol. II. of Dr. Dwight's Works is published. pp. 605.

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, author Maternal Solicitude, &c. and Jane Taylor, author of "Display," &c. New Lork: William. Gilley. 1818. pp. 192.

### RELIGIOUS INTELLIGENCE.

# ETTER FROM THE MISSIONARIES AT BOMBAY TO THE CORRES-PONDING SECRETARY OF THE A. B. C. F. M.

Bornbuy, April 6, 1818.

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REV. AND DEAR SIR,

un last communications to you were forwarded about the middle of Dec. last the Fawn. Capt. Austin, our kind and much respect diriend. Those communications we consider as bringing forward the narrative of our mission to the communement of the present year, upon which we have entered under such circumsuces of divine favor, as demand our highest praises to the God of our lives, and all our mercies.

It is now more than five years since the missionaries of the Board first landed in ombay; and after many trials, and much depressing uncertainty whether our tle number of laborers would ever be increased, we have recently been made vful by the accession of five more to our little number, who we trust will all main permanently united in the labors of this mission. Sixteen months ago, e mission consisted of but two persons. Now there are twelve, including two fant children. Surely God has greatly enlarged us, and we would bless his holy me forever.

It was on the 23d of Feb. that the Suco arrived in Bombay. The next morning a had the happiness of meeting our dear friends and fellow servants, Mr. and Irs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had en safe and comfortable, and they were all in good health. The same day one us waited on the Governor with your letter to him. He received it, and shortly ter on a personal interview spoke of it, and also of our mission, in expressions of accustomed liberality and kindness; and crearly interacted that there would be objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his Excellency, company with the brethren Nichols and Graves. They were kindly received his Excellency, who said that he had that morning written to the Court of Directs in favor of their settlement in Bombay; remarking at the same time, that e Bengal government had authority to prohibit their settlement, but that he did at expect such an interference. He added, that they would be permitted to ay, at least, a twelvementh here, and that in the mean time they need not ex-

ect any further communication from him on the subject.

After this second interview with the Governor, we all again consulted on the pediency of both the brethren, Nichols and Graves, remaining in Bombay. On e one hand we saw weighty considerations in favor of Mr. Graves' going to join e brethren at Jaffna, according to the intimation contained in his letter of mructions, and in your letter to us. The brethren, Richards and Warven, being liged by ill health to leave their stations, presented a strong argument in favor Mr. Graves' going to the help of our dear brethren at that place. Their excitation of soon having a printing establishment at Jaffna, together with brether aves' partial knowledge of the printing business, afforded another reason for going there.

Yez, XIV,

W.

On the other hand, we saw powerful reasons why both the brethren should-continue in Bonfoay. The first arose from the great difficulty and entire uncertainty as to the practicability of other missionaries settling in Bombay, while Jaffan is at all times perfectly accessible to missionaries. Again, the Governor, without any intimation on our part, has conceived it to be the wish of the Board, and of us all, that both the brethren should settle in Bombay. Of this he has not only expressed his own entire approbation, but has recommended the same to the Court of Directors. This quite exceeded our most sanguine expectations, and was to our minds a clear intimation of the will of God that both the brethren should remain here. After a deliberate examination of the whole subject, our brethren, as well as ourselves, were clearly of the opinion, that it was the duty of both of them to remain here, and we hope and trust, that our decision will appear satisfactory to the Board, and also to our brethren at Ceylon.

We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult., and are now

occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of

the Mahratta language under greater advantages.

The occupying these two stations we consider as a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and in a little time, with a divine blessing, it will extend the preaching of the Gospel to a great population, who are almost beyond the reach of the establishment at Bombay. In our previous communications we have written you at large concerning the importance of these two stations, and, therefore, we do not think it necessary to descend to particulars.

We feel highly gratified and joyful that these two places are under such encouraging circumstances occupied by our brethren, and we cannot but believe that the same event will be equally joyous to all the members of the Board. We would offer unfeigned thanksgiving and praise to our most blessed God. who has dealt so mercifully with us, and who has shown so many tokens of favor to this

mission.

Our dear brethren, Nichols and Graves, whose communications in the present instance will be distinct from ours, will probably give you many particulars relative to their arrival and settlement here, which we have omitted,

We shall now proceed to give you a general view of our missionary labors dur-

ing the first quarter of the present year.

1. Our preaching. This continues the same as when we last wrote. We can now say, that for years we have preached the Gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the Lord been revealed?" We implore, and Q may all our dear Christian friends at home daily implore, divine grace, that we may faithfully labor and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the Gospel to many who never heard it before; but nothing occurred there materially different from what has been observed and noticed relative to our preaching in other parts of the island: though he thought the people there less

open and violent in their opposition to the truth.

The object of a Chapel, or place for public worship, we still keep in view. We have, on thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building. Neither can it be done without considerable expense; and as we are informed that

and an year this unable to make any appropriation of money fire a disput; we compelled to drop this desirable object for the present.

preaching in English, both at our own house, and at the Thursday evening

In the firt, continues much the same as when we last wrote.

thouls. Since our last letters the number of schools has increased to eleven, if them are on the opposite end of the island, where it can hardly be said was before any such thing as schooling among the natives. Consequently, and less readmess in the people to avail themselves of the advantage of ing for their children. This circumstance rendered it the more desirable hools should be established among them; and we were much encouraged, that in less than two months about one hundred boys were collected in our schools, with the prospect of an increased number.

whole number of boys attending all the schools, we estimate at six hundred Many more are attached to the schools, and attend more or less. Probatice the number mentioned actually belong to the schools, making, in the of the year, twelve hundred Jewish, Mah imetan, but chiefly heathen, boys, sted in the art of reading, writing, and arithmetic; and what is much morely ad in some good degree in the knowledge of the Holy Scriptures, and the salvation through Jesus Christ. Here is a measure of success far exceeder most flattering expectations. It animates our hearts, and we cannot full twe, that it will be not only attisfactory, but highly animating to our Christians at home, by whose noble liberality these schools are putronized and

tone schools we seem to see a thousand Hindoo hands at work from year to andermining the fabric of Hindoo idolatry. We desire to report our expressions of first to our most merciful God, who has so exceedingly bleased as, used our work to prosper; and also to our dear friends at home, by whose therality so many of the rising generation in India are bleased, not only with diments of common learning, but also with the light of the Gospel. And the to assure our friends, that it is our determination to continue and extend a of schooling, as far as their liberality, and the bleasing of God on our own ma, will enable us. The accession of two feltow laborers, occupying the new sy important stations of Mahim and Tanna, will afford new and great facility multiplying the number of schools; and for superintending them in that r, which will render them most subscribent to the great object of diffusing learning and Christian knowledge in this benighted land.

have just commenced the printing of a school book. It differs materially, consumity, from our common notions of a school book. The art of spelling, chinct exercise for children, is unknown to the Hindoos; and from the national new school book is immediately succeeded by easy lessons in reading, a whole book is designed to inculcate the elements of Christian knowledge r lessons, many of which are almost entirely in the language of Scripture, we also inserted some unobjectionable extracts from their own books. A grable part of the book is in the form of question and answer, and will, we assist us materially in bringing the schools into a fletter form of instruction, while us at the examinations to judge more accurately of the progress made hove.

Printing. We have just completed the printing of the Acts of the Aposave commenced the printing of a school book, and expect shortly to comthe printing of Dr. Taylor's translation of the G apel of St. Matthew in thratta language, at the expense of the Bombay Rible Bociety. The edition assist of 1000 copies. While this is in the press, we expect to print more of other articles.

e portion of the Bible which we have concluded next to print, is the book of is; but we have fixed no particular time for commencing it.

greater part of the Guzerattee Tract, (5,000 copies,) which we procured minted, has been distributed. The Two Mahratta Tracts printed by us ty nearly exhausted, and several hundred copies of the Gospel of Matthew iso been circulated.

would gratefully acknowledge the receipt of the English types, and other a pertaining to the printing business, sent to as by the Board in the Saco. We arent, will add materially to the importance and withty of the works.

It is with much pleasure that we can inform you, that a Guzerattee translation of the Gospel of Matthew, by Dr. Taylor, is immediately to be printed at one of the presses at Bombay at the expense of the Bible Society. The missionaries of Surat are also making arrangements for a Guzerattee printing establishment there; but with deep regret we would mention, that one of their number, the Recommendation, who arrived here from Surat a few weeks ago, in ill health, dies on the 21st ult. This is a solemn voice to us all. O that we may suitably regard and improve it. Through divine forbearance and mercy we are now all in gost health.

(In the morning of the 26th of March Mr. Newell was married to Min

Thurston.

A few days since, a letter was received from Mr. Richards, dated Columba, March 9th. Though it spoke of the health of both brethren, Richards and Warren, as a little better, it showed nothing very encouraging as to their final recovery. Mysterious are the ways of God, and it becomes all his creatures to bow in submission to his holy will. While we heartily sympathize with our afflicted brethren, we would rejoice, that, through the grace of God, they are enabled to possess their souls in peace, and to be joyful in their tribulations.

Accompanying this letter you will receive a paper containing a statement of the principal expenses of living at Bombay. We do not send you this as an entire, or perfectly accurate statement, but it is sufficiently full and correct to give you a pretty accurate knowledge of the most material articles and expenses of living.

here.

By this opportunity we forward to you letters from the brethren at Ceylon. We have received from you, since we last wrote, two letters, viz. One by the

Saco, dated Sept. 26, 1817, and the other by way of Calcutta, dated June 23, 1817, and which came to hand but a few days since.

We close with presenting our grateful acknowledgment both to the Board and

yourself, while we remain, Rev. and dear Sir, with affection and respect,

Yours, G. Hall, S. NEWELL, H. BARDWELL.

## LETTER FROM THE REV. MESSES. MEIGS AND POOR, TO THE COR-RESPONDING SECRETARY OF THE A. B. C. F. M.

District of Jaffna, Dec. 27, 1817.

REV. AND DEAR SIR,

About three months ago, we forwarded to you by way of Calcutta, extracts from the journals kept by the brethren at Tillipally and Batticotta, from January to September of the current year. At the same time we wrote you a letter, is which we gave a full account of the principal things relating to our mission. On the 15th of November we sent a duplicate of the letter, to which was added a postscript, containing information of a later date. At the same time the brethren at Batticotta sent a duplicate of their journal. With the exception of the particulars now to be mentioned, the state of the mission continues the same as at the period of our last letter.

In our letters to you beretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaried have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These

expected trials we begin to experience.

We have already informed you, that on the 13th of August brother Warren had an attack of bleeding at the lungs; that on the 6th of October he left Jaffna for Columbo that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Columbo were very favorable. We must now inform you that later accounts, particularly the last, are of an unfavorable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain to

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ings is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Columbo, he receives the kindest attention. The physicians at Columbo strongly advise him to take a voyage; as they judge it the

most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards that for more san a year past he has been unable to study in consequence of weak eyes; and hat for several months he has been in a debilitated state. Since we wrote his ymptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we are lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should poto Columbo by water; and that, unless some peculiar reason should prevent, he ad brother Warren should thence proceed to Bombay. Mr. Richards left Jaffina in Columbo on the 13th inst. leaving Mrs. Richards and son at Batticotta. We tive since heard that the boat in which he sailed was detained at Manaar about tweek, during which time Mr. Richards was very sick; but that he was so far ecovered that he expected to sail for Columbo at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of physicians ire, and the experience we have had on the subject, particularly in the cases of fr. Warren and Mrs. Poor in our passage from America, and the recovery of fr. Bardwell's weak eyes on his passage from Bombay, are considerations which sited in directing to a voyage, as the most probable means of restoring them to with. We think also that some other purposes might be answered by their takes a voyage to Bombay. The brethren at each station will acquire a profitable quaintance with each other's affairs, and manner of conducting the mission, and me information may be obtained, that will tend to open the way for hereafter tending our missions to the Malabar coast. The considerations here suggested peared to be sufficient to outweigh almost the only objection to the voyage; at is, the expense of two hundred, or three hundred dollars, which must be in-

rred in their going and returning.

By the removal of these two brethren in such circumstances, we feel that our ength is greatly reduced. Whether we regard them as beloved companions difellow laborers in the mission, or as physicians, whose services our families, nated as we are, at a distance from the European settlements, greatly need, cannot fail to regard their removal as a great affliction. But our minds are we deeply affected, when we consider its influence upon the state of the mission, at at the time when we have completed the necessary repairs for living comfortive among the heathen, and in some degree prepared ourselves for engaging with divided attention in the appropriate duties of the mission with pleasing prosts of success, we are deprived of half our strength. The same reasons which wenced the Prudential Committee to send us here, the additional ones contained neveral of our letters, and now the reasons arising from the importance of supting an establishment already commenced, unite in rendering it important that re missionaries should be sent without delay.

We acknowledge the receipt of Mr. Evarts' letter, describing the remittances to Bombay for the brethren at each station. Many thanks are due to the mmittee for their prompt attention to our wants. The five hundred dollars eviously remitted for the Columbo Bible Society, have been presented, and

receipt thankfully acknowledged.

In the 7th of November we received a letter from the Baptist brethren at Calta, dated Sept. 17, informing us that the fount of Tamul types, which we comsioned last year, is ready to be forwarded to us by the first opportunity.

laving types in readiness, we are again reminded of our need of a printing ss and printer. Since we wrote you last, the brethren at Batticotta have obsed official permission from Government to repair the public church buildings Manepy and Changane, for the purpose of opening schools and preaching. We now taken possession, and have permission to take possession, of eight of the st fertile and populous parishes in the district of Jaffna. These are all contous to each other, lying on the north west part of the Island. Train the har t is plenteons, but the laborers are fig.

Pt. Mr. Wedcested the Association to the choice of a Mederator. The Box. John D. D. win shows. The Rev. John Keep was chosen Settle, and the Rev. Dan M. Assutant Scribe. rator The rules of the Association and the minutes of the last association were rest. w. Meesrs. Enoch Hale, Nathan Perkins, D. D. and William Nod, D. D. wors apshimmittee of arrangements. That the Roy Messrs. Theophilus Packard, and Experience Porter, delegates to the issuciation of Connections, at their last accion, and the Rev. Joseph Fluid, delegate racral Assembly of the Presbyteran Church, be invited to sit with the association ... Members. at the Rev. Drs. Morse and Hyde, members of the Committee appointed last year, ject of a Domestic Missionary Society, and the Rev Abel Flint, Moderator of the of the General Association of tonnecticut, receive a similar invitation. Dattend to the narratives of the state of r ligion at 10 o'clock, A. M. tomorrow, A a 'journ toll tomorrow morning 8 o'clock. ion was closed with prayer by the Moderator. day morning, June 24. The Association convened escording to adjournment, and was opened with prayer by the Moderator. The Committee of errangements report. Rev. Mesars. Timothy M. Cooley, Joseph L. Mills, and Leverett J. P. 1, were chosen a Committee to take minutes from the narratives, and to prepare a eport o the state of religion and of the churches, within our connexion. I Committee to make a nomination of delegates from this body to other associations astical bodies with which we are congested. Morse and Rev. Mr. Screnton, were appointed a Committee to audit the seconate unittee appointed at the last meeting of this body "to prepare as historical assessat and doings of this General Association" presented, agreeably to assignment, their sh was read by the Secretary; Wherespon but the report be accepted, and that the Secretary be directed to record it, as a pry of this Association; and that he also insert the sames of those goutlesses who ad members of the American Board of Commissioners for Fereign Missions in the from the Rev. Abel Flint from Connectiont, a very interesting statement of these he Asylum for the instrumion of the Deaf and Duarb in the sity of Marified: upon That this Association rejoice in the establishment of the Connection Asylph file in of deaf and domb persons, and would asserbe intended and feveragesise to the ery good and perfect gail, for having around with such signal messes, the efforts al mecass, the efforts They very and especially recommend the Asylum to the unfortunite fellow beings. They very cordially recommend the Asylum to the pursuage of the tellic, and to their pecuatary sid especially; that the benevalent objects of this institue more effectually accomplished.

In the thanks of this Association be presented to the "Birectors of the Connecticut the education and instruction of deaf and domb persons," for their present of fifty it accound Association and that there explain be distributed by the scribes among the at the thanks of this body be presented to the General Appelating of Com-a of their proceedings for 1917, and that they be abtributed in shore. wittee appeared to propose a partiard address to the chandres, reported and and accepted. Rev. Means. Cooley, Keep, and Dr. Hyde, were app to prepare an address for the next year.

It the Amediation have a recess till 2 o'clock. ting to approximent and attended poblic wordilp. The Rev. Dr. Lyman preaded levenon from Each. iv. 5, 6, 5, 6. "Ladenvaring to been the willy of the Spira, in sense. There is one hady and one upide; even at ye are sailed in our hope of pour Lord, one faith, one inplant, one God and Patter of St, who is shore all, and and in you all "
best of twenty a and in you all."

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tent of twenty minutes the Association spited with the church is this place, and a sensitive of wasting elergymen and measures of other durables, to communicate the The course was release and indicates. g love on the average of a Service of the season was referent and animalist the me, to the disciples of the Redecemer.

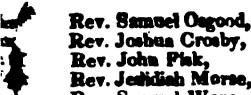
forces there was more non-very to the select the select of a Desired more requested and channel fourty to report in part, and the subject was m mar ing to death. dervise teadyway gord

gramme and the continues of the Moderator.

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# General Association of Mussachusetts.



Rev. Joshua Crosby, Rev. John Pick,

Rev. Jediciah Morse, D. D.

Rev. Samuel Worcester, D. D.

Rev. Screno E. Dwight,

Rev. Richard S. Storrs, jun.

Rev. Oliver Cobb.

Secretary, Treasurer, Auditor,

Hon. John Hooker, Col. Israel E. Track, Gen. Salem Towne, jun. Hon. Nehemiah Cleaveland, Hon. William Reed. Descon Samuel H. Walley, Henry Gray, Esq. Hon. Edward II. Robbins.

Rev. Thomas Suell. Josiah Dwight, Esq. Hon. Jonathan H. Lyman.

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

At 2 o'clock the General Association resumed their business according to the last vote. A communication having been received from the General Association of Connecticut, and ansidered-Voted, That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be Committee, to meet the Committee of the General Association of Connecticut, with such ther Committees, as may be appointed by other coplesiastical bodies in N. E. with which we connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. the purpose of inquiring whether any, and if any, what, method can be devised, in which bees bedies may more effectually cooperate, or in which there may be a more general and

betual cooperation for the advancement of the Redeemer's kingdom. The Committee for auditing the Treasurer's accounts made a report which was accepted. Foted, That there be a recess till 6 o'clock. The time of the recess having elapsed, during vhich public worship was attended, and a discourse delivered by the Rev. Dr. Neil, the Associ-

**gion** proceeded to business.

Voted, That the Spribes serve the Delegates from Connecticut with a notice of the doings I this body in regard to the meeting of their Committee at Northampton in October next; and hat the Delegates from this Association to the other ecclesiastical bodies in New England, with which we are connected, be instructed to confer with them upon the same subject.

Veted, That the Committee of publication cause to be printed a competent number of copies f the proceedings of this Association, and distribute a copy to the pastor of each church herein represented. Likewise that they request the Editor of the Panoplist to publish so much a them as they shall judge expedient.

Voted, That the next meeting of this Association be in Pittsfield, at the house of the Rev. Heman Humphrey, on the 4th Tuesday of June, 1819, at 5 o'clock P. M. and that the Asso-

nintion of Salem and Vicinity be requested to appoint the preacher.

Feted to adjourn to 5 o'clock tomorrow morning. The session then closed with prayer by

he Moderator.

In the evening public worship was again attended, and a discourse delivered by the Rev. Mr.

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Huntington, of New Jersey.
Friday morning, June 26. The Association met, and the session was opened with prayer by he Moderator. The Committee appointed "to prepare a summary report of the state of relipion," &c. read their report, which was accepted, and is as follows.

TRE Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, begileave respectfully to submit the fol-

REPORT. owing It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assidaously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such spinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be mented, that many of the churches, instead of exhibiting that elevated and ferdivine and impiring cause, we would address in the constanting langua prophet, "Look upon Zion, the city of our solemnities: thine eyes shall a salem a quiet habitation, a tabernacle that shall not be taken down; not one stakes thereof shall ever be removed, neither shall any of the cords then broken. But there, the glorious Lord will be unto us a place of broad rive streams. For the Lord is our judge, the Lord is our lawgiver, the Lord king; he will save us."

Per Order, TIMOTHY M. COOLEY, Chair

June 26, 1818.

Feted unanimously, That the thanks of the Association be presented to the Pastor, and Congregation in this place, for the very marked attention and hospitality which the manifested to this body, during their present session—to present their thanks also to of singers, for their generous and Christian attentions, and to express to them the high t tion afforded by their pleasing performances.

Voted, That the thanks of the Association be presented to the Rev. Moderator, St

and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer the Moderator adjourn this Association size i Proyer was accordingly offered by the Rev. Dr. Perkins, and the Association adjourn A true Copy of Records. Attest.

Daniel Hunmauron, Assistant But

# DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS !

July 1, 1818. From a lady, for trans-	Brought forward
The Female Poreign Mission Society	Contribution in Chesterfield, 5 67
of Montpelier, Ver by Asenath	Contribution in the Congrega-
	57 tional Society in Amherst, 20 00
	50 Contribution in the Congrega-
A Methodist prescher in Water-	tional Society in Templeton, 15 44
3 4	25 Contribution in the Congrega-
Found in the road in Montpelier Vil-	tional Society in Royalston,* 50 36
lage, by a young lady,  6. The Moral and Benevolent Soci-	50 A few friends of missions in Greenwich, - 1 00
ety of Kingsborough, in Johns-	From a friend of missions in
town, N. Y. by the Rev. Elisha	do, for the western Indiana, 10 00
	00 Contribution in the Congrega-
A lady, her annual subscription, by	tional Society in Enfield, 9 95
the Rev Joshus Huntington, 2 00	A friend of missions in New
From two other ladies \$1 each, \$ 00	00 Salem, 95
Mr. Seth Rayes, by Mr. S. T. Arm-	A friend of missions in Con-
7. The following sums were receiv-	The Gentlemen's Association
ed by Mr. Levi Spaulding, an	for educating heathen chil-
agent of the Board, viz.	dren, in Jaffrey, N. H. 2 00-
From two young gentlemen in Plaia-	The Merrimack Mission and
field, 2 00	Translation Society, by Mr.
A friend of missions in Deer- field, - 1 00	8. Tenney, Secretary, 8. Mr. Linus Evarts, of Fairfield,
A contribution from the congre-	NY.
gational society in Buckland, 26 SO	From a person unknown, enclosed
A contribution in the congrega-	in a letter to the Prudential Com-
tional society in Charlemont, 9 31	mittee, to purchase Bibles for the
A little boy in do 1 09	English readers at Ceylon, by the
Contribution in the congrega-	Rev. Dr. Morse,
A friend of messons in Hawley, 1 00	9. Ladies in Foxborough, the avails of their labor one half day in each
Contribution in the Congrega-	week, in braiding straw, by Mr.
tional Society in Ashfield, 6 78	Samuel Seaver,
A little child pa do 45	-
A friend of missions, of Thom-	Carried forward
епті, Com 5 00	0.00 - 1.0 0.1 - 1
Contribution in the Congrega-	Two dollars of the above was cons

Curried forward

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. An article of jewelry accompanied this contribution which is not yet sold.

I wo dollars of the above was considered the S TOCAL COMM Review of the custom of War, and Friend of Peace, to be distributed mestonaries at Bombay among such its officers as are friendly to missions."

# · Donations to Foreign Musicate.

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Brought forward \$551 \$1	Brought forward \$1,025 15
y concert for prayer in	For domestic do. by Samuel H.
b, by the same, - 8 50 g sums were remitted	Miner, Tressurer, - 2 87 21. The Female Cent Booiety of
r. Dr. Worcester, viz.	Bridport, Ver. by the Rev.
by Mrs. Hannah Whip-	The Female Cent Society of Wind-
rer, - 20 00 'emple, Me. 50	sor, by Miss Mary Dorrance, Treasurer, 32 00
Mission Associa-	23. The Female Cent Society in
Burton, Geauga	Pownal, Maine, - 16 68 24. Capt. Abel Adams, of Windsor,
reasurer, 5 60	. Ver. by Dea. Coolidge, - 5 00
n Mission Associa- urlington, Geauga	Ver. by Dea. Coolidge, 5 00  The Ecclesiastical Society in Thompson, Con. by the Rev. Daniel Dow, 25. The Boston Cent Society, for
nio, - 5 00 n Mission Society	25. The Boston Cent Society, for the Cherokee mission, by Miss
, Geauga county, 1 00-31 50	Sarah Ann W. Hopkins, Treas. 90 00
friend, a book entitled Divine Government."	The following sums were received by Mr. Miron Winslow, an agent
it Charitable Society, a	of the Board, viz.
ce, remitted by the Kev. to Dr. Worcester, 2 06	From Gen. Champion, of West- Chester, Con 50 00
male Cent Society of	Contribution in Farmington, Con 55 33
N. H. by Mrs. Olive reasurer, - 12 00	Two or three individuals in
pe Huskel, the following	Stratford, Con 7 00 Contribution in the first and
te boxes, 5 40	second societies of Guilford,
a monthly concert - 1 61	Con. 27 78 A Female Reading Society in
collection from the	Milford, Con 600
Friend Society in 10 39	Several individuals in Guilford, 9 98  The Juvenile Society in do. 4 09
the 4th of July, ddress to the 50-	Contribution in East Guilford, Con 9 37
- 11 6029 00	Do. in Saybrook, - 13 50
e friend of missions in loop 1 00	Do. in Lyme, - 15 50 Mr. Robert Coit, New London, 5 00
Middletown, Con. by	A few individuals in do. 6 12
1r. Hawes, - 3 00 at, Esq. from the follow-	Individuals in Norwick, 40 37 Individuals in Preston, S 60
ı, viz.	Contribution in Griswold, 22 67 Do. in Canterbury, 11 23
the monthly concert in of the Rev. Joseph	Do. in Westminster, (Canter-
haron, Portuge county,	bury,) 5 15 The Female Benevolent Soci-
iduals in Salem,	ety in do 10 00
ent Society of	From Capt. Tyler's family in Brooklyn, 4.00
idence, Mecklen-	Contribution in Pomfret, 12 51
ty, N. C. by Mr. 50 00—66 00	A collection in Hartford,
Foreign Mission Socient enwich, Con. by Mrs.	the Board, the following sums, viz.
'alker, Treasurer, 85 00	A collection in the Rev. Mr. Dana's
Aiss Thayer's school in sarish of Needham, for	meeting house in Marblehead, for the mission to the western in-
t of the Gospel among	dians, 34 10
tions and annual contri-	A collection in the Rev. Mr. Abbot's meeting house in
tiand, by the Treas. 206 00	Reverly, for the same object, 53 60 Miss Betsey Carlton, of Lynde-
nown person in the Dis-	borough, N. H. by Mr. Dan-
ine, 10 00 n Boston, by Mr. Adams, 5 00	iel Gould, 3 00 A friend to missions in do. 1 (K)—91 79
difax, (Ver.) Auxiliary	By Mr. R. Cushman, from the fol-
Society, for Foreign - 12 13	lowing sources, viz.  A Society for the support of Missions
Carried forward \$1,025 13	Carried forward \$1,618 10

Brought forward \$1,618 10	Bringht forward \$91 1951,781
in Bennon, Ver. for foreign missions, - 15 25	Joshua Pratt. jun 600
For missions to the western	E. Babcock, 10 00  Joshua Pratt, jun. 6 00  Oren Smith, 50  Rufus Rose, 1 00
Aborigiaes, • 15 25	Rufus Rose, - 1 00
The Female Cent Society in Dorset, - 24 50	rierzel ratutoh
Morset, - 94 50	Two female friends to the hea-
Mrs. Summah Jackson, and her daughters, - 13 98	Collection at a church meet-
A Society of ladies in Gashen.	ing 5 00
A Society of ludies in Goshen, Mass 12 00-80 58	ing, 5 00 Benjamin Rexford, 5 00
By Mr. David Wilson, from the fol-	Part of the avails of a charity
lowing sources, viz.	box, kept by the Rev. John
From the Female Cent Society in	Trusir, in his meeting house,
Rupert, by Lucy Powell, Treas- urer, - 11 25	on the Sabbath, 40 00—91 From individuals in the second So-
Collection at the monthly	eiety, by the Rev. Joshua Knight, - 45 60 From a collection box in the church, - 2 00
prayer meeting in Rupert, by Martin Powell, 5 00	Knight, - 45 60
by Martin Powell, 5 00	From a collection box in the
A friend, a small balance, 12—16 87 The Female Mite Seciety of Man	The First Female Renewlest
The Female Mite Society of Man- chester, Ver. by Mr. Hiram Bing-	The First Female Benevolent Society in Sherburne, 12 5060
ham, 86 59	From the following individuals in
The Female Cent Society of	Madison, Madison county, N. Y.
The Female Cent Society of Wilmington, Ver. 10 00—86 59	Dr. Putnam, 1 00
The Female Charitable Society of	Hon. S. T. Blackstone, 1 00 Mrs. Barker, 50 Joseph Blair, 50 Misses L. Ward and Bates, 25 Mrs. Phebe Rice, 50 John White 2 00
Middle Granville, Mass. by Mr.	Insert Right 50
Charles S. Robinson, - 16 00 By the Rev. Levi Parsons, from the	Misses L. Word and Rates. 25
following sources, viz.	Mrs. Phebe Rice 50
From Dativing, Act 6 M	ond wate,
A child in Hardwick, Ver. 12	Maj. E. Clough, 1 00
R. M. in do.	Miss Kezia Rowe, 50 Mrs. L. S. 12
Mrs. S. Strong, of Browning- ton, - 60	Mrs. L. S 12 Abner Burnham, - 1 00
A child of do 25 24	William Brown, - 1 00
By Mr. Elderkin J. Boardman,	Zenas Hatch, 28
the following sums, viz.	Mrs. Rebecca Cleveland, 1 00
From Mr. Hezekish Haven, of Hart-	Capt. G Tompkins, - \$ 00
ford, Ver 2 00 A friend of missions in Nor-	Dea. Thomas Taylor, 50 John Howes, 1 00
wich, Ver 1 00	Dr. J. Pratt, 109
Freeman Page, of Sharon, 25	O. S. 32 cts. B. S. S1, - 1 32
Mary Bascom, of do 60	Rev. E. Woodworth, 1 00
Samuel Steel, do 50	Samuel Collister, 50
Chester Baxter, 50	Miss R. Hazzard, - 50 M. P. Tucker, - 50
Irene Carpenter, - 50 Betsey Carpenter, - 50	M. P. Tucker, 50 Cash, 9
Mary Curpenter, - 25	The Female Charitable Soci-
Ebenezer Carpenter, - 29	ety, by the Rev. Jesse
Daniel Rix, of Royalston, Ver. 50	Miner, 12 00
Hannah Cutler, of do 50	Avails of a contribution by the
Calvin Parkhurst, of do. 25—7 60 The following sums were received by	The Female Charitable Society of
Mr. Luther F. Dimmiek, an agent	Winfield, N. Y. by Mrs. Olive
of the Board, from several persons	Croudal, Treasurer, - 17 25
in the first society of Sherburne,	Collection at Bridgewater, N.Y. 5 14
N.Y. viz.	Collection in Litchfield, 284
Z. W. Elmore, 5 00	Mrs. C. M. Bostwick, of Ham-
L. S. R 3 00 A friend to the institution, 1 00	ilton, N. Y 50 Mrs. M. of Sangerfield, N. Y. 50
H. S 62	Mrs. M. of Sangerfield, N. Y. 50 Three sisters in B. L. D. 55
E. Whitney, jun 5 00	cts.; S. D. 20 cts.; L. D. 12
Deacon E. Coe, a 200	cents, - 8727
H. Raymond, - 50	29. A lady in Vermont, by Miss M.
Mrs. Eliza Scoville, - 1 00	Hooker, - 1
Keyes Wilder, - 1 00 N. G 1 00	The Middleborough Branch of the
8. Stebbins, 1 00	Heathen's Friend Society, by the Rev. R. M. Paine, - 23

Brought forward #25

HE SCHOOL FUND.	A charity box kept by Miss Mary
om pupils in the school of	Dorrance, of Windsor, - 3 00
William Jenks in Boston, y collection, for heathen	The Male and Female Associations in Warner, N. H. for educating
America and abroad, \$2 17	heathen children, by the Rev. John
Savage, of Newton, for	Woods, 10 00
shildren in India, by the	25. By Mr. Miron Window, an
than Homer, - 50	agent of the Board, from the fol-
e Auxiliary Society of	lowing sources, viz.
own, Ver. for Indian	A contribution in Mariborough,
y Sally Carter, Secre-	Mass. 7 12 Contribution and subscriptions
c. Clapp, in a letter from	in Westborough, 57 48
ing, 1 00	
male Religious Society in	Do. in Milbury, - 52 35
parish of Dedham, for	A widow in Ward, by the Rev.
tion of a heathen youth,	Joseph Goffe, - 5 00
v. William Cogswell, 200	
for a heathen shild nam-  by the Rev.	Mr. Daniel Waldo, of do. 10 00 A female friend of missions in do. 5 00
	Contribution at Muddy Brook,
e Mits Society of Au-	(Woodstock,) Cen. 20 31
le. by Miss Margaret	From a person of color in Col-
Freasurer, for SAMUEE	chester, Con 25
a semi-annual pay-	Individuals in Dr. Watrous'
le Mite Society of	family, 9 00 Mr Lorick, a Swedish gentleman, 2 00
ne same object, by	The Juvenile Association, to
mes Bridge, Treas. 5 0015 00	educate a child in Ceylon,
subscribers in the Rev.	to be named Salmon Conn, 12 00
kins' parish in Haverhill,	Contribution in East Hartford, 37 00
avid Tenny, - 10 00	
othly Concert for prayer	Fund, 30 00 A poor widow in New Haven, 1 00
N. H. for educating hea- ren in Hindomtan, by the	Avails of a charity box kept by
ekiah S. Barstow, 6 50	Sherman Johnson, 5 77
estborough, for ELISHA	Timothy F. Merwin, saved by
o, the third semi-annual	abstaining from the use of
by Miss Hannah Fay, 15 00	butter, - 1 00
ng lady, by the Revi	Elisabeth C. Merwin, saved by
r, 200	abstaining from the use of sugar, 1 00
nall children in Wilming-	A little girl, saved in the same
lary Dexter Brown, 29	manner, 50
tmale Association in Dan-	Associated females in New
o. for educating heathen	Haven, - 16 00
Sarah Andrews, Treas. 43 75	A collection in New Haven,
man's Association in do.	part of which was by indi- viduals, 160 42
following sources, by T.	Contribution at Chelsea Land-
3sq.	ing, (Norwich,) - 19 19
Female Charitable Soci-	Charlotte Lathrop, saved by
otstown, Portage county	abetaining from sugar one
Mrs. Fanny Chap-	year, 1 00 Avails of a charity box. 5 58
e Society in Wind-	Avails of a charity bex, 5 58 For the Cornwall school, 1 40
7. for educating hea-	Small scholars in Miss Che-
iren, by Mr. Caleb	ncy's school, 81
9 0013 11	
e Heathen School Soci-	the education of heathen
reenwich, Con. by Miss wis, Treasurer, 63 00	children, 25 00 A female previous sirole in Rec-
wis, Treasurer, 63 00 in the west parish of Sal-	A female praying circle in Ber-
for educating heathen	A female in Bridport, Con. 1 00
Dr. Samuel Nye, 6 00	A young man in do 50
ity box kept by the Rev.	Melissa Meach, saved by ab-
urch, of Pelham, N. H.	staining from sugar, 50
lucation of Cherokee chil-	A lady in Tewksbury, 1 00 A gentleman in do 1 00
1 70	A gentleman in do 1.00
Carried forward \$256 27	Carried forward \$558 19 \$269 27
	· — —

Brought forward \$558 19\$269 27  Four little girls in do. 1 00  A young lady, - 25  A female of color, - 20  From	Brought forward \$365 to to be named Azel Backus, by Mr. L. F. Dimmick, 12 68  27. From contribution and from individuals in Westford, Mass. by Mr. William P. Kendrick, 13 90  The Female Cent Society in Randolph, Ver. for the education of an orphan child in Bombay, to be named Jonatham Edwards, by Mr R. Nutting, 50 00  The Corban Society in Randolph, for education of a heathen child at Bombay, to be named Tilton Eastman, by Miss Mariane Edson, Treasurer, 50 06  29. The Female Cent Society in South Reading, for educating Indian
The monthly concert for prayer at Dracut, by Mr. Samuel W. Brace, 3 00 A female friend in Campton, N. II.	S. Yale, Treasurer, - 22 56
for the education of heathen children in our own country, by Mr.  E. J. Boardman, 5000  The Female Heathen School Society of Clinton, N. Y. for the education of a heathen child in Ceylon,  Carried forward \$865.50	FOR THE CHAPEL AT BOMBAY.  July 8. From a charity-box kept by a friend in Salem, by the Rev. Dr.  Worcester,  Total of Donations received in July, \$3,014

### MISSION AT BRAINERD IN THE CHEROKEE NATION.

Our readers are aware, that a regular journal is kept by the missionaries of the A. B. C. Foreign Missions, at every station. The journal, from which the following extracts are made would have been sent on earlier, had it not been kept for the arrival of the Treasurer, and delivered to him during his late visit. Though many of the facts here stated have already appeared, it is thought advisable, that a pretty full and particular history of each mission should be preserved in print, expressed in the language of the missionaries themselves. There is something also, in the form and manner of a journal, which is peculiarly interesting to all classes of readers. The following extracts commence soon after the arrival of Mr. Hoyt and his family at the Cherokee mission.

Jun. 10. This was a day of anxiety, of joy, and of sorrow. In the morning Mrs. Hall was safely delivered of a son; the dear little babe survived its birth but a few minutes. We had felt great anxiety as to the result of sister Hall's confinement, on account of her very feeble state; and in the event have much cause to rejoice, as well as to mourn. O that in all our afflictions we may ever say, "It is the Lord, let him do what seemeth him good."

Subbath, Jan. 11. The remains of the little babe were brought into our public assembly, and after prayers and a discourse adapted to the occasion, the mission family, including our scholars, and our little congregation, in solemn procession followed them to "the house appointed for all the living." It was to us a solemn day. This was the first time we had been called to bury our dead in this heathen lind; how soon some of us should be again called to perform this office for others in our family, was known only to Him, "in whose hand are the life and breath of all living;" and we could not but feel that if we had any thing to do here, we must do it quickly. How soon shall we with all this Cherokee people now living, be in eternity! And if they are not calightened by the Gospel, where will be their immortal souls? "Where no vision is, the people perish." Thy word, O God, is truth, and thy ways are just. O give us grace, that we may do with our might whatever our hand findeth to do for these our poor brethren, who sit in darkness and in the shadow of death.

16. Brothers Hovt and Kingsbury visited at one of our neighbors. His wife was absent. The man conversed freely and feelingly on the subject of religion; is evidently very thoughtful, and has acquired tolerably correct ideas of the doctrines of the Gospel, and of the nature and effects of practical piety.

17. Four of our children returned, who had been absent some time. Two of

them we did not expect again; but they all manifested great cheerfulness.

Subbath, 18. Brother Butrick preached from John vii, 37. There was a goodly number present; and they were all solemn. Those of whose piety we have entertained hopes, give us comfortable evidence that they are, in some measure, grounded in the truth. Mr. Reece is one of a company of regulators, whose duty is to settle difficulties, collect debts, &c. Some of his companions are very profane; and when he reproves them they sometimes laugh at him, and call him "the missionaries" man." But he says, 'I care nothing about that. I just let them say of me what they please. I must take care and do my duty to them. Sometimes I tell them I wish I was fit to be the missionaries' man. I would be mighty glad to go with these good people, if I was fit for it."

This was an interesting day to us, and we trust it will be a day of joyie remembrance to all who are looking for the salvation of the heathen. Agreeasito previous notice given, the church met for the purpose of examining candic. he for admission to our communion. Five of our neighbors attended the meetch Three of them (native Cherokees) expressed a desire to be admitted to the ch

if we should think they possessed the requisite qualifications. Their examinated prayerfully attended to, and they gave us satisfactory evidence of their with Christ, and were received to be propounded next Sabbath. The other all. hite men) wished to open their hearts to us, and have us question them, th lanthe be able to advise them what to do; but were afraid to offer themselvught didates, lest they should come unworthily. These were examined. Wet in b hope for at least one of them; but thought best to defer their baptism rom mission to the church, until their evidences of a saving change should be ! be isfactory to themselves and others. These men did not appear dissat edith our decision, but left us apparently with great searchings of heart. Jan. 24. The father of Catharine Brown came for the purpose of taking Re d his son Edward home. He expressed great satisfaction with the treatmer

children had received here, and says he shall be very glad to have thet. turn again, if circumstances will permit. If he removes over the Mississippi, shall wish to have his children with him; but even in that case, he may possileave Catharine with us for a while. We had much conversation with this **m on the subject** of our most hely religion; his daughter being our interpreter. s manifested a very discerning mind; heard with solemn attention; said he had fiver been told such things before; and appeared sensible that we were seeking his

**belfare, in all that we said to him.** Sabbath, 25. As our beloved sister Catharine was expected to leave us before

the time for administering the sacrament of the Lord's supper, she was this day admitted to the ordinance of baptism. The scene was solemn and impressive to us all, and we believe to our whole congregation, which was larger than it had been before this winter. We consider this girl as the first fruits of our labor in this heathen land. The thought of parting with her now is painful; but perhaps the Lord is taking her from us, that she may be more useful in promoting his cause in some other place. His will be done.

The step-father of another of our female children, whom we call Little Peggy. came this day for the purpose of taking the little girl away, as he and her mother were soon to remove beyond the Mississippi, and the fond mother did not like to leave her daughter behind; but seeing how the girl was treated here, and believing it would be for her good to stay, he concluded to leave her for the present,

and try to persuade her mother to go without her.

26. Had much more conversation with Catharine's father. Perhaps there are few among the natives better informed, or more intelligent than this man; yet on the subject of religion he had but few ideas of any kind. He believed in a Supreme Being, Creator of all things, and that there would be a state of rewards and punishments for man beyond this life; and appeared sensible that this short creed included many things above his comprehension and above his knowledge; as the character of this Supreme Being; the nature of these rewards; who would escape punishment, &c. He appeared to have no idea of forgiveness on any terms. He expressed many thanks for the information we gave him; said all we told him appeared reasonable; that he should think much of it, and endeavor to learn more; expressed the greatest friendship at parting, and said, when his chil Vos. XIV.

dren had visited their friends, he should want to have them come back, more than he now wanted to have them go.

27. Brothers Hoyt and Hall went out for the purpose of visiting several fami-

lies of the natives.

These brethren returned having visited five or six families. They were kindly received by all, and had much interesting conversation. It is truly painful to see the ignorance of these people. In no instance did a conversation with any one of the natives close without a visible seriousness; yet in several instances, when first speaking to them on the most solemn and momentous subjects, they would laugh. At brother Reece's, where the brethren spent the night, were three Cherokee women, who live about twenty-five miles distant from us. With 'tem the brethren talked much, brother Reece being interpreter, who also told em many things without assistance. One of the women appeared much affect-Thand often wept very freely, as we told her of the sinfulness of man; the sufferis of the Savior, and forgiveness through him. She said that she had before Thight that the wicked would be punished, and the good happy after death; but Dhot think there was any way for them who had been once wicked to be made A sand happy. Her ideas of the happiness above were much confused; but she Tight there was somewhere above a good man and woman, who would make E. people happy. She wished us to tell her what was wicked; and although evi-The ly backward, and ashamed to confess what she felt of her own guilt, said et knew that she had done wrong, and that she was sometimes so much afraid caphe could not stay in her own house; and that she had often run away into voods; but that did not help her, for she was afraid every where. When the and privilege of prayer were inculcated and recommended, she asked if the \*t Spirit could hear in her language? Being inquired of whether she thought It we told her was good news, she answered, "very good;" whether she bught her people about the place where she lived would be glad to hear these ings, she said she had heard many of them say, their old way was bad, and they must learn the missionaries' way, for they believed the missionaries' way was right, and if it was right they ought to hear and go with them. These women took a most affectionate leave of the brethren in the morning, and said they would ome to the mission house, and learn more of these good things.

Sabbath, Feb. 1. Our little house was crowded with a very solemn audience. Charles Reece and Jane Coody made a public profession of their faith, were baptised with their households, and received as members of this church. It was to us indeed a joyful time, when we surrounded the table of our common Lord with these Cherokee converts; while we hoped and prayed that these might be the first fruits of an abundant harvest, which the Lord would soon gather here.

After public service a Cherokee man and his wife readily accepted an invitation to tarry with us all might. Speaking to them by an interpreter, we learnt that they had understood nothing of the preaching, and did not know the meaning of any thing which they had seen. The man said he had heard that we could tell him some way whereby bad people might be made good, and be happy when they died. He said he was bad himself, and wanted to be made good; and that he had come to learn what our way was. We endeavored to teach him the first principles of the oracles of God, as well as we could by our interpreter. He asked many questions; said he had never heard these things before; thanked us for the information we had given him, and said all we had told him was good.

2. Brothers Hoyt and Kingsbury left home for the purpose of visiting some families of natives near the settlements, to attend a wedding to which brother

Kingsbury had been invited, and transact some business in Tennessee.

7. Brother Hoyt returned with a Cherokee girl for our school, having brought her on the horse behind him near fifty miles. He left brother Kingsbury to spend the Sabbath among the whites in the settlement; had preached once on his tour, and rode about 140 miles, chiefly in company with brother Kingsbury. They were kindly received in every family they visited.

10. A white man from Nick-o jack, a place in the nation distant about 30 miles, came to invite one of the missionaries to go and preach to the people there,

and also to attend a wedding.

11. Brother Butrick set out with the above mentioned man for Nick-o-jack. Brother Kingsbury returned, having accomplished most of the business on which

went, and preached twice on the Sabbath. He brought with him a Cherokee i for the school. By fatigue and riding in bad weather he had been in poor

alth; but soon recovered and came home well.

13. Little Peggy, mentioned on the 25th ult. left us to go with her mother to Arkansas. Parental affection induced the mother, perhaps against her better igment, to take her daughter with her, though we offered to provide for the ild, until her education should be completed, and then to send her to her parts. May the Lord preserve the child, and make the instruction she has reved a blessing to her and her connexions. She is affectionate and promising, d many prayers were offered for her at her departure.

sabbath, 15. The weather was cold and uncomfortable, yet our house of wor ip was tolerably filled. Some hopeful appearances among the blacks in our bbath school. Several this day gave evidence of very serious impressions; one particular, a free man, whose name is Robin. He conversed freely and sensitive said he felt very differently from what he had done; but could not think he is a Christian. "This was too great a blessing for such an audacious wretch

enjoy."

17. Brother Butrick returned; has preached three times in his tour, married e couple, visited a number of families, had some interesting conversation with veral of the natives who could speak English, and was kindly received by all: is deeply impressed with the importance of being able to speak in the lange of the natives, or at least of having a good interpreter. He also brought small girl for the school. He brought information that the chiefs were met in uncil at *E-tow-ce*, or High tower, as it is sometimes called, about 80 miles from

Thinking it would be of service to the mission, if one or two of us could be ere before the council broke up, brothers Hoyt and Kingsbury set out immedialy, taking with them Edward Brown, one of our scholars, for an interpreter.

18. A storm of rain induced the brethren Hoyt and Kingsbury to think the iefs would disperse before they could reach the council house, if they proceed; therefore brother Hoyt returned, and brother Kingsbury concluded to go on father Gambold's, and return by Mr. Hicks's.

21. Brother Kingsbury returned in health, had a prosperous journey, found r friends well at Spring-place, and brought some presents with much love. He wisited Mr. Hicks, and had much interesting conversation with him about the

hool.

28. Received three letters from brother Cornelius, full of animating and re-

shing intelligence.

Sabbath, March 1. The rain was so violent that we did not expect any one of r neighbors would come to meeting; but we were agreeably disappointed in the tendance of nine or ten blacks, and about as many Cherokees. These came the storm from three to six miles, and were very attentive. The Cherokees

ere addressed through brother Reece as interpreter.

March 9. Our dear sister Catharine returned to spend a few months more thins, before she goes to the Arkansas country. She was accompanied by John own, and her brother Alexander. John would be glad to return to school, but a late death of his father has brought a great care upon him. Catharine was usely examined in the course of her visit, with respect to her faith in Christ, by me white people, who were no friends to religion. They endeavored to embarsher mind, by bringing objections against the Bible. She replied, that for her ret she believed the Bible was true, and she hoped she always should. Her ther and mother say they are very glad she has learned these good things, and pressed a desire to be instructed in the good way themselves.

10. Brother Chamberlain arrived in good health. He had been detained about days by sickness; in other respects his long and fatiguing journey had been

osperous \*

Mr. Chamberlia had, by direction of the Prodential Committee, taken a western course to emission, and passed through the states of Pennsylvania, Ohio Indiana, Kentucky, and mnessee. In the progress of his journey, he had acted as an agent of the Board, in receive collections and donations, and had frequently preached for the benefit of the missionary

Mr. C. had prosecuted his studies in Mr. Hoyt's family, for a considerable time before he roted himself to the employment of a missionary. From the commencement of his religious, be had most expressly desired this employment; and was rejoised when an opportunity

sented of his entering upon it.

19. The church met according to previous appointment, for the purpose of examining such as might present themselves for admission. One white man, and one Cherokee woman offered themselves. After prayerful examination, we were unanimously of opinion, that the white man be directed to wait a while, and endeavor to obtain more clear evidence of his right to Gospel ordinances; and that the Cherokee woman be accepted to be propounded for admission to the church. In this examination brother Reece took an active part, and exhibited very clear evidence of his own knowledge of the Christian character.

20. One white man and one Cherokee woman were examined, and admitted

to be propounded.

Sabbath, 22. Brother Chamberlain and sister Flora Hoyt were married in the

presence of the congregation.

Sabbath, 29. How great and precious are the privileges which we, as missionaries and as a church, have this day enjoyed in the house of God, and around the table of our Lord. One white man and two natives, having previously given satisfactory evidence of their saving acquaintance with the Gospel, made a public profession of their faith, and were baptised with their households, consisting of

seven young children.

The new converts having entered into covenant, and been received into the church, twenty-two of the professed followers of Christ sat down together at the table of the Lord. Four of the communicants, two white men and two Cherokees, belong to the Moravian church at Spring-place. It was to us all truly "a feast of fat things; of fat things full of marrow; of wines on the lees well refined. Seven of the communicants were Cherokees. Our red brethren and sisters afterwards declared, that their joys exceeded every thing they had before conceived. The assembly was large, solemn, and attentive, and we have reason to believe that some of the bystanders had a great desire to be with us; particularly one black woman, who, on being afterwards asked how she felt on that occasion, answered, "I felt as if that was my company, (meaning the communicants,) and that they had left me alone in the wicked world." When asked if she was not displeased with them for leaving her behind, "O, no," said she, "I loved them with all my heart."

31. Brother Kingsbury left us this morning for the settlements,\* in order to make some preparations for the Choctaw mission. He expects to go as far as

Knoxville, and to be absent about two weeks.

Sabbath, April 5. A number of Cherokees who have not often met with us, and some who never attended before, were present to hear the Gospel. Gen. iii, 1—14, was expounded in the morning. During the intermission, the Cherokees were addressed through brother Reece, as interpreter, and after sermon in the afternoon they were again spoken to in the same manner, before the congregation was dismissed. A number of them afterwards went to our dwelling house, where brother Reece, by our request conversed with them some time in his own way, and then again interpreted for us. They were all attentive and solemn. One man, who lives about 30 miles from us, and had never attended before, appeared very desirous to learn. He said all he heard appeared right and good, so far as he could understand it, and he would come again and learn more. He also said, he would go and tell his neighbors what he had heard, and ask them to come and hear for themselves. About twenty took dinner with us at 5 o'clock, and then departed, many of them apparently under serious impressions.

8. Agreeable to a resolution passed at our last meeting for business, we this day called the family together to attend a public lecture. These lectures are intended to be continued every Wednesday afternoon for the benefit of our family and neighbors. We also thought it might tend to our own edification, and that of the new converts, who might meet with us, to have a religious conference, either in the school house, or one of our private rooms, immediately after the lecture. A meeting of this kind was attended this day. We have usually had conferences and prayer meetings one or two evenings in the week, for professors in the mission family. It was thought that if one of these weekly meetings were attended in the afternoon, as above, we should more frequently have our Christian

neighbors with us.

<sup>†</sup> It ought perhaps to have been stated before, that when the missionaries speak of "the ettlements," they uniformly mean the nearest parts of Tennessee, which are without the Cheokee limits. and settled by the whites.

#### MISSION TO THE CHOCTAWS.

Our readers are aware, that Messrs. Kingsbury and Williams left Brainerd, in the latter part of May, to commence a mission to the Choctaws. The plan of their journey was settled, after a full consultation, by all the missionaries, Mr Cornelius, and the Treasurer. As the season was so far advanced, it was deemed much safer for the missionaries to leave the Tennessee, and travel about 200 miles in a waggon, than to descend that river and the Mississippi and ascend the Yazoo. In the latter case, their passage by water, from the place where they left the Tennessee, would have been at least 1200 miles. Besides, it would have been difficult to get a passage up the Yazoo, in the summer months.

The following letter to the Corresponding Secretary announces the safe arrival of the missionaries, and the first promulgation of the Gospel in that benighted region. A letter to Mr. Cornelius gives a more detailed account of the privations and inconveniences, which were endured in the course of the journey; but which were patiently and cheerfully borne, for the

cause of Christ among the heathen.

Yellow-Busha, Choctaw-Nation, June 29, 1818.

REV. AND DEAR SIR,

By the date of this letter you will see, that the Lord has brought us to the place of our destination; and we desire reverently to speak of his loving kindness and

tender mercy, which we have so often experienced.

Brother and sister Williams left Brainerd on the 25th of May, to proceed by water to Colbert's ferry, which is distant about 200 miles by land, and 400 by water. Brother Kingsbury set out on the 30th, to proceed by land to the same place. We all arrived at the ferry in good health on the 6th of June, within a few hours of the same time.

We had taken a waggon in the boat, and horses by land from the mission at Brainerd; and, after tarrying three days at the ferry, we commenced our journey by land, on the road which leads from Nashville to Natchez and New-Orleans. We took with us provisions, and such light articles as we could carry, and sent the rest of our load around by water to the Walnut Hills, which are about 12 miles below the mouth of the Yazoo, and 130 from Yellow-Busha. Various incidents occurred in the course of our journey, which would be interesting to the Prudential Committee; but we must defer a particular account of them to a future opportunity.

On the 19th inst. we arrived in the neighborhood of the Chickasaw agency, about 114 miles from the ferry, which we had left. Here it became necessary to leave the waggon road, and cross the wilderness about 80 miles to the Yellow-

Busha. In all this distance there was only a pathway.

As this part of the journey would occupy much time, and as it was considered important to see the Agent, as soon as practicable, brother Kingsbury left the waggon that he might go directly to the agency, which was distant about 130 miles further on the Natchez road. After resting two days, and making preparations for the journey, brother and sister Williams set out with the waggon, attended by Mr. Ladd, who had been hired to accompany us through the whole journey, and an Indian whom we employed as a guide. On the road brother Kingsbury received a letter from the Agent, stating, that he was obliged to be absent about two weeks. Brother K. immediately crossed over to the Yellow Busha settlement, where he arrived in good health on the 23d. On the 25th he set out in company with Capt. Perry, a half-breed, and the principal man in this settlement, to meet the waggon, and assist in bringing it in. They met the waggon the same evening about 23 miles from Yellow-Busha. All were in good health but much fatigued. The country, through which the waggon had passed after it left the road, was level, and the woods generally open; but the country was intersected by numerous creeks and gullies, which are deep, with steep, and, in many places, perpendicular banks. In several instances we were obliged to unload, and either draw the waggon across on poles by the help of ropes, or slide it down the bank. There were also many cane-swamps and thickets, through which we were obliged to cut our way. But we were preserved in all our difficulties and dangers, and on Saturday, the 27th instant, all arrived in good health at the Yellow-Busha settlement.

We were kindly and hospitably received by the half breeds, who are settled here. Yesterday we enjoyed the privilege of public worship in this place. Sev-

eral of the half breed natives, two white men, and fifteen or twenty blacks were present. It was the first time that the name of a crucified Savior had been publicly declared in this part of the country. We pray that it may be made a blessing to many who are ready to perish.

From a letter, which was received by the brethren at Brainerd before we left that place, we learned, that two missionaries were directed to proceed by way of

New Orleans to this place. We have had no information from them.

We apprehend considerable delay in erecting our buildings. There appears

to be no person in the country, who is willing to undertake them at present.

We feel like strangers in a strange land; but we believe the Lord will not forsake us, if we are faithful in his service. We feel more and more the importance of living to the glory of Him, who hath called us to labor in his cause. We ask the prayers of the Prudential Committee, and of our Christian friends, that our faith fail not.

Capt. Perry has kindly offered us a house in his yard, until we can select a place, and get some accommodations of our own.

With great respect, your unworthy servants in the Gespel,

C. Kingsbury, L. S. Williams.

From the Missionary Register.

# ADDRESS OF PRINCE GALLITZIN TO THE COMMITTEE OF THE RUSSIAN BIBLE SOCIETY.

Wz have had repeated occasion to bring the sentiments of this distinguished noblemsn before wer readers: and we are now happy to add the following Address from His Excellency to the Committee of the Russian Bible Society, on the 18th of Sept. last, previously to his departure to join the Emperor at Moscow.

On the occasion of my expected departure from St. Petersburg, I feel it my duty here, to express to the Committee, that, though I shall not have the heartfelt satisfaction of being personally present at its meetings, yet I most earnestly desire, and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His Word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord bath prepared for them that love Him. I reckon it a high honor conferred upon me indeed, to be among the number even of the meanest laborers in that vineyard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, in whom we live, and move, and have our being. In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Savior of souls, (whose aid I implore,) in bestowing the Word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase.

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part, I shall always be ready to co-operate in the resolutions of the Committee. Information relative to the proceedings of the

Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the Depository in Moscow, which is constantly visited by so many, thirsting for the Word of God, and so frequently emptied of its stores, should be thoroughly supplied from this

place, in proportion to the extent and population of that metropolis.

And thus, laboring together in unity of spirit, though separated from each other, we shall continually direct our efforts toward the same aim: and unitedly let us continue instant in prayer, that the Word of Salvation may increase in our native land, may be disseminated in love and received with simplicity; that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Savior promoted, and His kingdom advanced in the world-

### ETTER FROM TOL-LON-TIS-KEE TO THE TREASURER OF THE BOARD.

NEAR the close of the letter from the Treasurer, published in our last number, it is menoned, that he had an interview with the Cherokees, who are about emigrating to the Arkans river; and that he addressed them, on the subject of establishing a mission and school among sem. Soon after the interview, they signified to Col. Meigs, that they would communicate a answer. In accordance with this determination, their principal chief, who is a shrewd sensite Indian, dietated the following letter, which Col. Meigs was so kind as to reduce to writing, and transmit to Boston.

· Cherokee Agency, June 10, 1818.

#### FRIEND AND BROTHER,

THANK you for myself, and for all my warriors on Arkansas river, for the good lk, which you made to me and my brothers at this place, near the last days of le last moon. We opened our ears with great pleasure to your talk; because ir children are becoming numerous, and we love our children. We wish them have their eyes opened like our white brothers.

When you send us teachers, we will take them by the hand; and with them we ill look out a good place for the school, and put our children under their care. Je are not willing to have our children outdone by the red children at Chicka-

augah.

We rejoice that the Great Spirit has kindly disposed the hearts of his white

sildren towards their red brothers on Arkansas river.

When the teachers come to Arkansas, they will find themselves at home. hey will be surrounded by their friends, who will treat them with respect. We ill supply the school as far as we can, with such things as may be needed.

I am your friend and Brother, Tol-Lon-tis kex,

Head Chief of the Arkansas Cherokees.

Jeremiah Evarts, Esq.

### FOREIGN MISSION SCHOOL.

our Indian youths, a Choctaw and three Cherokees, have recently been placed this institution, with a view to their receiving a thorough education. They are om fourteen to sixteen years of age, and extremely desirous of obtaining the benits of instruction. The Choctaw is a half-breed,\* who has never had any adintages of schooling, but who has been brought up in habits of industry, and now plies himself to letters with the utmost assiduity. Two of the Cherokees have tended Mr. Gambold's school, and are able to read, write, and parse the Engh language. They have also made some progress in arithmetic. Their fathers e half-breeds, and their mothers full blooded Cherokees. One is the son of Mr. icks, whose character is known; the other is nephew of a distinguished chief. lled the Ridge. These youths speak the English language well; and would t be suspected, by their pronunciation, of being of any other than English deent. The remaining youth is a full-blooded Cherokee, who has been about six onths a member of the school at Brainerd. He can read in easy lessons, and s made considerable progress in pronouncing English. The name of the Chocw is M'Kee Folsom; of the Cherokees, Leonard Hicks, Elias Boudinot, and homas Basil. The two latter names were given, out of respect to the President the American Bible Society and another friend to the cause. The Indian names e Cul-la-gee-nuh and Taw-1800-wuh, which signify Buck and Red-bird. These youths travelled on horse-back, under the care of the Rev. Mr. Corlius and the Treasurer. They were treated with great kinduess on their way. a multitude of enlightened and benevolent persons. Every person of this char-

The word half-breeds is often applied to all, who are partly of European and partly of Aboinal descent, whatever may be the degree of mixture of blood; but it is here used, in its per sense, to describe a person, one of whose parents is an entire Indian, and the other en-

rly white. The children of parents who are both half-breeds, may properly seceive the same

reliation.

appeared gratified with these plans, and wished ardently for their success. An interest was generally felt for the tribes of our wilderness; and the opinion was often expressed, that now is the favorable time to communicate the blessings of Christianity and civilization to them.

### SCHOOL AMONG THE CHEROKEES.

The inquiry has several times been made, Whether females, in different parts of our country, have it not in their power to aid in the education of the Cherokee children, by furnishing clothing, or in some other way by their industry? We answer, that they have it in their power to aid, not only in educating the Cherokee children, but in promoting the success of every mission to the Aborigines of our country. Already pious females in Philadelphia have sent a box of ready made clothing to the mission at Brainerd; and their sisters in Lansingburgh have many articles waiting for directions, as to the best mode of conveyance. Garments made of plain, durable cloth, and suited either for summer or winter, and for children of both sexes, from the age of 6 or 7 to that of 16, will be acceptable and meful. The females in the mission family are so constantly occupied in the more laborious concerns of the establishment, that they can find little time to use the needle. It seems necessary, therefore, that they should be spared the labor of making new

garments, as far as possible.

To prevent mistake and misapprehension, it needs to be stated, that these garments are not in general wanted, for the sake of being bestowed gratuitously. Some children, indeed, whose parents are very poor, come to the school in great want of suitable clothing; but most parents, who send their children, expect to clithe them decently. It is often difficult, however, for them to procure such cloth as they want; and when the proper articles are to be had, they are twice as dear, as articles of the same quality in New England. All parents, therefore, who furnish their children with clothes, would be glad to procure them at the missionhouse, and to pay for them either in money, or in some article necessary in the family; and whatever should be thus paid would be applied to the support of the establishment. The missionaries wish, also, to reward labor and good conduct in the children, by giving to the meritorious such articles as they need. Before the Treasurer left Brainerd, he offered premiums to be adjudged by the .missionaries in the course of the coming autumn: one to the boy, who should improve most in reading; another to the boy, who should labor most cheerfully and industriously; with various others to the children of both sexes. The premiums consisted principally of articles of clothing, though some books were promised. It is to be remembered here that Indian children value articles of dress very highly, and that a cheap garment may be made a powerful stimulus.

It is desirable, that Christian females throughout our country should form themselves into circles for obtaining missionary intelligence, cultivating their benevotent feelings, and devoting a regular portion of their industry to the cause of missions. This has been done in several places. We believe the young ladies of Wrentham, (Mass.) were the first, in our country, to begin this labor of love. But

we have not room at present to enter more extensively into the subject.

### ERRATA.

In our last number, p. 289, line 15 from the bottom, in the quotation from Rom. iii, 7, after the word xxyw supply w.c.

P. 291, line 3 from the top, for #97 read 7#9. P. 308, line 24 from the top, for distant, read distinct. P. 312, line 14 of the poetry, for round, read wound.

P. 349, in the list of donations to the School Pund, line 21 from bottom, for GEORGE ALEXANDER TWAYNE, read JAMES ALEXANDER WAYNE.

P. 347, line 20 from the bottom, for Canterbury, N. H. read Canterbury, Con. In the number for April, p. 183, the donation of \$100, said to have been from the town of Cummington, by Mr. Seth Porter, should have been, from Mr. Seth Porter of Cummington.

The little boy, whose name is commemorated by the donation here referred to, was the son of the present Mayor of Savannah. He died last April, at the age of four years, giving on his death-bed a very interesting proof, that little children are espable of experiencing the supports and consolations of Christianity.

# MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1818.

Vol. XIV.

### RELIGIOUS INTELLIGENCE.

### JOURNAL OF THE MISSION AT TILLIPALLY, CRYLON.

(Continued from p. 124.)

Sept. 22, 1817. Mr. Warren returned from Jaffnapatam to Tillipally. He

appears to be gradually regaining his health.

24th. Mr. Warren is more unwell; and has raised a little blood from his lungs. It is evident the cool air of Tillipally at this season is injurious to him. He returned this afternoon to Mr. Mooyart's family at Jaffnapatam. It is very trying to our feelings, that we cannot have him with us at Tillipally during this season of ill health. As he must go from us, we rejoice that God has prepared for him the best of friends, who are deeply interested in his welfare, and willingly administer to his comfort.

Oct. 1. Met brothers Richards and Meigs at Mr. Mooyart's to consult on Mr. Warren's case. We were unanimous in the opinion, that it is expedient for him to go to Columbo by land, as soon as it is practicable. Dr. Nicholson, the military surgeon at Jaffnapatam, and other friends were of the same opinion. The principal design of his going to Columbo is, that he may avoid the approaching rains, which we have full evidence to believe would be injurious to him.

While Mr. Poor was absent, our schoolmaster came to Mrs. Poor, and expressed a wish to converse on the subject of vital religion. He appears to have a conviction of his sinful state, and need of a Savior, and conversed more freely

and satisfactorily than heretofore.

Oct. 2. Mr. Warren came to Tillipally to make some arrangements for his journey, and to take leave of the family and people. We have had a precious season together; have been led to reflect on what God has done for us the last year, the time we have been on missionary ground. We think that few missionaries can enumerate more favors received in the same time, than have been bestowed on us. Notwithstanding all our unfaithfulness, we may hope that the

blessing of God has rested upon us.

Oct. 3. This morning after family prayers, brother Warren addressed the people in a few words, (though he could but whisper to the interpreter,) on the subject of his leaving them, and of their accountability to God for the manner in which they improved what they had heard from him, concerning the way of salvation by Jesus Christ. Many people were present, and considerable interest appeared to be excited on account of his leaving us in such circumstances. After again commending ourselves to God by prayer, brother Warren took leave of us, and went to Batticotta, and thence to Jaffna, intending to set off for Columbo in a palankeen on Monday next. Whether we regard him as a member of the family, as a physician, or a laborer at this station, his sickness and his departure from us, even for a few months, are a sore affliction. But in this affliction we have many things to comfort us, especially that God is graciously granting to him enlarged views of divine truth, and filling his mind with unusual peace and resignation to the divine will. From his present appearance we indulge the hope, that his health will be, at least, partially restored, and that we shall again labor together at this station.

MR POOR'S JOURNAL.

Oct. 9. I went to Jaffnapatam to accompany brother Warren a short distance on his way to Columbo. We left Jaffnapatam in palankeens, at about 3 o'clock P. M. and travelled twenty miles. Early next morning we travelled 16 miles Vol. XIV. #27

and after the heat of the day was past, we separated from each other. Brother

Warren appeared favorably affected by journeying.

/ 13. This day, for the first time, I invited our schoolmanter, and two or three others who appeared to be desirous of obtaining religious instruction, to attend our weekly prayer meeting, that they might have opportunity for free conversaings of a similar nature which we attended in our own country. We intend in future to admit to the privileges of this meeting those, who we think will be pre-

Oct. 18. This afternoon a girl of eight or nine years of age died in our hops tal. She had been found lying under a tree in our garden in a fathlishing state. We are told she was an orphan, left with some property which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a

god to her.

We have made exertions, but without success, to establish a female school When Mrs. Poor has visited and conversed with the women on the subject, their tirual answer has been, that there is no custom for girls to learn, and if they

should, they would not be married.

Sabbath, 19. This being the first anniversary Sabbath of my coming to live among this people, I preached my first sermon and performed other parts of sivine service in Tamul. Text 1 John, in. 8. The subject of the discourse seemed to be understood by the people, and they were more than usually inclined to inquire about it. One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired, why the devil was permitted to have influence with those was are endeavoring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased. I went to a rest-house" in the neighborhood, at which the head men of Tillipally and others usually meet for idle conversation, &cc. I found but two men there; one of whom was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of inages merely for amusement; and that the stories of the Brahmins about the heathen gods were lies. I presume he made these concessions thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heatherism on their bodies. I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the Christian religion. which led to much conversation. We have much return to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heatherhm, but which they are interested to support.

Oct. 22. Visited a man in the neighborhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a Cath-olic church, which he happened to visit when on a journey to another part of the island. His ideas of Christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the mas,

he requested me to come and converse with him again.

27. On Saturday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men, who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that

I rould go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabhath. Being sent for to Batticotta, I seemed home on the Sabbath in consequence of the dangerous illness of our

sughter, who has been sick for some days past.
28. Learn that brother Warron arrived at Columba on the 18th lostens, and that his journey, though in some respects unpleasant, on account of the rains, was

melicial to his health.

The sick man mentioned above, and whom I repeatedly visited, died this merning. I went to the house, and conversed and prayed with about twenty per-

ins, the relations of the deceased.

Sabbath, Nov. 2. The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to spointment, met several head men and others at the rest-house. Many people mme; some tarried a short time and went away. At one time about 40 persons sure present, and the Manigar, the principal headman of the parish, said much a defence of the heathen religion. When conversing on the method of obtaining zardon for sin, a topic which we frequently urge upon their consideration, he ifgracated the doctrine of obtaining forgiveness by good works, especially by almofring. He afterwards advanced an idea, which is very prevalent among a cera class of persons, that all rich people will be happy after death, and that iches are tokens of God's favor. Their notion of future happiness is, that a pervise after death will be born again deatined to be vich. When I repeated what ied said in his word concerning rich men, he said, as he was in haste, he would inverse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, is refusing to see the with us, they said, that the Brahmins in this place were ignorant of the gon; but that some, who occasionally came from the coast, are able to exin and defend it. While we were conversing, a Brahmin came along, a mugh requested by the people, he derlined saying any thing shout his reli leaving the house, I told them I should come again next Sabbuth.

Nov 5. This evening we received a letter from Suppes, who returned from andy to Jaffna last week. In his letter, which was read in the prayer mostles gave an account of his journey and present situation. At Caudy he converse mentions, which, he observes, he will hereafter relate to us. They requested in to give them the whole story of the Christian religion in Cingulare, which he comised to do by sending them, immediately on his return, a Cingalese Many Cestament. In his letter he expressed very fully his attachment to Christianity. 🎥 informs us that he suffered much in his journey to Candy, and that he is now roelly persecuted, and cannot long endure what is laid upon him by his rulethis city flee to another," he expresses a wish to go again to Candy, or Columbia, that he may be beyond the reach of his father.

T. This day finished covering the roof of the church, which we consider a reat favor, as the heavy rains are about to commence. One of the most trying ings we experience in our intercourse with this people is, to meet with a ripirit, their low couning and dishonest tricks, which they seldon fail to practice n all our dealings with them. They are indeed "wise to do evil," and we have requent occasion rightly to understand and practice the difficult duty enjoined of the Apostle, "Be ye angry and sin not." Learn that the Tamul types which re commissi and last year, are now ready to be forwarded to us from Calcutta.

Subbath, Nov. 9. Had much conversation in the afternoon with the people at he rest-house, with some head men and others who assembled there. Observing he disadvantages arming from many persons conversing together at once, and rom the attention being suddenly called from one thing to another, I told the scople, that hereafter I would state to them one or two principles of our religion t.a time, without being interrupted by them; and that afterwards they should ave full opportunity to make objections and inquiries. To this they assented.

Sablath, 16. Though it has been a rainy day, about 30 persons attended at he rest-house, in the afternoon. Succeeded in having a regular service, though I ras frequently interrupted by the questions and observations of those present. imversed with the people after preaching till dark. Some approved of what had been said, others brought objections against the conduct of the Christian, and the practices of Roman Catholics.

Seturday, 22. Went to Battledtta to consult with the brethien on the capediency of brother Richards taking a voyage to Columbu, and Musice to Bouley, for the benefit of his health. We concluded that it is expedient for him to get.

Sabbath, 23. While we were at finner, the heathan who bails the rest-known, sent a servant to request that there might be no meeting at the rest-house, as signing as a reason, that some others regarded the day as a season of fasting; and could not attend the meeting. In answer to hink, I said, that I was sorry as sould not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting bhasid be baid.

24. Hearing that Suppen intended to leave his flather socretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, not his encules should have just occasion to charge him with improper conduct. Further him to wait till God should open the way for him to be fellowed from his sufficient in a manner honourable to himself and the cause of Christ.

27. Received a letter from Suppen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some refigious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Evarus, informing us of the remittances forwarded by the Fawn, to Bombay, for us and our brethrous and our brethrous.

Sabbath, 31. At the rest-house, in the afternoon, had a larger addlesses than usual. Endeavored to answer at some Rigith the question which has after been proposed in the course of my preaching there. Who is the Source God? While stating some things from the Scriptures concerning the doctrine of the Tristy, they said that they also worshipped a Trinity; that three of their gods, Broomhs, Vishnu, and Ocrithren, are united in one. This led me to contrast the abandoned characters ascribed to these gods;—the quarrels and contentions among them, (which destroys the idea of unity,) with the holy character and unity of the Trinity of the Scriptures. They appear to be desirous to have us think that their religion is similar to ours.

Dec. 6. This day Franciscus Mallappa, who has been our interpreter since we have been on Missionary ground, left us to visit his parents and friends at Columbo. We regret his departure, as he rendered much service to our Mission. It is his intention to return to us again in the course of two or three months. We think it a special favor that we are furnished with another native youth, who by his knowledge of the Christian religion, and of the English language, is qualified to act as an interpreter. He was instructed in the school at January under the care of Christian David, and for several months past has been supported at this station at our expense, with reference to his serving us as our interpreter.

December 11. Thursday. Went to Jaffin to take leave of brother Richards, who expected to sail this evening for Columbo, but will be detained till Saturday. I found him weak in body, but enjoying an unusual degree of peace of mind. Saw Supper at Jaffina. He is now living with one of his relations, that he may be strictly guarded from all intercourse with Christians.

Sabbath, December 14: Preached in Tamul an exposition of the first chapter of Genesis. P. M. preached at the rest-house. The head men said they and others wished to worship at their own temple, and could not attend my preaching. I told them they were all at liberty to go or stay. Six or eight persons left the house; the others remained quietly. Several intimations have been given by the head men and others, that they do not wish to have the Gospel preached at the rest-house. But as it is a public building, and in a convenient place; it appears important to preach there, so long as people attend.

Received a letter from brother Warren, informing that he is at Galle. As he had found journeying to be beneficial to his health, he went to that place at the kind request of the Rev. J. Glenic, in whose family he now resides. The state of his health is such as forbids me to hope for his assistance, at present; though his services, as a laborer at this station, and as a physician, are greatly needed.

During the last week Mrs. Poor has been dangerously ill of a spasmodic affection; but in this sickness, God has had mercy not only on her, but on me also.

Jensetry 3, 1918: Received a few numbers of the Panoplist, which were taken from box of books that has recently arrived at Galle for us, from Bombay.

James 7. Forwarded in behalf of the brethren a letter to Dr. Worcester, by way of: Bombay. This day we have commenced a native boarding school: Four boys have been admitted to it, being of the number of those who have been under courtition the last year. The parents or guardians of the boys we take we required to sign an agreement in substance as follows: They promise to give a their children to be supported, governed, and instructed by us at this station, until, in our judgment, the children are qualified to leave the school,—that they half do nothing, directly or indirectly, to entice their children from us; and if hay take them from the school without our consent, they will be obliged to result the money which we have expended on their account. We promise to appear, and instruct their children, so long as they conduct themselves in a nameter worthy of our support; and that, when they leave the school, we will used them, as much as is in our power, in obtaining profitable employment. If we enterested in this school, we are influenced by their abilities for

mprovement, and their need of pecuniary assistance.

12. Having heard from time to time that Supyen continues to be much perseused. I want to Jakon to see his father, and to expostulate with him on the inprious course he is pursuing with his son, as it affects his education. I learned hat his seeher is gone to the coast. While I was at Mr. Monyart's, Suppen' mose there, and gave in substance the following account. That his father restred to take Supyen to the coast, that he might live with some heathen relainns, at a distance from all missionaries. Suppen went to the place from which by were to sail. Just before they were to embark, Suppen had courage to repossesses against the proceedings of his father, and said, "you have done many blage to turn me from the Christian religion, but to no purpose. You sent me to Jumy, but I returned a Christian. If you now send me to the coast, I shall rempp a Christian. For as I am a Christian in heart, I shall always be one." His **ather so**uld not avoid seeing, that he had little encouragement to use further agans to turn his son from the Christian faith. He then told him to return to atha, but not to his house, as he would give him no support whatever. He mve him permission to attend to the Christian religion, if he would do it privatey, without going publicly to church, or to any Englishman's house. He said that pa was going to the coast, to take a husband for his daughter; and that it would is a great disgrace to his family, if it should be known that his son was a Chrisian. Therefore he told Suppen to go to Justina, and beg among the natives till se returned, and that as soon as his daughter was married, Supyen might go sherever he could find support.

After being stripped of most of his clothing, Supyen returned to Jaffha, rejoicug in the prospect of being set at liberty. Mr. Meoyart knowing that he had on
negowed clothes, furnished him with money to buy food and clothing. Though
inputed desired to come immediately to Tillipally, it was thought expedient that
is should wait till his father returns, as he had a premise of being then set at

berty.

P. S. Rebruary 27. I hope to be able soon to make extracts from my jourml down to the date of this postscript. As it is now inconvenient to do it, I shall
end that part which I have now prepared. We have this day received a letter
soon Columbo, informing us that both our brethren there, Warren and Richards
re more unwell. We have but very faint hopes of seeing brother W. again.
brother Richards' case is critical. Sister R. set out for Columbo on Tuesday
ust. Yours, dear sir, &c.

D. POOR.

(To be Continued.)

#### JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 204.)

thril 9, 1818. A Cherokee woman, the mother of one of our boys, and very deent in her appearance, called on us for the first time. Being dressed neatly in

the fadility of our country women, we happe also bad obtained from white people more knowledge of our God and Savier, as well as of our dress and manners. By sister Catharine, as inverpreter, we some found this woman willing to discloss her mind to us, and after some introductory remarks asked her if she had many thoughts about God, the Great Spirit. She replied, "I do not think much about him." We inquired if she thought hermal a somewh She answered, "No" Where she thought her spirit would be, when her hony ched? She did not know that it would be any where. It short, she appeared to have thought very little a these most important subjects, and to have lit lear no expectations of home heread the grave. She was told some of the first principles of our most hilly relinion, and said she had mover beard these things before. She appeared soleme. I somewhat affected, and before the close of the conversation, said she believed he was a sinner. She said also, that she was willing to leave her son here a great while; that he might leave all these good things.

O how shall we white puspis answer, when God impaires after our red brest rear Shall we use the language of some, and say, "It is of so are to straigh it Gospal to them; they cannot be Christianised, or divillad." Or shall we, is a leaguage of humble confusion, say, We have taught their some of our iss austome, and many, very many, of our bad over, but he it respects the G acta the Ga most of them are as ignorant of it, so if no white man had ever set his flot on i continent. From what we have observed, we verily believe this to be the tritle, as to the great body of the full blooded Cherokees, and with few exceptions his little better with the half-breads. Our observation induces the belief, that some of the Cherokaes have a few correct ideas concerning the Supreme B future state. Whether they have obtained these merely by tradition from the fathers, or from intersource with the widtes, we cannot determine; but go those few correct ideas appear to have little at no place among what may be

called the lower class of this people.

Cases similar to the one which has occasioned these remarks very free cour here; and we think if Christians generally enold see the condition of the people, as it really is, exertions for their retief would be increased as hundred

There is nothing among this people to oppose the Gospel, except their igns rease, and the depravity of the husban heart. They have not, as in the case with most beather nations, a system of false religion handed down from their fathers. which must be overturned in order to number way for the Gospel. They are rather as the prophet foretold the children of Jarnel would be, "Without a sacrifie.

and without an image; without an ephod, and without a teraphim."

Subsera, April 12. In addition to our usual congregation were the Cherokes

Who attended last Subbath, and some more. The afternoon sermen was shortand to give time to speak to them. Brother Reece interpreted. They were attentive and solemn while we were speaking to them, but after we had could and Br. R. had addressed them without our assistance, and according to the feelings of his warm heart, they appeared deeply affected. Numbers dropped their faces upon their hands, and some wept. The substance of his remarks, as We were afterwards told, was, that we, who had come to teach them, were good people, and sought the good of the Cherokees-that what re had to tell then was important truth, and deserved most serious attention; but it was so be feared that some came to meeting out of curiosity, and some to their the manifest, or their clothes, but this was wrong; they should come so hour, and get good. There were some, who would lough at these things, which haveney, were of the prestest importance, and they must attend, Janes, bulleve and obey, the pithost this they would not be happy.

13. Br. K. returned having had a prosperous journey. At Knowlile he purchased most of the articles, which were immediately necessary for the Checiew mission. Preached three times in the acttlements; and yesterday agreeably to appointment, preached a funeral sermon on the death of a woman, the wife of a half breed, who holds quite a respectable meading. like was a white woman, and left an infant child a few hours old when she died. His mother, step father, and half brother, who are half-breeds, had some about 30 miles to attend the preaching. After exemon Br. K, had much interesting conversation with the husband and his friends. The death of his wife has made a deep, and we trust, lasting impression on his mind. He could read a little, and since that event, ch has been about two or three months, he has improved much, and can now I his Bible with some incility, in which he appears to take great delight. Ho he feels very differently from what he formerly did, and that it is his fixed lation to make religion the great business of his life. His mother said, "some a sgo Mr. Blackburn preached to us, but many white people told us not to I what he said; and, we were ignorant, and knew no better than to listen to s; but we are now sorry we did not hear the preacher." How aggravated the train of those who will neither "go into the kingdom of heaven them-

es, nor suffer those who are entering to go in."

Agreeable to arrangement previously made with Col. Meigs and others, day had been assigned for visiting the school. Col. Meigs could not attend consequence of business with the Arkansas delegates, now returning from shington. Br. Hicks, and many other Cherokees, both men and women, ated. Our children gave us very great satisfaction, by their prompt attention rder, and very respectful behavior in every particular, as well as by the exclose they made of their progress in learning. Several hymns, which they had saitted to memory, were sung by the children alone, much to our satisfaction, he countenances of the spectators manifested peculiar satisfaction on their and many afterwards expressed their approbation in very pleasing terms. To have reason to believe there is among the natives an increasing confidence in integrity; and that most of them feel assured of the love and good will of

e who have sent us among them.

The Old Glass, (a leading chief of the Arkansas party.) who has of late telling his people that schools would do the Cherokees no good, called on pay this morning. He is now on his return from Washington, where he has as delegate for the Cherokees, who have gone and are going over the Missail. Though anxious to get to his family, he was persuaded to wait and attempt school. He appeared highly pleased with the school, and expressed anxisfaction. He said the white people crowded upon them so much, they must go over the Mississippi, blaming none, however, but those on their east. He expressed his confidence in the good will of the general governt and the good people, as he called them, at the north, who were sending hers to instruct their red brethren. He said, schools were very good for and added, "As soon as we get a little settled over the Mississippi we shall; schools there."

other Hicks, the Christian chief, left us an account of some of the customs a people, which he had committed to writing at our request. Extracts

The Cherokee people are divided into seven different clans, or classes, each of a distinct name. No one is permitted to marry within his own clan; the rea always belonging to the clan of the mother, without any respect to the

furder committed by a person of one clan on a person of another clan, is ya punished with death; but if the murderer and murdered are both of one it frequently happens that the clan intercede with the head chief of the national a pardon is granted; which pardon is published in the national council convened. The national council is composed of persons from each clan; clans sending more, some less, according to their population, though the ser is not very definitely fixed.

ach clan has its separate portion of land, which is held in common, the pit man having the same right as the richest. Before eating the green corn, in the milk, the people collect in their different districts and villages, at , the conjurer takes some of the grains of seven ears of corn and burns them pitte. After this each family is allowed to cook and eat their reasting ears. I observe the same custom before eating the bean, when it begins to fill in nil.

he green corn dance (so called.) was formerly in high esteem. This is held the corn is gatting hard; and lasts four days. This is held where the nation-uncil sits; a quantity of venison being provided to support the assembled ie. It is said that formerly a person was chosen to speak to the people on day, in a language that now is very little known. At such times as the 1, a piece of ground was inid off-and persons appointed to occupy it; no being allowed to use it while the feast lasted.

change to represent the clan, who keep fast during the time the conjunct, to obtain that; and when the rain comes he sacrifices the trages of a deg is procured for that purpose. The conjurer himself observes a strict fast frequent bathing, during the time he is making rain. On such occasion conjurer speaks a language different from the present language of the national which few understand. They who design to follow these practices, and the language, by those who understand it.

"The engle-tail dance is still in use among the Cherokees. The design dance is to instil in the minds of the young people the spirit of war: the dance is to instil in the minds of the young people the spirit of war: the dance riors rehearing in the dance, the dangers they have passed through in at their enemies, the distance they have travelled, the time they have been some victuals are usually set apart for the boys to eat at day break, and the boys have eaten, they go out of the town-house and are met in the the house by young men who have a battle with them, which consists in

them with mud collected for that purpose.

"It is also a custom to give Eagle-feathers as a token of friendship in peace among red people. The doctors among the Cherokees suppose the are to be made in seven nights. During these cures the doctors are result at its cut of the house, where the patient is, such persons as he handling a dead body, or have any other ceremonial uncleanness."

Brother and sister Williams, and sister Catharine, set out to day on a Father and Mother Gambold's. May the Lord preserve them by the way their visit pleasant and profitable, and return them to us at the appoint

18. Brother Butrick went out about 20 miles to fulfil an appoint preach to-morrow, expecting togo from thence on Monday to Father Gas and return with Brother Williams. Our fervent prayer is, that God withis brother his gracious presence, and make him the happy instrument to some of the poor natives on this tour,

(To be continued)

#### TRACT SOCIETY OF CHARLESTON, S. C.

On Monday June 8, the third Anniversary of the Religious Tract Sa Charleston, S. C. was held in the Circular Church. An appropriate d

Messes. Nathaniel Russell, George M. Caulet, Job Palmer, James Legare, Robert R. Gibbs, William S. Smith, Capt. James George, Dr. James E. B. Finley,

Managers.

By an abstract of the Treasurer's Report, it appears, that there is in his hands a balance of \$435 85, besides United States stock to the amount of \$200.

From an abstract of the Librarian's report it is found that there have been disributed and sold 38,144 Tracts, and that there are now on hand 8,000.

From the Report of the Managers we present our readers with the following

Christian Friends,

"We are again permitted by the gnodness of Heaven to address you on the conberns of the Religious Tract Society of Charleston. It is gratifying to reflect that third anniversary has returned, presenting a glorious prospect of greater exbension, and increasing usefulness. It has now stood the test which tries the value of every thing else, and has not been found wanting. Time and experience, which evince the utility or inutility of other institutions, proclaim aloud the excellence of this.

The Managers are highly gratified in being able to communicate to their constituents the pleasing intelligence of the formation of numerous Tract Societies, not only in this state, but in those adjoining us. From St. Mary's, in Georgia, to the boundaries of Virginia applications from various Societies, as well as individuals are almost daily making to us for supplies of tracts. There appear a hungering and thirsting, may a holy impatience for them, which fills us with joy and admiration. At the last anniversary we reported the accession of two or three Societies; but, on this day we have it in our power to announce the formation of

at least, sixteen, the greater part of which are in North Carolina.

"And here the Managers conceive it a duty to record the exertions of the female sex, in these pious labors. Female Tract Societies have been established at Asheville, at Quaker Meadows, in Cabarrus county, in Little Britain, in Rutherford county, at Morgantown, and one is called the Hopewell Female Benevolent Society; and furthermore, a considerable portion of the tracts is purchased from the Female Tract Society of Philadelphia. Societies have been formed at Laurnasville, Fishing Creek, Chester, York District, New-Providence, and several other places, under the direction, as is presumed, of the male sex. All these, together with the numerous agents spread throughout this state, depend on this

society for their supplies.

"When the Managers reflect that they are stating to their Christian brethren their useful labors, and the successful result of them, they feel a lively hope, a firm assurance, that they who are blessed with abundant means of improving themselves, and enlarging the bounds of their knowledge, will seriously consider the sad case of those who are perishing for lack of these opportunities, and know not even the first principles of our holy religion. We believe, that they who can at pleasure feast on the Gospel nourishment, cannot look without compassion on those who are feeding on the husks of vice and folly, the fruits of ignorance. We trust under the force of these considerations, together with the recollection of the mercy and measured chastisement of their heavenly Father, during the late visitation, they will step forward with their accustomed liberality, to minister to the spiritual wants of their less fortunate brethren of the human family; and that they who are hungering for the bread of life, and whose parched lips are thirsting for the water of life; will be supplied by their bounty. Ought not a portion of that substance, which a kind Providence bestows, be returned to him in works of piety and labors of love? Cannot a mite be spared from the sums lavished on the pomps and vanities of the world, to promote a cause worthy of all support?

"Christian brethren, we have every reason to rejoice in the prosperity of increasing usefulness. We have no reason to say we labor in vain. Our tracts are every where well received. There is a constant call for them from every quarter. Yes, brethren, this is a good work, and therefore it prospers. The

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Inbors of the Society are labors of love, and God, who is love, blasses them flavior of the world, whose cause is promoted thereby, smiles upon them, are the means of diffusing light and life; and behold the Holy Spirit shealthening influences upon them. Angels in heaven and glorified saints de look at them. The towards of the fiving God on earth are praying and and rejoicing. And how many who are now the captives of untur will their chains, and rise up and call you blessed."

EXTRACTS FROM THE REPORT OF THE DESIGNATION OF THE PROPERTY AMERICAL MENTING OF THE RESIDENCE FOREST LONDON, MAY 14, 1818.

Releved Brethren.

THE Divine Redeemer, whose we are, and whose, in this lasticular, and classical to serve, permits us once more to enjoy the privilege of successive enter, to promote the single object of our valon—the glory of Christ is vation of the heathen. May He, whose interest we espouse, and in whose meet, be in the midst of us, while we rehearse what God bath Trie our Missionaries, and how he hath opened the door of faith unto the Grant The Directors will now proceed to give a concise account of the laboration, and the various degrees of success with which it both pleasant follow them.

SOUTH SEA ISLANDS.

At the last Annual Meeting of this Society, the Directors had the plant thromunicating the interesting intelligence they had received from religious hidividuals in New South Wales, concerning the state of the South South Bley have now the satisfaction of reporting that the whole of that information abundantly confirmed by an official letter from the Society of Minds dated at Eimeo, August the 13th, 1816, and received in January Inst.

It will be recollected, that when Pomare, the King of Otaheite, re that Island from Eimeo to resume his government, and to remarke bis the presessions which they have been obliged by a rebellious party to all was assauled on the beach by a number of the insurgents, but who appear season to be pacified by his conciliatory behavior. In a short time at Nowever, they renewed their hostility, and made a desperate amount on f and his people while they were assembled for worship on the more Lord's day; but the assailing party, soon losing their chief, were throws fittion, and completely routed. Contrary, however, to the usual practices wars, the king issued strict orders that the tugitives should not be pure the women and children should not be injured; and that the slain should vently interred. This humane conduct, which he had learned from the produced the most salutary effect on the people. They were won by hers; and many of them united in the public thanksgivings offered to Jathe evening of that Sabbath, declaring that their idols had decrived the that they would trust them no longer,

Pomare was now, by universal consent, restored to the government of Of and its dependencies. In his progress through the several districts, to it his friends in their estates, he constituted, as chiefs, many of those who he attended the ministry of the Missionaries, and who had made a public print of their faith. The people at large, assisted and encouraged by their original methods the Morais, overthrew the alters, and burned their gods in the Idolatry was at once completely abolished, and the worship of Jehovah subtituits place. Numerous buildings for that purpose were immediately in the transfer of their district, and meetings for prayer bed in them thrice on them this, [which is strictly and universally observed,) and once on the Wednesd

The king after having destroyed the public id is, s at those which then need secred in his family to the Missionaries, leaving it to their option

( \* A private letter days, there are then 50 places of weekly in Chalesto aligne, a

n burn them, or send them to this Society, "that the people in England might ee what foolish gods," as he calls them, 'they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware that a high degree of satisfaction (may we not say pious exultation) the public **xposure** of them would produce.\*

As soon as circumstances would admit, some of the Missionaries from Eimeo isited Otaheite, at the request of the people, and preached in every district o large and attentive congregations, who readily assembled wherever they

ent, and whose decorous behavior was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers reatly; and many hundreds of those who had received instruction in it, being y various circumstances dispersed, have become the teachers of others; and

ius the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was alculated that three thousand persons were in possession of books, and able to ake use of them; many hundreds could read well. They are also in possession about 400 copies of the Old Testament history, and 400 of the New, which is rabridgement of the four Evangelists, and part of the Acts. Many chapters to of St. Luke's Gospel, in manuscript, are in circulation, together with about 200 copies of the Catechism, composed and printed for their use, and which weral hundreds of the people can perfectly repeat. The call for more spellingwas urgent, and we hope has long since been answered by a new edition rinted at Port Jackson. But their own press will now supply their wants, so eat Otaheite, and several other islands will soon be furnished with parts of the loly Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means confined to the wo islands of Otalicite and Eimeo, they appear to be rapidly extending to sevralisiands adjacent. The small islands of Tahuamanu and Teturon are, in promaion, "Christian islands;" and there also the Morais are destroyed, and hu**near sacrifices** and infant murder abolished, while the natives are urgent to ob-

ain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful sympoms appear. TAPA, the principal chief, has openly renounced idolatry, and subraced Christianity; and his example has been followed by most of the other hiefs, and by a large majority of the people in the four "Society Isles," Huaeine, Tehaa, Borubora, and Ruiatea. One of the Missionaries, in a letter to a mend. says, that in Huaheine, Raiatea, and Borabora, there are nearly four

housand who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says,. "In every district round the island Oraheite) we found a house crected, where the natives on the Sabbath assemble hree times, and on every Wednesday evening, for prayer; and here they met vith us to hear the word of the true God. Our congregations often exceeded 100, and were never less than 100, all, in general, attentive hearers. We comnented our mission at Oparre, and closed it at Matavia, our old residence. We rad not been long in this district before our old neighbors came and requested Brother Nott to preach to them; they likewise informed us, that the ground vhere our houses and gardens formerly stood, and the whole of the district from Taraa to Tapahi, the boundaries of the district, should be ours if we would reurn to reside among them again. This happened on the 6th of March, the same lay 19 years since the first Missionaries landed in Taheite from the ship Duff." lome of the chiefs of these islands have sent repeated messages, requesting the rethren to come and teach them; and one of them reminded the Missionaries hat "Jesus Christ and his apostles did not confine their instructions to one place

N. B. The ship Willerby, by which hey were sent from Port Jackson, having proceeded in a trading voyage to India, had not arrived in England when this Report was made.

<sup>\*</sup> The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: Stat October 1816, "I have now the unspeakable atisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of idolary; no event could have given me more pleasure. They are now lying prostrate on the able before me; and were we not certain of the fact, we could not believe that any human reings could place their salvation in these wretched images, and offer up human sacrifices to wert their anger."



en sountry." Buch an intimation from a heathen chief (if such he may now is ealled) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have peason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attention the same of the property of the pro

The Directors cannot pass on to a branch of their Review without whatley a passe, and presenting a low reflections on these great and gloribus several. They cannot but consider the work of God among these distant islanders at fatting not only a remarkable era in the history of this Soliety, but as far although who morable event in the general bistory of the Christian church. The event spears to them to be almost, if not altogether, without a perside in utelesishing listery. These islands, it is true, are not very populous, but they are numerous end it may be expected that, when the intelligence spreads in it will, from bland to island, and numbers of the converts are dispersed actors the inhabitant general inquiry will be excited, and the knowledge of Christ he widely differed. Together with the blessings of the Gospell, the highly arts of civilination will down less be communicated; idolatry, cruelty, and was will be engineered; idolatry, cruelty, and was will be engineered; in multitudes of isles become obedient unto the faith.

the multitudes of isles become chedient unto the faith.

May we set also include the expectation that future Missiometer, it varies parts of the world, will, from the example of our prethren in Otahuka, interpretently to persevere in well-doing, and not abandon their stations because they a not immediately perceive the fruit of their labors. It will not ensure the frequent that the Missionaries in these Islands labored for 17 or 18 years, amidst all kind of discontagement, yet, after all, were crowded with a secretar which for an encoded all their expectations.

In fine, the Society cannot but feel itsulf called upon to unice this day is also ing up the most ardeat praises and thanksgivings to the God of all grace, win is nesser to prayer; has poured down his Holy Spirit in such a copieta measure, and has turned the barron desert into a fruitful field: to Him be the play wholly ascribed, while with grateful bearts we remove the dedication of farming to him, encouraged by his goodness to continue and redouble our efforts to usual abroad throughout the whole habitable darth the sweet sevens of the knowledge of Christ.

(To be constitued.)

BEERGERS AT THE ABRUAL REALITATION OF THE THROLOGICAL SEMIMARY OF ARBOYER, SEPT. 28, 1818.

The Annual Examination at the Theological Seminary in Andover, took place on Wolanday; the Exercises were as follow:

SACRED LITERATURE-Junior Close.

I. Executation in the Hobrew Language.

Exeguds and Dimertations.

1. Risay on the present state of Hebrer-Literature in this coupley, and the advantages to be exposed from the cultivation of it. By B. Hellher.

2. Exegosis of Paster xvi. 16.

By D. Clayer.

2. In what respects is the study of the Greek cinesics important to the interpreter of the New Testament.

By A. Stermond.

Exegues of John i, 3.

The state of the few inhabitants of Pitenira's Island, the descendants of the markages on beard the Bounty, as reported by more of our countrymen who touched there is Soul. 1816, each not bettergage the attention of the Directors, who therefore guilly embraced in apparaistly of strainer, by a ressel bound to the Bonth Son, a present of Bibles, prayer-hads, pushing-bloks, its, with a letter to John Adams, expressing the good will of the Sanety to wards them, and their hope that they shall be analited to send them a Minimary to instead them is the knowledge of the Garges.

hind of swidenes is the graniseness of the New Testament sun By J. N. Leonetz. A On the meaning of the "Seven Spirits" mentioned Rev. i, 4. By J. Coissen.
Z. Expenses of Colonians E, 16, 17.
By J. Bourdman.
A. What are the dangers to which the critical study of the Scriptures exposes a By W. Willems. ting, and how are they to be avoided? say on the importance of the Septuagint version to the critical interpreter e Now Testament. By R. Demond. 30. On the faults of our common Hebrew Lexicose, and the importance of By A. Woods. By of Cammings. Tur event . 112 Mat relation does sacred exegeris bear to Christian Thoulegy? and Instant, and the Mudy of sacred exegests; and what is he by J. Brown. By C. B. Storre. Brother Caristian Tutology - Middle Cine. It has the proper manner of investigating the Holy Scriptures in the sandy of Christian Theology. By J. E ag. A Christianity, as a system of divine truth? Contributed to obscure the glory gold. Why may not man attain the Christian character by the improvement of the spirit? and in the state of the particular why faith in Christ is made the particular teens of justification? By D. Hemenney. Bods: What are the advantages which error pomenes to gain influence to the world:

By L. Dwight. at influence has the doctrine of the divine immutability upon the duty of By C. J. Himodale. to What difference is there between the religion of an impel said of a Chris-By C. Spingron. 1 27. A. 12. So "Roply to Whithy's reasoning against the doctrine of the divine purp By J. Emsell. 9. What are the different methods of being justified; and what her the marks of distinction between them? By A. Thurston. JEAN West office has the death of Christ produced upon the character and con-By D. WESSEL 21. On the objections commonly urged against the destrine of Election. By J. Wheeler. iq in Oir the todiparetter hapertance of Mile Societies and Mississery So-Visit See By Landy Die cictics. 13. What do Christian love and candour require of us toward those who deay the doctrines of the Gospeti. By A. Warner. 24. How can a man determine whether his sine are forgiven? . By W. P. Kendrick. of 49. Our he dignitude of a pardoned sharer to holiness. By H. J. Kipley. By W. Smith. 17. A brief reply to the arguments of Priestly concerning the character of Christ.

By H. Hull.

18. Why does the Scripture represent the resurvention of Christ as an event. de la great importance? By J. Sewyer. 19. • Reply to the objection against the inspiration of the Scriptures from the thirteer of quoting the Old Testament in the New. By C. B. Haddock. . 34. On the use of rewards and punishments in the divine government. By R. G. Dennia · St. What is the anteral effect of a timid, over cautious spirit upon the Chei the where the state of the stat By J. Torrey. \* Alaent, or exerced, on ecopted of its health

Belle charles des voussilles seuss

22. Is there any valid objection on philosophical principles against the choice By J. Aderses. some of what the Bible teaches respecting evil spirits

23. What are the best means, in present circumstances, By A. Morac. mentionent on religious subjects? 24. On the nature and use of means in the divise administration.

By H. Birtham,

BACKED RESTORIO-Grafet Chin.

By A. Benedit, 1. On Christian boldness in a preacher. By D. Blodget.

2. \* On industry in a preacher. 5. On the connexion between a preacher's general character, and the flicar his public justination.

By S. W. Brace.

4. On an affectionate manner in the pulpit.

B. W. J. Bourdman.

of his public instruction.

4. On an affectionate manner in the pulpit.

By A. W. Burnham, 8. On defects of permons addressed to impenitent sinners. 6. On choice of subjects for sermons.

By C. Hobart! 7. On love of Fame in a preacher.

By C. S. Robinson. s. Remarks on the sermons of JAY.

9. On discriminating judgment in writing step By A. Miller. 10. On the elequence of Bunks.

11. On the connexion between preaching and other pastoral duties.

By A. Philips.

43. On emphasis,

By L. Specialing By D. 7 cours. By J. B. Worres. 13. On discrimination of character in sermons. 14. On the sagmons of Blair. .

By M. White 15. On the power of moral painting in sermon 16. On the consexion betwist the present stills of the world and the ofthe of the pelpit. Valeffictory Address. By P. Mil

T. J. Murdock.

#### PRESETTERIAN THEOLOGICAL SEMINARY AT AUGUST. N. Y.

On Wednesday last the Synod of Geneva held a special meeting at Auturn. agreeably to the appointment of their committee, when convened at this village in Jane last. There were present, including correspondent members, about a handred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macauly, of Schenectady. The object of the ceting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report. with resolutions, was favourable to the establishment of the institution, and it location at Aubitra; provided, before the next stated meeting of the synod, the county of Cayuga shall raise, by subscription, approved by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an dimonal us to conditute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated.

#### AMBRICAN BIBLE SOCIETY.

The number of Auxiliaries to this NATIONAL INSTITUTION officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nice in Connecticut, Afty-seven in New-York, sixteen in New-Jersey, Afteen in Pennsylva-nia, one in Delaware, two in Maryland, one in the District of Columbia, Afteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, theteen in Ohio, four in Kentucky, two in Tonnessee, one in Lonisians, one in Missouri Territory, and one in Michigan Territory. Forty of the above are conducted by females.

#### MISSION AT BRAINERD.

xtract of a letter from Mr. Moody Hall, to the Treasurer of the American Board of Commissioners for Foreign Missions.

"Will not the friends of Christ, who are contributing of their substance for the ipport of this school, feel themselves rewarded an hundred fold, when they hear the wonderful things which the Lord has already done in this land of dark-

ess and death, through their instrumentality?"

#### BRITISH AND FOREIGN BIBLE SOCIETY.

on limits have not hitherto permitted us to present our readers with an account of the last annual meeting of this great institution. It was held on the first Wednesday of May last, and was attended by many persons of distinction. It appeared from the Report, that the Society had received, during the year preceding, \$86,575 dollars, of which more than 248,000 were contributed by Auxiliary Societies, and nearly \$3,000 dollars were returned to the Treasury as the avails of Bibles and Testaments sold. The payments of the Society within the year were about \$16,000 dollars, and the engagements for future payments were about \$86,000 dollars. The Society had distributed more than two millions of Bibles and Testaments in somewhat less than thirteen years, without taking into the account the great aid which had been constantly afforded to the publication of the Scriptures in many languages of Europe and Asia. From the addresses made on this occasion, we present our readers with the following extracts.

The Earl of Harrowby, in seconding the motion of thanks, expressed himself as follows:-

tice, immediately after the speech we have heard from the representative of a United States of America, because I do not know a more striking proof of at feeling which a Society like this is calculated to excite, and to spread, than at it should fall to my lot, in this metropolis, to have the pleasure of seconding notion made by the Minister of a foreign state. In truth, my Lord, it is a strong oof, that in this cause there is nothing foreign; but from the progress of this ciety, and of Societies like this, we may be sanguine enough to hope that the riod may be approaching, (whether with steps more slow, or more rapid, can known only to that Providence which guides every step of it,) when, in the resense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of dressing myself to your Lordship, a reason which perhaps reflects some degree shame upon myself; and it is this, that I have not the happiness of being one those who were early engaged in the ranks of this Society: whether, because vas distracted by many other subjects, or whatever was the cause, such was the :t: and what was it that first directed my attention to this subject? It was the anding of the trumpet of alarm. Though I had not sufficiently attended to the ngress of the Society, to be myself a competent judge of its proceedings, vet it I strike me, as a most-singular circumstance, that it should be a subject of alarm that church which I had always conceived to glory, that its foundation was the ole, and its object to spread that Sacred Book more extensively; that that tich was a Protestant church, which rested its own defence of separation from schurch of Rome, upon the right of private judgment, should hold forth such trust, should hold so much at a distance from itself all those who, (whether ht or wrong) had presumed for themselves to exercise the same right which : church of England had exercised for itself; that it should be deemed, if not a in, yet a detraction from the advantage and benefit of a good work, to partake th them in the pursuit of it? But, if there was nothing in argument, was there thing to be found in the conduct of this immense Society, which could usting

that slare by fact. To deposite upon the subject, i paid every positive state to protect to my that I, or any man, could have read, with deep attention every publication that has appeared upon the subject, would be absurd; but the I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every attention of facts on both sides of the question, which were represented to me worth reading; and the deliberate result of that investigation, has been, a tention of the updates which first struck me, that, as far from any danger exists to the material ment of which I am a member, the union of that church with facility only adds to its credit, its dignity, and its usefulness, and therefore the material facility is attention.

dennot but stiff to its strength.

"Bly Lord, I have been unfortunately prevented from arriving here existency to the more than a cursory view of the Report which has been restly you, and this amenably. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degreer it proves that, define a period of more than ordinary pressure, whatever retrentments have the made, persons have not applied their economy to the Bible Society, and that has been notived in every paid of the world, by exactions nearly corresponding that its influence has appeal to an extent, and its great name has arisen in a minute in which no other Boolety, however respectably constituted, or well consist as, could hive dole. We insulated Society, in this rountry, belonging to the pocular chas, by that date what it may, could excite, in all nations, and if it countries, still among all tasts, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we succeed this call upon them to buy anish any of their prejudices;—to forget for a moment and for a moment only, their own peculiar predilections, unless we set them this example that all the last the own peculiar predilections, unless we set them this

To retern to the motion which I have the honder of sectioning with which and the middle have not trees so well disciplined at your Dardente of you. I this planted on this day might have subject of pride and their little of pride. I this planted, it is a matrice of homble gratitude to that Providence which him payable ted you to be the instrument of such extensive, such ever-during benefit. Others may fairly partake of this pleasure arising from the general success of this Estile? but these is one quarter of the globe to which your Lardship must him with facts has instrument; it must be an object of gratification to your wind, to reflect which has anxiety with which, during your presencein Inflict you addedward to provide for the temporal welfare of millions; but with flethings of a higher critic built who now recollect, that, since your absonce, your inducing its this Occitty has one tributed to diffuse among them blensings of a far higher discription. This is prospect which is open before its, may be aluminately there extended, then the object of our wholes, and our propers, and ought him to be that of unfainthed.

Specials of the Rev. Bulgh Wordow, Secretary of the Chapter 2004 Children . . .

"If, my Lord, fifteen years ago, may man had ventured to stake the credit of all prophetic segacity on the prediction, that, so soon after, a Society should exi nding at the rate of fourscore thousand pounds a year, in the distribution: the Holy Scriptures alone, and surrounded by Auxiliary Societies formed up the more model, he would have been scouted as an enthusiastic visionary; a while we might have emiled at the good man's sanguine expectations, our smill would have been followed by a sigh of regret, that anticipations no delights should only be a dream. Yet, my Lord, the dream has been realized; the vision converted into a reality; and our minds are become so familiar with that while we should ther have regarded as utopian and visionary, thus we have alone coused to wonder at its associating dutails. It may thing could have impressed our minds with a deeper actouchment, it must have been, that such a Societ should ever most with opposition. But, my Lord, I consider the cause of the Male Society as the cause of God and truth, and that all opposition to it is like the storps of Souting feathers against the rock of the occan. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemit has called forth the zeal, the talents, the argumentative eloquence of its fries nd every fresh amount has only confirmed the stability, and brought fireth its

to the figure, and the leaves of which are for the best has only struck its roots the deeper, by the blasts by which it has been is bas extended its branches the more widely, and been covered with the medant fruits of salvation for mankind; and amidst all the blasts brough and a lost of its lovely foliage has been given to the wind. Then, my on I consider the object of this Society, and how dear that object must to God of the Bible, that God who doeth marvellous things: I do not feel p, presumptanes in applying to this limition the ite ut through the waters, I will be wit -When they per a the fire, then shalt not be burned, neither shall the flames his let of all the associes that can be made on this Spring; we may på rieg Mastin Lether's Psalm, 'God is oar reinge and atsur n.in. pranquillity, and perfect populates she British and Fore et peace.

ign Bible Society, as having we elity two of its forgette servanue and reproaches, which it bases s. The first Ledinds to, is, the represent of supineness and is tristines, with regard to that Bible which they profess to believe infide its estensions, and well might be essent at Christians e believe it, and yet arraned to show so little concern shout difficulting of that livet which they profess to regard to the linet of Go ps of which they according to be accorded with the eternal welloff creatures. . But, my Lard, that repressh is not calling away, a most see, that, Christian are in carnet about the Risie. May we speed notions and increasing seel to diffus the knowledge of it thro

a esher represch I alluded to, my Lord, is, the represch af-alless the an having the friends of the Bible. Certainly, this facinty has centributed memory to take from infidulty this topic of supressit. I mank for factth I my, that this Society has meterially chee d the aspect of Christis there. Multitudes have mot, that never met hefore, and have to go sould agree so well. They have looked one another in the ferent seasons and have to see the seasons and the seasons are the seasons and the seasons are the seasons and the seasons are the PEAS ACE god one another in the arms of peace, effection, and love; and jo met in the diffusion of that Bible which is the charter of our spiri hand of our social union, and the ground of our hop

name of the present times strikes me as more interesting, that the pt.pool of Christians to get the Bible, is so remarkably meeting, these parties world, with a neclass desire to reserve it. And that desire to

it, appears to spring from a principle of want.

ting getting abroad in the world, of the ne to be a general fee as and emptiness of the ideletry and enperatition of page to be an agitated state of mind, as if the whole world was saying. When half I came before the Lord, and how reyself before the start i ever be the distress of man, it is distress which the Bible refleves. It is sent to ethor surage or certisand, to men in every conceivable et str, whatever their distribute, whatever their ages s spines for all the wees of men, and this reinf for all the Whence has it came but from Him who has adapted his Gospal to care. 'As it is appointed uptn men race to dis, and offer death the judg-; up Christ was note offered, to bear the sine of many, and to them that look m, be shall come the econd time without do note salvadon." I look up t assembly, my lord, as the celebration of the triampha of this # at it is a day, I dendous, to which I have looked for ward with lenging do-I consider it as the celebration of the past triumphs of this Sesiety, to well phoppy anticipation of what it is yet, through the hinning of Heaven, to people. I cannot bely viewing our prosent meeting, as a kind of named forold upon the memoit of a mountain. We come up with our hearts glowing studies, and we meet at the top with sheets of joy and pusies. Here or ser altas to God, here we pight our common fidelity to the cause of the . From this obstacles, on east on eye absend upon the parishing world, the million of our fallow exentures yet destints of the little, who are the Vos. XIV.

ing without Goli, and without Christ, and without lines in therefore Constant was our signal to the surrounding nations, and we instribe upon it, 'Citry's distinct in the highest, on earth peace, and good will to mean' while it is seen and insight with rapturous delight from afar, it is communicated from poin to pain while it is painted to be bying joy."

"Let me just advert, my Lord, to the grand principle of this Society, to the Into the Bible without note or comment. I rejoice in this principles but it inve chother, a principle which every Protestant should be forward to avery -- this Bible itself is able to make men wise mito salvation, through faith which i Phrist Head. I rejoice in this principle too, because it is an article that a tagether all the Bible Societies and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If 1 thench upon this sacred principle, my Lord, you distroy the blessed chases it binds the whole together. If you trench upon this cacaed principle, you comthrow our alters which we have erected to the God of the Bibles. You silente our shouts of praise: we must then descend to our respective authorishes, with bearts deeply grieved, and inscribe on our Society, Achabeds' she glesy to de parted; the glory is departed from Britain, for the Bible Society is no more When I say so, my Lord, I do not use language stronger then expresses the feetings of my mind; for I do consider the British and Foreign Bible Society as con of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the dinders of Britain; we the cont brilliant ray in the glory that encircles her head. My Lord, if you beep encertily to the principle just adverted to, I think I may pladge myself for Caladonia. A I hope there is not a North Briton, who will not join his hand in the pledges I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her sell downet vield: yet, my Lard, her sons are distinguished for the faculty which, by at cost of Midas-touch, turns every thing to gold; and of that gold, the British and Percips Bible Society shall never want its due proportion."

### Speech of the Rev. Dr. Henderson.

"My Lord; in rising to second this Resolution, I sincerely rejoice in the appearfunity which it affords me, of redeeming the pledge which I have given to various Rible Societies, and to numerous individual friends of this Institution in different parts of the North of Europe. That pledge, my Lord, consists in a promise that on returning to my native country, and especially if I should have the honor of addressing the Parent Society, I would express to you, my Lord, as its cavered President, the high sense of gratitude, and of obligation, with which they are penetrated, for the noble example which you have set them, in the establishment of Bible Societies; for the encouraging and animating letters, which you have enchanged with them, in the course of your correspondence; and shove all, for the liberal and munificent aid, with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Societares, with which you have provided the inhabitants of those kingdoms. I regret, say Lord, that they should have chosen an interpreter, so little competent to convey to this assembly, an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eya witness; and if his statement of facts which have come under his own obser measure tend to strengthen a conviction in the minds of the friends of this institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society; most cheerfully do I come forward to farmish you with that testimony. with the treatment of the tree of the second of the second

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814. I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact

thich forms a perfect anomaly in the history of our species, that, in spite of all he physical evils with which they have been visited, the Icelanders are still ttached to learning, and may at present boast of a strength and acuteness of insliect, and a stock of general knowledge, superior to what we meet with among cople in similar circumstances in any other part of the civilized world. And his, my Lord, must appear the more surprising, when we reflect, that there does ot exist a single school for children in that Island. But though there be not a chool for the tuition of youth, yet it is a remarkable fact, that there is scarcely o be found a boy, or a girl, who has reached the age of nine or ten years, that annot read and write with facility. I mention this, my Lord, to show how well he Icelanders were qualified for making a due and proper application of that fift which was conferred upon them by your bounty. During the winter which was obliged to spend among them, I found that those copies of the Scriptures, which had been brought into circulation, were perused every evening, in the famly circle. Passages of the Old Testament were read by some good reader in the amily, while they were engaged at work; and after the occupations of the evenng were brought to a close, the sacred velume was then employed at their family

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copes of the word of God, I have also had repeated opportunities of witnessing in the countries of the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Dennark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran church, to the importance of the sacred Scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish government, a collection was made, on the lay of Jubilee, in every church throughout that kingdom, for the purchase and

distribution of Bibles among the poorer part of the population.

"It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favored spot, where we are now assembled, to the capital of the Russian dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburgh, either by the northern rout through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association in every town of any note through which he passes. And on his arrival in the metropolis of that vast empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the glube which was once thought to be impenetrable to the Scriptures; yet, in the very centre of that almost interminable wilderness, has the 'Rose of Sharon' been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Turtar Noblemen, by reading the Gospel of St. Matthew

in the Calmuck dialect.]

"My Lord, it also appears that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said 'Son, if thou will be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy

of the May Testament, which has been pix fitts his limits, it does the private the design which and foreign Bible Society.

"I cannot six down, my Lord, without asserting you, and the meeting, of the desaje pleasure it gives we, to witness the growing interest that is excited as hilled
the great object of this Institution; and I do this the rather, because I am one
to proceed at foreign countries, to report what is doing in my mative ideash is
fartherance of this great cause; and when my Lord, in the course of it shall
period, I shall have arrived at the place of my destination in Astrachun; or whe
I am crossing the vest steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what fealings of graftude and delight, shall I not then be able to look back to this happy day? And
especially, if with this idea I shall be enabled to combine mother; that the proves
of the friends of the libble Society are ascending to Heaven in behalf of the region,
who are employed in foreign parts, that the Great Head of the church would redow them with wisdom and produce, with seal, fortitude, shall perfect would redow them with wisdom and produce, with seal, fortitude, shall perfect when the
glorious period, the dawn of which, we trust, we have already beheld; when the
light of the moon shall be as the light of the sun, and the light of the sun shall be
neverfold, as the light of seven days."

## DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR POLEIGN MISSIONS.

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young indies in Swanzey, N. r descrite missione, by the	Bicornfield, Ma. by the Rev. Fi- field Holt, 3 10
2. 8: Barstow, - 4 60	27. Contribution at two monthly
n an usknown person by Mr. Armstrong, for western this-	concerts for prayer at Waynesboro' Geo. for the Cherokes mission, by
- 10 00	the Rev. Ebeneser Caldwell, 87
Female Praying Society in 1, by the Rev Dr. Worosster, 3 00	Avails of a observy box kept at Mr.  C.'s, for the same object, - 5 32
reign Mission Society of Fal-	Miss Fay's select in Waynesberg', 5 00
ional, - 15 07	.Mrs. Schouber, of Savannah, Goo. for the Cherokee mission, by the
he following sources, by the	Rev. Dr. Kollock, - 80 00
lame Anderson, an Agent of oard at Mary ville, Ten.	From a missionary box, kept by a little girl in South Carolina, for the
d in a letter from Dr. D.	Cherokees, - 775
Mak, 5 00 Jahran churuh, Janas-	A Pemale Praying Seciety in Telem, by Mrs. Howard, remitted by the
gh, 17 47	Rev. Dr. Worcester, - 300
the Grassy Valley	A friend to foreign missions in Roy- alston, by the Nev. Joseph Lee, 25
as Providence shurch, 21 00	Collections at a monthly concert for
ie Fresbyterian church, sville, 10 00	prayer in Asworth, N. H. by the Rev. P. Cooke, 7 90
be following individuals	The Female Charitable Society
gersville, vis.     Yell, - 2 00	in Asworth, by Mrs. Sophia Cook and Mrs. Mary Grost, 44 0051 90
Alexander, - 2 00	29. The Fernale Association of
i. Galloher, a student, 1 00 mes Galloher. 2 00	Genoa, N. Y. by the Rev. Seth
mes Galloher, \$ 00	Smith, 15 65 The Female Foreign and Domestic
10 00-75 47	Missionary Society of New York,
be Education and Foreign on Society of Workstock,	by Miss Rebessa Leggett, Tress. 198 25 31. From Messrs. S. A. Condy and
by Mr. David Pierce, 36 08	Co. merchants, at Augusta Goo, by
sel Tuttle of Prattsburgh, sen county, N. Y. by Dr.	the Rev. Ard Mayt, 8 24 From the following courses, by the
'MRes, 5 00	: Rev. Elias Corabina, for evenuel-
ron Ball, of dp. 1 00 make Bible and Mike	izing the Indiana of our coun- try, viz.
ty of Composton, Stee-	From Charles W. Hisks, accord prin-
om Mr. Anson G. Pholps, of	cipal chief of the Chorokee nation, towards educating his sen Leon-
York, - 100 00	ard, - 45 67
mer Mackay, - 5 00 letcher, by Dea. Simpkins, 54	John McKenny,Esq. of Regues- ville, Ten 10 06
r. J. W. of Weymoodi, 10 00	A collection at Mount Bethal
r. Proctor.	church, Greenville, Ten. 20 60 A collection from the young
of to foreign missions. 4 00	gentlemen of Greenville col-
arboro' (Me.) Cent Soliety, an L. Morris, 19 00	lege,
emale Foreign Witslow Soul-	Mrs. Nelson, near Washington
New London and visinity, 20 25	College, Ten 5 00 Collection in Jenesberough,
flection in the vestry of Park	Tons 18 88
refligion at a prayer meeting.	Collection at Green-Spring church, near Abingdon, Va. 95 98
he Female Cent Society of	Collection in Abingdon, 87 90
Cartied forward \$842 38	Collection in the Presbyterian structure. Lexington, Va. 57 00
armagall, Con. by Alice Abi-	From young ledies of Ann
Clark, Treamper, 20 85	Smith seedemy, \$1 60
mule Society for translations active, by the Rev. J. Wood-	Charles P. Dorman, Esq. of Lexington, 10 00
re. 6 95	Collection in Stauaton, Va. 78 00
Mrs. Hannah Partridge, univer of the Psmale Society	Carried forward \$355 07\$1,130 74
ndley, for the citucation of a	* A collection, in this and the following
hen child named Joseph Lt-	instances, was received immediately after a sermon by Mr. C.

Brought forward \$353 97\$1,130 74 Collection in the second Pres-	Brought forward \$2,684 57 N. J. by Mrs. Fairchild, for the
byterian church in Alexan- dria, 57 60	Cherokees, - 3 00 Mr. Charles Ford, of Morris-
Collection in the Presbyterian	town, for do 15 00 The mission box of Miss Mar-
church in Georgetown, 36 37  Collection in the Rev. Dr.	gary Parker, of Newark, 3 06
Laurie's church in Wash-	The Society in Connecticut-
ington, 47 12 Collection after reading Miss	Farms, by the Rev. Mr. Thompson, for the Cher-
Huntley's Poem to a circle of	okee mission, - 27 11
young ladies in Alexandria, 14 82  Collection in the first Presby-	From contributions at the monthly concerts in the
terian church in Baltimore, 119 17	Rev. Dr. Richards's con-
From the following persons in Baltimore, in addition to the	gregation, - 56 52101 is The five following donations were by
ahove viz.	T. Dwight, Esq. an agent of the
Mrs. Morris, S5; Mr. John T. Barr, S10; Mr. John D.	Board, viz. The United Female Missionary So-
Miller, 50 ets.; a lady, \$1;	ciety of Watertown and Rutland,
a lady, \$5; Mr. Robert Miller, \$5, - 26 50	N. Y. by Mrs. Ruth Hopkins, Sec- retary, - 57 00
Collection in Arch Street	From two pious persons in
From Miss Scottgomery, 5 00	Charleston, S. C. by Mrs. Bennet, - 5 00
Several individuals, by the	The Cent Society of Meredith,
Rev. T. Skinner, to defray the expenses of the Indian	N. Y. by Samuel Law, Esq. 16 00 The Female Beneficent Soci
youth, 9 00	ety of New Canan, Con. by
Hon. Elies Boudinot and his daughter, - 20 00	Mrs. Bonney, Tressurer, 40 00 The Female Cent Society of
Mrs. Bayard, of Burlington, 25 00	Meriden, Con. by Mrs. Rip-
Collection in the Rev. G.	ley, 14 00—132 (c)
Spring's church, N. York, 258 00 Mr. Sturgis, of New York,	<b>82,9</b> 21 06
merchant, for the expenses of the Indian boys, 25 00	THE SCHOOL FUND.
Mr. Knowles Taylor, N.Y.	Aug. 1, 1818. From a lady of Keene, N. H. by the Rev. D. Oliphant, S15 00
(for himself and Mr. Hill,) 10 00	8. Miss Helen Ann Ledyard Link-
Mrs. Walton, of N. O. 475 Mr. Abraham Smith, part of	laen, of Cuzenoviu, Madison country, N. Y 75
last year's collection in Car-	11. The Portland Cent Society, for
niel. N. Y 1 00 for a horse and sad-	educating heathen children abroad, 50 Q)  14. The Female Charitable Society
the helonging to one of the	of Litchfield, (Coa.) Academy, for
Indian boys, - 55 00 Avails of two gold rings given	the Bombay child named SARAM PIERCE, by J. A. Perry, Sec-
by Catharine Brown, Cher-	retary, 30 00
okee nation, for missions among her countrymen, 5 00	15. Children in the school of Miss Sarah K. Hartwell in Westford, 58
From several ladies in Miss Prince's school, - 2 00	A young lady in Westford, for the
From children in Miss Hunt-	school in India, - 1 50 17. Chikkren in Miss Polly Boutell's
ley's school, - 5 00 From members of the female	school in Fitchburgh, by the Rev.
academy at Natchez, con-	W. Eaton, 2 36 The monthly concert for prayer in
ducted by Mr. and Mrs.	Keene, N. 11. for heathen children
Pearse, - 22 00-1,269 16 From individuals in Virginia and	Zedekish S. Barstow, - 6 61
other southern states, committed	19. The Female Society of Randolph,
to the Rev Cyrus Kingsbury, to be expended by him at his discretion,	for educating heathen children, by Mrs. Mary Bass, Treasurer, SO 00
for the instruction of the Indians;	Mr. Samuel Page, of Milton, for the
and which has been by him ex- pended for this purpose in the mis-	missiouary school in India, by Mr. S. T. Armstrong, 80
sions under the direction of the	Ladies in Boston and other places,
Bo: rd, 984 67 The five following donations were by	for a female child named MARY MASON, the second annual pay-
the Rev. Dr. Richards, of New-	ment, by Miss Harriet Moore, 50 00
ark, N. J. Avails of a mission box at Hanover,	20. The Female Charitable Society of Wilton, N. H. for the Foreign
Carried Courses PO 691 57	

### Militaire and Echical at Britisers.

Brought forward \$557 60 School at Cornwall, by	Bringht forward &7 105 tos 67
	The Female Juvenile Stainty in:
ney Beede, 90 50	Philodolphia, by Mr. Jean Ashmond, for the education
tion and Poreign Mission	Ashmood, for the edecation
1 Woodstook, Ver. by Mr.	of a bankhan of lid in the Park
ierce, resultted to Dr.	to be named Prince Char-
10 87	BERLAIR, '- 80 00
in the school of the Rev.	The Princeton, N. J. Juve-
	The Contract by Committee
Jenks, in Boston, for the	nile Society, by Comucil Bay-
of heathen children in	ard, Esq. for the edgestion of
and abroad, a quarterly	beather youth in our own
208	country, • • • • • • • • • • • • • • • • • • •
of a charity box kept by	From students in Namen Hall,
jamin's little girls in Wil-	for the education of heather
s, for the education of	youth,
children at Bombay, by	The Elisabethtown Society for
definition at Dumbey, by	The resunctational decision of
d Tenney, - 4 09	the education of boothers chil-
the female members of	dren and youth, by Mr. David
r. Dr. Morec'a ebureh,	Mocker, - 19 75—356 \$3
the education of three	The Sabbath school No. 14, in New
shildren, by Miss Martha	York, by Mr. Ward Safford, for
18 00	educating beather children, 7 10
ng sums were committed	From M'Kee Polsom, a Chestaw
easurer towards the close	
	youth, towards his own educa-
mey on his return, vis.	tion, 48 00
nh Schools in the North-	David Polsem, a Chostaw Chief,
rtles of Philadelphia, by	towards the education of his
. Mr Patterson, for the	brother M'Kee, - 40 00-83 08
n of Indian children, 7 75	
	947 84
Carried forward \$7 75 \$225 07	Total of Donations in Assest, \$8,348 40.

#### MISSION AND SCHOOL AT BRAINERD.

irse of last summer, a gentleman of great respectability, who resides? e of North Carolina, passing through the Cherokee nation, stopped at m house, and staid from Saturday evening till Tuesday morning. He to take a deep interest in the establishment, and on reaching home, a particular account of his visit, which was published in the Raieigh of the 4th instant. He also addressed a letter to the Rev. Dr. Morse, after adverting to another subject, he says: g my absence I visited the Cherokee and Chickesaw nations of Isdians. vations of a school in the former nation, and the learning there that one of its patrons, form an additional motive for this letter. Since my t the request of a news-editor here I have written some account of that The paper containing it I directed to be sent you. There you will have ony of a man in favor of the school, who has no connexion with Missionies, and cannot be suspected of advocating a plan to procure employrofit for himself. Besides, his religious friends think him much too far from religious enthusiasm, to suspect it of having betrayed his judgselt testimony, a kind of testimony you do not often obtain in a case of may, from its novelty and disinterestedness, do the service I wish to an that is dispensing the greatest benefits, and which merits every suprealth, piczy, and benevolence can render it." peaking of the injuries which the natives experience from the intrusion ites, and describing the inefficacy of the existing laws of the United sich were intended to protect the Indians, the writer adds, ou not raise up in Congress some friend to the Indiaus, that would enustice to them which the nation wills, and the administration is desirous "Nearly two years have clapsed since the laws have been enforced in . Were I in Congress, I would emulate the zeal and perseverance of ce. Is there none to be found, who can be fired by his glorious exam-

llowing paragraphs are extracted from the secount, which was pubhe Raleigh Register. After noticing, in very respectful terms, the labers of Mr. Gambold and Mr. Blackborn, and the institution of the missi

Chickamaugah by Mr. Kingsbury, he proceeds thus:

, **(1)** 

"The present head of the mission is the Rev. Ard Hoyt, a venerable, p sensible, and district than, who, with his wife and six interesting children the pleasant valley of Wyoming, in Pennsylvania, to encounter the diffic and endure the privations of a wilderness, with the single view of extendin blessings of civilisation and Christianity among the Cherokees. The teach the school is Mr. William Chamberlain, of Vermont. The sreward and man is Mr. Moody Hall, of New-York, and there are two young men learnin Cherokee language with a view to increase the utility of their labors.

"The school is conducted on the Lancastrian plan, and consists of 53 act of whom 49 are Indians. I spent a day in the school, taught and heard ever of the classes, myself, and I declare that I never saw a better regulated so or scholars of more promising dispositions and talents.—They were quick of prehension, retentive in memory, docile and affectionate. The greater nu of the scholars were between 8 and 12 years of age; a few more were 10 one, I think was 18. This last was a young woman of much merit; she well, converged sensibly, was grave, dignified and graceful in her man handsome in her person, and would be an urnament to almost any society. told that at their femule society meeting, when asked to pray, she always u itatingly did so, and in a manner peculiarly fervid and eloquent; her na Catharine Brown. Lydia Lowry, Alice Wilson, and Peggy Wolf, three Indian girls that I recollect, of less mature age, were good scholars, and tpel and agreeable in their manners. Edward, a brother of Catharine Bro and too many other boys to be enumerated, would, for their open, manly tenances, correct manners, and decent school asquirements, obtain respec consideration in any community.

"The school is opened and closed by prayer, and all the scholars join in si hymns. Those who merit them, receive as rewards, daily and twice a da "Punctual attendance," "Behavior," and "Diligence" cards or tickets, wi initial letters of those words printed on them, which are valued at half a ce cent, and three half cents.—These are current money, and are received in ment for knives, books, or whatever else they wish to purchase. For dam slates, losing pencils, negligencies, &c. &c. they are sometimes fined in the Children value these tickets highly, both for the honor which the number of the children value these tickets highly, both for the honor which the number of the children value these tickets highly, both for the honor which the number of the children value these tickets highly.

them confers, and the substantial profit they afford.

"All the scholars live at the mission house. Be sides the literary religious moral instruction which they receive, they are taught practical farming, as initiated into habits of industry—an art and virtue unknown among savages. all eat in a spacious ball attached to the rear of the mansion house, the gione table and the boys at another, at which the pastor, teacher, and the of the family preside. The order and decency observed at their meals et surprised and pleased me. The boys occupy several detached cabins as lo rooms, which form the right wing of the mission house. The girls a spacion on the left, where they are accompanied by a daughter of Mr. Hoyt. The and work in the main building, where they form busy, interesting and particular, around some of the ladies of the family.

"What is learned in the school room is not the most considerable, nor, coning the situation of the nation, the most important part of their education. are made practical farmers under the direction of an excellent manage which means they give direct support to the institution, and procure imp

advantages to themselves."

#### ORDINATION OF MISSIONARIES.

It is expected that three missionaries, and perhaps more, will be ordained at Salem, or needay, Nov. 4, with a view to be sent forth under the direction of the Am. Board or missioners for Foreign Missions. The Rev. Professor Stuart, of Andover, is appoint preach on the occasion. At the close of the services the sacrament of the Lord's supple administered

# IISSIONARY HERALD.

10.

OCTOBER, 1818.

Vol. XIV.

### RELIGIOUS INTELLIGENCE.

ERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ninth annual meeting of the American Board of Commissioners for Foreign ms, was held in the Philosophical Chamber of Yale College, Sept. 10th and 1818. Present.

Joseph Lyman, D. D.
Samuel Spring, D. D.
Seth Payson, D. D.
Stephen Van Rensselaer,
John Hooker,
Jedidian Morse, D. D.
Calvin Chapin, D. D.

Rev. JESSE APPLETON, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. ELIPHALET NOTT, D. D.
Rev. Samuel Worcester, D. D.
Rev. Henry Davis, D. D.
Rev. Jeremian Day, L. L. D. and
Jeremiah Evarts, Esq.

meeting was opened with prayer by the Rev. Dr. Appleton; and, on the ing day, by the Rev. Dr. Lyman.

accounts of the Treasurer were exhibited, as examined and certified by

uditor, and accepted.

: Report of the Prudential Committee was read, and accepted.

3 o'clock, P. M. on Thursday the 10th, a sermon was delivered according vious appointment, by the Rev. Dr. Spring, at the first church, from Acts ), 31.

olved, That the Recording Secretary, Mr. Evarts, and Dr. Morse, present anks of this Board to the Rev. Dr. Spring for his sermon delivered by appent of the Board, and that they request a copy for publication.

port was communicated from the visiting committee of the Mission School; the Cherokees. Sundry other documents on the subject of that school also exhibited.

Hon. WILLIAM REED, of Marblehead, Mass., the Rev. ZEPHANIAH S. E, D. D. President of Williams' College, the Hon. CHARLES MARSH, odstock, Ver. and Col. John Lincklaen, of Cazenovia, N. Y. were unany elected members of the Board.

olved, That this Board cherish a very affectionate and grateful sense of the il, zealous, and highly important services of the Rev. Elias Cornelius as an of the Board, for a length of time, and for various purposes; and that the sponding Secretary communicate to him this cordial testimonial.

officers of the Board are as follows: viz.

The Hon. John TREADWELL, Esq. President.
Rev. Samuel Spring, D. D. Vice President.
Rev. Dr. Spring,
Rev. Dr. Worcester,
Rev. Dr. Morse,
Mr. Evarts, and
Mr. Reed,

Rev. Dr. Worcester, Corresponding Secretary.

Rev. Dr. Chapin, Recording Secretary.

Mr. Evarts, Treasurer, and Mr. Ashur Adams, Auditor.

M. XIV.

#30

A memorial was communicated from the executive committee of the Agency for the Foreign Mission School, on the subject of sending an agent to the Sandwich Islands, to prepare the way for establishing a mission upon those Islands, and was referred to the Prudential Committee.

Resolved. That the next annual meeting of the Board shall be in Boston, Mass.

on the third Wednesday of September, 1819, at 10 o'clock, A. M.

A committee having been appointed at the last meeting of the Board to devise means for an effectual discharge of the duties of the Corresponding Secretary; and said Committee having proposed such measures as they deemed proper, and referred the same to the Prudential Committee; the last named Committee made a Report to the B and, which was accepted.

Resolved, That the Prudential Committee be directed to express the thanks of this Board to all societies, congregations, churches, and individuals who have contributed, within the year past, to the benevolent objects, for which the Board

was incorporated.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agency for the Foreign Mission School; an abstract of the Treasurer's accounts; a detail of donations; extracts from minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Payson having been chosen to preach the next annual sermon,

the Rev. Dr. Nott was chosen to preach in case of his failure.

The Recording Secretary was directed to present the thanks of the Board to the President and Fellows of Yale College, for the use of the Philosophical Chamber; to those persons, whose hospitality had been experienced by the members, during the session; and to the choirs of singers, for their acceptable services in the public religious exercises.

On the evening of the 11th, extracts from the Report of the Frudential Com-

mittee were read in public to a respectable audience.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

#### BRETHREN,

By the lapse of each brief year, we are brought perceptibly nearer to those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness, and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time is come. Her children are at length aroused to action; and as they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and our ears, for they hear. Thanks be unto HIM, who hath the times and the seasons in his own hand, that ours is a day so auspicious: that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labor has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first, our establishments abroad in their order, and then our operations and ob-

jects of attention at home.

#### BOMBAY.

Ar our last anniversary the Rev. John Nichols and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being "destined for India to strengthen our stations there," and soon to take their departure. Arrangements were accordingly made for the purpose with all convenient despatch; and on the 5th of October, they with their wives,

Philomela Thurston, who, with the express approbation of your Comas sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, the ship Saco, for Bombay. During the scenes of preparation and desin their various conversations and attentions, in receiving the instructures and exhortations of the Committee; and in taking final leave of ntry and friends, they severally manifested a spirit of love and of a id,—of enlightened self-renunciation, devotion to Christ confidence in fficiency, and desire to make known his salvation among the heathen, we a highly satisfactory promise of fidelity and usefulness. And with yers and tears, they were affectionately and fervently commended to to the word of his grace.

epleasurable office of gratitude to record, that the Hon. William Gray, obliging manner, declined receiving any remuneration for the excellent dations, and abundant supply of substantial provisions, afforded to the ries for their passage in his ship. And in furnishing them with various for their convenience, health, and comfort, benevolent individuals in own and Boston, shewed a liberality and love to the cause very gratifying

embered.

I, for the most part, by favorable winds, and under the guardian care of the raging of the sea, the Saco arrived at Bombay on the 23d of Excepting Mrs. Nichols, whose sufferings from sea sickness appear been unusual in degree, and still more so in duration, the Missionaries, ossing the wide waters, enjoyed a good measure of health. And united taffection,—favored, at the proper seasons with the privileges of prayer ching,—and engaged daily in studies and exercises, according to rules opted, for the improvement of their own minds and hearts, and for the the mariners,—they passed the greater part of their time on board not ntly, and, it is hoped, not unprofitably.

brethren and sisters at Bombay they were welcomed, with affectionate

ss and grateful joy. [See Her. for Aug. p. 187]

int communication of March 28th, Messrs. Nichols and Graves express teful sense of their obligations to Divine Goodness in the following terms, reviewing the catalogue of mercies we have experienced, since we left e land, we are constrained to make a renewed consecration of ourselves venant God: we are bound to take the cup of salvation and call upon His Whether we remember the kindness of our Christian friends in America; nitting assiduity of the Prudential Committee in providing for our come on the ocean; the measure of health which most of our number have or our favorable reception at this place; we have equal occasion for and praise. Were the inquiry to be made, "Lacked ye any thing?"—i reply—"Nothing."

instructions given them by your Committee, Mr. Nichols was directed at Bombay, provided the door should be opened to him there; and Mr. o proceed thence to Ceylon; unless, in the concurrent judgment of the at Bombay, "particular circumstances should render it expedient for bide with them." As soon as convenient after their arrival, the question ocation was deliberately considered; and it was determined with entire y, and upon grounds satisfactory to your Committee, that it was expeboth of them to remain ip connexion with the mission at Bombay: one of occupy a station at Mahim, on the northern part of the island of Bombay,

xher at Tanna, on the island of Salsette.

the same unanimity the station at Mahim was assigned to Mr. Graves; a that place under date of March 27th, Mr. Graves writes: "Our sepvould not be so far that we could not occasionally consult and assist each They had already two schools at Mahim, and two or three in its vicinity, t that it was tedious to superintend them; and they judged it as easy for tain the language here as in Bombay, having intercourse only with naticordingly, myself and wife removed to this place on the 7th inst. We it six miles from the brethren, and seven or eight from the fort of Bomba, owing to the difficulty and expense of any mode of conveyance, and the if walking so far in this climate, neither of us can frequently meet with the in their religious exercises; so that we spend most of our Sabbaths with a shore, attending religious exercises at the usual time. We are truly

happy in our condition. The place contains nineteen thousand souls; the image diate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, Dear Sir, that we need nothing but fait fulness and the divine blessing to make us useful. For these we trust our Christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct

in English a number of Portuguese and Hindoo boys in our Verandah."

On the 11th of March, Mr. Nichols visited Tanna, in company with Mr. Newell; and was courteously received by the magistrate, Mr. Babington, who remarked to him, that "there was on the island a very wide field for usefulness." The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos,—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay. [See Her. for Ang. p. 186.]

In the course of the last autumn Mr. and Mrs. Bardwell were visited with heavy affliction; first in the death of their infant son, and then, about two months afterwards, in the severe and very dangerous sickness of Mr. Bardwell himself. But the Lord was gracious; and the life of his greatly beloved servant was pre-

cious in his sight. Blessed be his holy name.

Beside these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are preaching, printing, and dispersing portions of the Scriptures and other books and tracts, and the instruction of children in schools.

Their manner of preaching was reported the last year with considerable particularity. It continues much the same. It is not to congregations, regularly convened for the purpose at set times and places: but "Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse; in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors; in the city she uttereth her words." Every day our indefatigable missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves, as they find opportunity, to individuals, to families, to assemblages, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to "the fountain opened for sin, and for all uncleanness."

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, "where he preached the Gospel to many who never heard it before." And besides preaching to the natives in the language of the country, the brethren have statedly, during the year, preached in English, at the

mission house on the Sabbath, and at the Fort on Thursday evening.

With ardent hope, they look forward to the time when, by the free will offerhigs of Christians, dwelling at home in their ceiled houses, and enjoying the fulness of blessings with which the God of all grace has so richly endowed his American Zion, they will be enabled to creet a house for his name, for his stated wor
ship, and for the public exhibition of his great salvation, among the heathen with
whom they sojourn; and when, in that land of darkness and of the shadow of
death, He will find a habitation, where He will delight to appear in his glory,
to bless the provisions of His house, and to fill the famishing—perishing poor
with bread.

In the Report of the last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a Scripture tract, of eight pages octavo, in the Mahratta language. They have since printed a large edition of

the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of Scripture: all of which are translations made by themselves into the same language. They had also at their last date, commenced the
printing of a book, which they had prepared for their schools. Specimens of
their work have been sent home, and have been pronounced by competent judges
here, to be in a good style of execution. [See Her. for May, p. 108.]

They have engaged, besides, to print an edition of the Gospel of Matthew, for

the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a tract in the Guzer attee language to be printed for them. "The greater part of these," they say, "have been distributed. The two Mahratta tracts, printed by us, are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been distributed."

On the subject of Schools, your Committee cannot do better than to give at large the statement made by Messrs. Hall, Newell, and Bardwell in their joint

letter of 6th April. [See Her. for Aug. p. 187.]

In regard to taking heathen children to be brought up as Christians, or to be educated in the mission family, your Committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt in regard to it, a very wakeful solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect, be disappointed. If, however, circumstances be duly considered, it will not be thought strange if little, in this part, has yet been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of the charity. But the mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the Committee, could they communicate to their Brethren of this Board and of the Christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved and devoted missionaries express themselves in the

following moving terms. [See Her. for Aug. p. 186.]

Feelings and views like these cannot be cherished and strengthened too assidnously or devoutly, by missionaries themselves, and all who love the holy and glorious cause of missions. It would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for the harvest, as soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the slarkness and corruptions, and heg established nummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labor among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any, visible success? How long did the missionaries from Europe labor at Tranquebar, and how long in Bengul, before their hearts were cheered with any considerable fruits? Who should be discouraged, after what has been witnessed in Eimeo and Otalieite?—A nation born in a day, after twenty years of missionary labors

and sufferings, under circumstances of the darkest and most cheerless aspect.!

Success, in the actual conversion of the heathen, cannot indeed be too earnestly desired; and when granted, is encouraging, and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. It is the commandment of the Ever e-

LASTING God, that his word should be made known among all nations—that the Gospel should be preached unto every creature. The question is, Has this commandment been fulfilled? Have we done, or are we doing, in obedience to it, all that belongs to us—all that we can? It ill becomes Christians, especially at this late day, to fold their hands, and prudently wait to see the success of missions, before they lend their aid to the work. What if all were to assume this attitude? The last trumpet would sound, before the work would begin! As little does it become those, who are engaged in this cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure or slowness of success. It is ours, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is God's to determine the effect. If the desired success be delayed, it is a reason for the prayer—'Lord increase our faith—our diligence—our willingness to make exertions and sacrifices;'—no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown: and a system of operations is advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with HIM to whom it belongs.

#### CEYLON.

In the Report of the last year an account was given of the commencement of our Ceylon mission, reaching to the close of the year 1816: little more than nine months from the arrival of the M. ssionaries at Columbo, and about three months from their arrival at Juffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the Missionaries was to form two divisions, occupying separate stations, but to act in concert and manage their general concerns as composing one mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta. At the commencement of the period, now proposed for review, Messrs. Warren and Poor had resided at Tillipally, making beginnings in their work, about ten weeks; but Messrs. Richards and Meigs remained at Jaffnapatam, as the house assigned to them at Batticotta was not yet in a state to be

It will be gratefully recollected, that, by favor of the government of the Island, the brethren were allowed to take possession, for the purposes of the mission, of the ancient churches, mansion houses and glebes of the two parishes, which they had chosen for their stations. To put the buildings, in a state of repair fit for use was their first care, and a work of considerable time. In a joint letter of Sept. 1st, they say, "The brethren at Batticotta have been employed most of the year, in repairing their dwelling house. As the building is large, as it had gone much to decay, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally. The buildings at both our stations, when completed, will be very valuable." Of the expenses of the repairs the Missionaries have duly rendered their accounts; and the amount, though considerable, yet weighs very lightly against the highly important advantages of possessing the buildings. The mansion houses are sufficient for their families; the churches afford ample accommodations for their religious assemblies, and partly for their schools; and the produce of their lands will be of no small convenience and value to the mission.

But the liberality of the government has not been limited to the buildings and lands in Tillipally and Batticotta; it has granted to our mission, since its establishment, similar buildings and lands in six other parishes in the vicinity. Upon these also our Missionaries have bestowed some care. They have besides procured the building of a school at Mallagum, and another at Panditeripo; the former chiefly by subscriptions of the native inhabitants; the latter in great part by the grateful liberality of an individual. A son of a native was brought to Tillipally, in a state of mental derangement, for medical aid. "On his reco-

rery," say the brethren, "the father understanding that we intended to establish a school at Panditeripo, generously offered to furnish timber, and a piece of ground, near the old church building, for a school house, and to superintend the milding of it. He is now interesting himself much to engage boys for the school." [See Her. for April, p. 81.]

Immediately after their settlement at Tillipally, Messrs. Warren and Poor stablished a school at that place, for the instruction of children and youth both n English and in Tamul. Shortly afterwards they established another, at Maliagum; and they proceeded, as fast as circumstances would permit, to make trangements for similar establishments at Miletto and Oodooville. [See Her.

for Aug. p. 190.]

The situation of Messrs. Richards and Meigs did not admit of their engaging to soon in establishing schools. It was not until June, that they found it convenient to fix their residence, together at Batticotta; and even then, they were still encumbered with the repairs of their buildings. But though they could not establish a regular school, a considerable number of boys and young men received instruction in English constantly at their house; and in the latter part of September, a Tamul school was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

The Missionaries have a high sense of the importance of taking native youths completely under their own care and direction; as this would withdraw them from the pernicious influences of their heathen parents and connexions, and place them in the most hopeful way of improvement, and for being qualified for

ssefulness. [See Her. for March, p. 69.]

This forcible appeal [the appeal just referred to,] has already touched many a heart; and in answer to it, "pious zeal and liberal charities" have been displayed, and "associations for the support of this object" have been formed. And your Committee are persuaded that a design which promises so much for the advancement of the general cause, will be liberally and effectually patronized, by this Board, and by the Christian public. The experiments made, and the facts communicated by the Missionaries, afford ample encouragements for a steady and vigorous prosecution of the plan of establishing schools and furnishing instruction, for the heathen children and youth in the district of Jaffna, as fast and to a great an extent, as the means at disposal and a due regard to the various objects of our several establishments will permit.

Earnestly engaged as the Missionaries have been for the instruction of the roung in schools and in their families, they have not been unmindful of the paranount importance of fireaching the Gospel. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached statedly on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta and in the visionity, since their removal to their station. Their preaching has, of course, been or the most part, through the medium of interpreters; but in October just a ear after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the anguage chiefly spoken in the northern part of Ceylon. The numbers of heir hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions both from the public and private instructions given them. [For the case of Supyen see Her. for May, p. 106, and lune, p. 123.]

No later information [than has been already published in the Pan.] has been received of this young Malabarian confessor, of whom it may be devoutly hoped, that he is designed by sovereign grace to be an ornament to the christian cause, a blessing to his bewildered countrymen, and a crown of Missionary rejoicing in

the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Bramins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in laffna rays of divine light, long ago, scattered there by Missionaries, have pierzed, and in a measure, dissipated the thick mists of heathenism, and laid the

minds of the people more open to instruction and conviction. Especially allotted? it be considered and devoutly acknowledged, that HE; with whom is the residue of the Spirit, is a wise and holy sovereign, who giveth not account of any of his matters."

The Medical knowledge of Messrs. Warren and Richards gave early promise: of great advantages to the mission, and important benefits to the surrounding

population. [See Her. March, p. 60.]

He who came from heaven-from the bosom of everlasting love, -to seek and" to save that which was lost, Himself, while intent on his great work of preaching the Gospel, took our infirmities, and bare our sicknesses. His disciples, and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by any means of theirs, the miseries of their fellow beings in India, have been, or shall

be, relieved.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labors, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs;—with symptoms, which awakened no little concern for the event It was, however, the opinion of physicians, that he could not do better for his health or life, than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious: and for about sixteen months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their Journal ten days afterward, the brethren say, "Our friend J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that Brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all'missionaries, to confide in the promise of their Lord and Master, Lo, I am with you always."

At the house of Mr. Mooyart, to whom the Missionaries and this Board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the island, to avoid the effects of the approaching rains; and accordingly on the 9th of October he left Jaffna for Co-[For the case of Mr. Warren, see Her. for August p. 189, and Sep-

tember p. 213.]

These communications, [The communications just referred to,] will be received by this Board, as they have been by the Committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial with the sick, and with those on whom consequently redoubled labors, and cares are devolved-affording to them respectively, all needed help and support and consolation; and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries-faithful, devoted missionaries, are His servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labor, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state

cospects are highly encouraging. The climate, for a tropical one, is unionly salubrious; the living is cheaper than in almost any other part of ; the glebes and buildings in so many pleasant and populous parishes, as-1 by the government to the mission are acquisitions of great importance; a lation of the Scriptures has already been made into the language of the e; and in various respects the facilities for communicating to them the ledge of the Gospel, and spreading it extensively, are such as are seldom in heathen lands. And it is the purpose of your Committee, trusting in to use all diligence in strengthening the mission, and all care to prevent & e of its hopes.

(To be continued).

#### PECUNIARY ACCOUNTS OF THE BOARD.

merican Board of Commissioners for Foreign Missions in account current with Jeremiak Evarts, their Treasurer, Dr.

ash paid from September 1, 1817, to August 31, 1818, in conformity to of the Board, and of the Prudential Committee, from No. 211 to 95, both inclusive,	<b>536,3</b> 10	16
es by sounterfeit and worthless bills, received in donations during the		_
nce carried to the credit of the Board, in new account, Sept. 1, 1918.	52,923	09
	89,269	35
Contra Cr.	_	
mlance brought to the credit of the Board, in new account, Sept. 1, 1817.	<b>5</b> 58, <b>84</b> 1	61
ash received in donations, between September 1, 1817, and August 31,	•	
inclusive; as published particularly in the Panoplist for October		
1817, pp. 474—477, \$2,907 11		
November, pp. 523—526, 3,417 27		
December, pp. 569-572 2,159 63		
January, 1818, pp. 45—47, 2,161 Ol		
February, pp 91, 92, 1,937 85		
March, pp. 137, 138, 1,577 81		
April, np. 182—184, 5,015 04		
May, pp. 229—232, 1,357 19		
June, pp. 281—284, 3,903 67		
July, pp. 347—349, 3,045 12		
August, pp. 380—384, as it should have been, instead of		
\$5,014 54, as it now stands by a mistake in ad-		
dition, 3,014 60		
September, pp. 428—431, 3,368 46	,	
Donations committed to the Treasurer on his journey,		
and acknowledged in a note to the Panuplist for	•	
May, p. 232, 487 60		
Do. Do. in Panoplist for July, p. 349, - 42 75		
<b>\$32,392</b> 58	' !	
rest of money and income of stock, 2,761 56		
me given by a missionary to refund what had been advanced	,	
, his ill health preventing him from going forth to the heathen, 100 00	•	
is of the sale of books, published by the Board, principally the		
ersion of the World." 178 64	35,427	72
	<b>589,269</b>	33

Treasurer has paid out, within the year ; the Board, the following sums; viz.	past,	by	order	of the	Pruder	tial (	Commit	tee
resount of the outfit of missionaries, and	their	r 60	nveya	nee to	the pla	ces		
r destination; namely,					<b>**</b>	• -		
innuries to the east,		•	•		<b>32,214</b>	42		
ionaries to the east,	•		•	•	2,830	17—	<b>55,044</b>	<b>59</b>
rice, translations, and echools at Bombay,	and	othe	T HEC	PROBLE	-		•••	
mes of the missions there,			•	•	8,799	10		
ries and schools at Ceylon, and other nece	22277	ext	enics	of the				
is there.	•	_	•	•	3. <del>2</del> 31	60		
tions to missionary libraries in the east,			•	-	432	92-	-12,465	66
				C	ad Corre	end.	817.50	M 21

Brought forward, \$17,508 \$1 7,975 68 General expenses of the Cherokee mission and school. of the Choctaw mission, **2,**753 **85—-10,727 <b>5** Expenses of the Foreign Mission School at Cornwall, Con includmg the travelling expenses of the youths, who were brought thither 3,314 76 for their education, Expense of printing 10,000 copies of the pamphlet entitled the "Conversion of the World," to be reimbursed from the sale of **367 00** General contingent expenses, which did not arise wholly from missions to the east, or those to the west, but which were necessary 3,892 66to both, **336,3**10 16

#### AUDITOR'S CERTIFICATE.

This certifies, that I have examined the accounts of J. Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, from Jan. 10th, to Aug. 31, 1818;—found them correctly kept and well vouched, and a balance remaining in his hands of Fifty-two these and nine hundred and twenty-three dollars and eight cents, accounted for by the foregoing beliefule.

A. Anama, Auditor.

N. B. A previous certificate brought down the accounts to Jan 10, 1818. The schedule he re referred to gives a particular statement of the productive property, and of the cash on hand.

#### JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 213.)

Sabbath, April 19. The half-breed mentioned in our journal of the 13th, was present for the first time on the Sabbath, as he lives about 30 miles distant. He has been one of the public interpreters; speaks his own language better than most of his people, and ours very well. He gave very solumn attention, and after sermon addressed his people in the Cherokee language, and exhorted them to listen to the missionaries.

20. A Cherokee woman, aged about 60, who has been a constant attendant on public worship with us for some time, though she does not speak our language, and understands but little of it when spoken, tarried with us last night. This morning she expressed an anxious desire to live and die with the people of God. She has for some time been very serious and attentive to preaching. We hope the Lord has opened her heart to receive the truth in the love of it.

22. Brother Williams with his wife, and mister Catharine, returned from their visit to father and mother Gambold's. They bring the pleasing intelligence, that there is some increasing attention to the word at Spring place, and our breth-

ren there are rejoicing in hope.

23. Brother Butrick returned. He had an interesting visit with Mr. Hicks, was accompanied by him and some of his family to the place of worship on the Sabbath. After sermon, the substance of what had been said was repeated by brother Hicks, in his own language, for the benefit of those, who did not understand English. All appeared attentive. Brother B. observed some attention among the black people at Spring-place. There are many of this class of people in bondage to the Churokees, and they all speak English. Their masters, so far as has come to our knowledge, are all willing to have them instructed, and generally very indulgent in giving them time to attend meeting. If the benefit of our mission could extend no further than to these depressed sons of Africa, we should have no cause to regret our being sent to labor in this field, or to apprehend that our patrons, who are contributing to the temporal support of this mission, will, in eternity, think their money lost.

30. Two missionaries, Messrs. William McFarland, and Nicholas Patterson, lately from the Theological Seminary at Princeton, being on a mission from the General Assembly of the Presbyterian church, to St. Louis, and its neighborhood, turned out of their course to visit us in this heathen land. We soon recognized

them as dear brethren and fellow laborers in the Gospel.

May 1. Our visiting brethren being with us for the first time, and probably for the last in this life we concluded to give information to our little flock, that the sacrament of the Lord's supper would be administered the next Sabbath, and

a lecture preparatory preached tomorrow at 2 o'clock, P. M.

2. The church convened according to appointment. Brother McFarland preached. In the afternoon brother Hayt's daughter Anna, and a black woman called Juno, were examined as candidates for admission to the communion. As all the church members had for some time past been well satisfied as to the piety of Juno, and as she had already passed one communion since she might have been admitted, had she been seasonably propounded, it was thought best that these candidates should be admitted tomorrow.

Sabbath, 3. Brother Patterson preached; the two candidates were admitted. The Lord, as we trust, was graciously present, and we had a joyful season around the table, which our covenant God spread for us in this wilderness. Surely the wilderness was glad for them; and we looked forward with joyful anticipations to the days, when this whole desert shall rejoice and blossom as the rose.

Robin Martin, a free man of color, was examined and received to be propound-

ed for admission to the church.

4. Our travelling brethren, though in haste to be on their journey, concluded to spend the day with us, that we might have opportunity to unite in the monthly concert. It is a great encouragement to missionaries, to reflect, that the whole host of Israel is at one time wrestling with God for his blessing on their feeble and unworthy labors. Surely a cause thus powerfully pleaded must ultimately prevail; for the God of truth and power has promised.

A letter received this day from the Treasurer, encourages us to expect his arrival very soon. We expect some profit from his visit, and the particular instructions which he may be able to give, from a personal acquaintance with the

zircumstances of this mission.

5. The affectionate brethren, Patterson and McFarland, left us early to prosecute their journey. Though our acquaintance with them was short, such was the union of sentiment and feeling, that it seemed an intimate friendship, and parting was hard. As they were about to leave us, the family was collected, and both the brethren gave an affectionate farewell address to the children. United prayers were offered, and a parting hymn sung; with weeping eyes we commended each other to God and the word of his grace, with the full and certain hope of meeting, in the world of spirits, to part no more.

"This glorious hope revives Our courage by the way, While each in expectation lives, And longs to see the day."

[On the 8th the journal mentions the arrival of the Treasurer at the mission-

house.]

Sabbath, 10. A black man and woman, who live about twenty miles from us, expressed a desire to unite with the church, and were examined. So far as we could judge from present appearances, they gave hopeful evidences of piety; but, as we have not had opportunity to be particularly acquainted with their walk and conversation, since they date their hope of conversion, it was thought proper to consider them as candidates, but not to be admitted until we should have further opportunity to examine them, and to inquire concerning their characters.

14. Our spirits were refreshed by the arrival of our dear brother Cornelius. his health is somewhat impaired by his long and fatiguing journey through the wilderness, and exposure to the scorching san of noon and the chilling damps of night; but we hope he will be restored by a few days of rest with us. He brought with him a fine looking Choctaw lad of about 15, to be taken to the Foreign

Mission School in Connecticut.

15. The Governor of Tennessee called, dined with us, and visited the school. He expressed much satisfaction in the appearance and progress of the scholars, a high opinion of the utility of the institution, and the importance of establishing others on a similar plan in other places. Towards evening he went on to meet Commissioners, who are a little below us running the line between Tennessee and Georgia. It is expected this line will pass not far from the mission house.

18 Having appointed, by the will of God, a special community, on inicial of our brethren being with us, a preparatory lecture was preached.

1 Sabbath 17. Brother Cornelius preached. Twenty two communicants of the ferent nations and complexions, surrounded the table of Him, who "by the gree of God tasted death for every man." We trust our spirits were all refreshed by partaking of this holy ordinance.

- [A great part of this week and of the week preceding, was spent in deliberting upon, and deciding questions of importance to missionary establishments

among the Indiana.]

Sabbath, 24. In the morning brother Cornelius preached what he considered his last sermon to this people. Brother Kingsbury's farewell discourse followed

in the afternoon. It was really a solemn and affecting day to us all.

May. Three of our fellow laborers, brother Kingsbury and brother and sister and Williams, left us with the expectation of laboring no more in this part, of the vineyard. Brother and sister W. are to descend the Tennesses in a boot, brother like to go on horseback to the agency, then to return this way, leave us immediately, and proceed by land. The scene was rendered still more solemn and impressive by brothers Evarts and Cornelius, with the three Charokes lade and the Chostaw, leaving us at the same time. Though we could rejoice that the Lord has opened a door to extend our missionary labors among the 20,000 Chostaws, and our brethren and sisters were willing to engage in this ardsess enterprise, and labor in an uncultivated field several hundred miles from us still our feelings were severely tried on parting with them; perhaps not less so than when we parted from our dear relatives and friends at the north.

The morning was spent in making the necessary preparations. About seen our numerous family was collected, prayers and praises offered, after which brother and sixter Williams took an affectionate farewell of the children and departed. Most of the brethren and sixters accompanied them to the river, where a number of our Cherokee neighbors had collected, to testify their regard for those who had been teaching them what they now consider "the best things."

Their falling tears manifested their grateful attachment to missionaries. Here again we had the satisfaction of pouring out our hearts in prayer to God and mingling our source of praise in the expectation that our next meeting would

mingling our songs of praise, in the expectation that our next meeting would be around the turone above. Brother and sister Williams departed in the boat, brother Kingsbury crossed the river, accompanying our brothers who were going to the north, the rest of us returned to the mission house at Brainerd.

This evening one of our largest scholars, who went with his friends to the agency a few days since, returned with a rifle, which he had received from Government, in consequence of having enrolled his name, as one who would go to the Arkansas. He appeared very shy, passed the house without calling, stopped at the school-house and went in. One of the brethren observing this, repaired immediately to the place, and found him guthering the books which he had formerly used, with the intention of taking them and departing without speaking to any one of us. He was told, that we did not allow our scholars when leaving us, to take, without our consent, either the books or clothing which we had furnished them while here; and that we were very sorry he should think of leaving us without first taking us by the hand. He was disconcerted and ashamed; returned to the mission-house, shook hands with the family, and departed. It was painful to have this promising lad, who had been well contented with us, was just beginning to understand a little of our language, and nearly forward enough to begin to read, thus removed, to return perhaps to savage life. But us the regulation of this bus ness does not come within our province, we were called only to the duty pt submission.

### Extract from the record of proceedings at meetings for business.

26, "Considering the various duties that devolve upon us, in consequence of our numbers being diminished, and particularly the increasing care and confinement of the teacher, as it is necessary that some one should guide the children from the time they rise, until they go to bed; Therefore, according to the advice of the Treasurer, Resolved, that brother Hoyt's son Milo enter the school as



ping, that in due time he may be prepared to take the full charge of this other mission school."

hree of the Committee appointed by the Board to visit the school, or that purpose. Brother Kingsbury returned.

committee visited the school, viewed the buildings, farm and mill.

lay in a meeting for business, we resolved to purchase certain improvement ar the mill, for the purpose of renting to the miller, whoever he may be aprovements consist of a dwelling-house, several out houses, and above of land.

[These improvements cost but \$100.]

Ve were this day called to the painful duty of taking our final leave of Kingsbury, as a fellow laborer in this part of the field. He is to preach wat Nick-o-jack. The trembling lip and the falling tear witnessed how a brother is to us all. May the Lord preserve him. We part with him only for Jesus' sake. The approaching Sabbath being the stated time number of our friends and neighbors collected for divine wership. I large number of our friends and neighbors collected for divine wership. I brother Anderson preached, after which the sacrament was administrate assembly was solemn, and some were considerably affected.

This morning the visiting Committee, with many expressions of good s, and desires for the prosperity of the mission, took leave of us. As their before the Pridestial Committee, it is unnecessary for us to communifurther remarks which we have made in our journal respecting their two cannot refrain from observing, that it has been very agreeable to us, are the fullest confidence that their hearts are with yours and onre in the ark that is before us. We have renewed cause to thank God and take

full-blooded Cherokee, about 24 years of age, who has meither parents. e, made application to enter the school. It appeared, he had led a gam-, and obtained his living by hunting. From what motives this sets of the as led to make this application we could not determine. Our fears were, might think this an easy way to obtain his bread; that, if admitted, he y his slothfulness injure our other scholars; or, if crowded to continual on, would soon leave us to his and our disadvantage. It is disting that : required of him were statud in a manner calculated to discourage him if these were his views. Ho said he understood all these things; was o comply with the terms; and would continue without intermission autil obtained an education, except that he should want some time to hunt to ey to buy his clothes. He was told, that hunting could not be permitted; would put him in a better way to purchase clothes, vis. that we would him to labor with our men in the field a sufficient time the buy his necesthing. He appeared well pleased with this;—will be must go to the to get some money that was due to him, and wouldness ceture, if we gree to admit him. Though we still had fears on accounted two age and of life, it was thought best not to reject him. He was told that we would and the same of the same him. (To be continued.)

# TIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR

16. From contribution in the	. •	
of Park-street church, at a		Hezekh
meeting, by Mr. N. Willis,	<b>S</b> 9 75	urer, vi
First Female Missionary		For foreig
in Lausinburgh, N. Y. by		5. Eliphal
liza Stewart, Scaretary,	<b>34 00</b>	L. I. W
s. Patience Damon, of Ches-		ment at
, for the Indian Mission, by		From the
r. Dr. Morse,	50	Auron
Fureign Mission Society of		Collection
h, Con. and the vicinity, by		dermis
in over min the mounty, ny		Section (All )

Heinght forward 544 25

Hezeklah Porkha, Esq. Trees

urer, viz. For translations, 54 40

For foreign missions, 17 00—31 89

5. Eliphalet Wicks, Esq. of Jamaien,

L. I. for the missionary establishment at Brainerd, 10 00

From the following startes, by

Asron Beath, Esq. viz.

Collection in the first Presbytetism

church in Newark, N. J. 54 40

Carried forward \$64 40515

son,

**15 00** 

**97** 50—177 50

50---17 TI

--45 29

**56 00** 

10 00

33 62

169 45

18 60

	<u> </u>
Brought forward \$64 40\$135 64	Mr. Cephas Bardwell, of Williams
Donation from a member of the	
Society, 200 00 D6. from do 50 00	16. The Reading Society of Wren-
Div. from do 30 00  From the Female Foreign	thatis, by Capt. James Ware,
Mission Society of Newark, 80 00	Mrs. Trambill, of New Maves, for
Appeal subscriptions, 151 00-525 40	the American Aborigines, by the
Mr. Jesse Roed, of Hanover,	Rev. Elias Cornelius,
by the Rev. Mr. Colburn, 6 00	17. A female in Newburyport, by
A female friend of missions, 1 00 6 00 A collection in the first Congrega-	Mr. Samuel Tenney, remitted by Mr. Kimball,
tional church in Newport, R. I. at	The Newell Society in Marshfield,
2 the monthly donert for prayer, by	Con. by Mrs. Cynthia Storre,
the Rev. Calvin Hitchcock, 6 00	Treasurer,
The Female Cent Society of Maribo-	A contribution in Peterborough, N.
rough, Ver. by Mr. Pliny Fisk. 16 00	H. for the mission at Salsette, by Dea. Jonathan Smith,
County, Penn for promoting mis-	19. The Ladies' Foreign Mission
sions in the East, by the Rev. John	Society in Fairfield county, Con.
. B. Patteredn 31 80 -	by the Rev. Nathaniel Hewkt,
From Univie Hetbane, Esq. of	The Female Charkable Society of
New York, - 30 00-61 30	South Selem, N. Y. 10 63 A female friend of missions, 75
From the following sources, by Mr. Richard Boylston, Trassurer of	Mr. Josiah Gilbert, 5 00
the Hillsborough, (N. H.) Bible	
and Charltable Society, viz.	Min Mary Gilbert, for the Cherokies 2 00-
From members of the Sciency, 7 00	The Pull Society of Herkimer,
A friend in Amherst, for In-	N. Y. While Rev. Dr. Nott, The Female Cent Society of Leyden,
lease Dimond, of Hopkinton,	Lewis county, N Y. by Alico Fish,
N. H. for do 1 00	Tremurer, remitted by the Rev.
From the following individuals	Dr. Davis,
in Antrim, N. H.	From the Female Charitable Soci-
Junes Day, - 50	ety in Hawley, by Mrs. Polly Great, - 15 44
Monnah Day, 25	Some small children in three
Panny Buruham, - 50	school districts in the same
A friend to foreign missions, 25-90 (10	town, - 1 97
From the following sources, by the	Mrs. Abigail King, of ———, 50—
Rev. Austin Hazen, viz.  The Female Cent Society in Hart-	The Young men's Charitable Soci- ety of Conway, for the mission to
ford, Ver 18 00	the American Indians, by Mr.
Associated females in Nor-	Joseph Avery, Treasurer, remit-
wich, - 1 20	ted by the Rev. Dr. Lyman, 28 52
A contribution in do. 5 30—24 50 From a friend in Ohio, who	The Conway Female Charita-
wishes to devote a tenth of his in-	ble Society for promoting Christianity, by Mrs. Phebe
come to charitable purposes, by	Howland, Treas. 20 57-
Peter B. Beals, Enq. 1 84	The Foreign Mission Society of
The Foreign Mission Associa-	Middletown, Con. by the Rev. C.
size of iterlington, Georga gounty, - 1 50	A. Goodrich, President, From Gen. Stephen Van Renssa-
Mrs. Nabby Hitchcock, of	laer, by the Rev. Dr. Proud-
Burton, 50 51	fit. • 150 00
11. The Female Foreign Mission So-	From the same, paid directly
siety of Berwick, Columbia soun-	to the Treasurer, 27 50—
ty, Penn. by Mr. Hutshine Tay- for, - 25 00	Ladies in Brookfield, Con. by Mrs.  Barah Northrop,
From three ladies of Berwick, 2 00-27 00	From the Rev. Dr. Appleton,
12. The Femule Charitable Soci-	The Female Cent Society in East
ety of Sheffield, by Mrs. Margaret	Guilford, Con. by the Rev. John
Bradford, Treasurer, - 27 94  A female friend of missions in New	Elliott,
London, Con. by the Rev. Joshus	Contribution after the annual ser- mon before the Board, -
Huntington, - 20 (4)	The Female Cent Society of West
Col. S. Green, - 1 00-21 00	Haven, Con. by Miss H. Smith, re-
From a few individuals of Derry cou-	mitted by T. Dwight, Esq.
gregation, Datiphin county, Penn.	A friend of missions, by the Rev. H.
for the Cherokee mission; remit- ted by the Rev. James R. Sharon	Fisk, of Marlborough, N. II. re- mitted by the Rev. Dr. Pay-
to Robert Raiston, Esq. 17 00	sop, 5 00

Montfeld Female Angil.

Brought forward \$288 86	Brought forward \$70 44\$977 00
17. Children in Miss Abigail Bou-	educate a heathen child, to
tell's school in Townsend, for ed-	be named NATEARIEL PAR- KER, - 45 00
ucating heathen children in the cast, 60	The Heathen School Society
19. The Female Charitable Society	The Heathen School Society in Pittsford, Ver. 12 00
of South Salem, N. Y. 10 63	From two children in Greens-
Mrs. Molly Mead, - 9 00-12 62	borough, Ver 25—125 97
The Heathen School Society of Plain-	The Female Society in Vergennes,
field, by J. Porter, - 8 16	Ver. by Miss Laura J. Hunting-
From a society of ladies in Paris, N.	ton, Treasurer, to educate a child
Y. for a child named ELIPHALET	in the family of the Rev. Mr. Nich-
STEELE, by Miss Harriet M'Neil,	ols, to be named ALEXANDER LOV-
the second annual payment, 30 00	ELL, out of respect to their pas- tor, - 40 00
Miss Lucy Maynard, of Conway, by the Rev. Dr. Lyman, - 36	The Association of gentlemen
Ladies in Brunswick, Me for edu-	in Vergennes, Ver. for edu-
cating a child in Ceylon, to be	cating heathen youth, 21 50-61 50
named ———, by the	Several females in Hillsborough, N.
kev. Mr. Appleton, - 18 00	H. by N. Johnson, Esq 3 00 From children in Hopkinton,
The Mite Society in New Canaan,	From children in Hopkinton,
Con. for educating heathen youth	N. H 55
in foreign countries, by Mr. St.	Avails of a charity box in do. by Sarah T. Smith, - 45-100
John, Treasurer, remitted by T.	The Ladies' Heathen's Friend Soci-
Dwight, Esq - 71 (10  The Mite Society in New Mil-	ety in Tewksbury, for a child in
ford, Con. for schools at	Ceylon to be baptised Jacon Con-
Bombay, - 7 00-78 00	orn, as a tribute of respect to their
The Society in Rindge, N. H. for ed-	pastor, by Miss Harriet Liver-
neating heathen children, by the	more, Treasurer, - 12 00
neating heathen children, by the Rev. Dr. Payson, - 35 00	The Bath (Me.) Female Heathen
From Dr. Payson himself, for	School Society, a quarterly pay-
educating a child in Ceylon,	ment, by Jane Sprague, Treas-
to be named CHARLES PAY-	urer, remitted by the Rev. Mr Ellingwood.
90N, - 12 00—47 00	
From Gen. Stephen Van Renssalser, for the education of heathen chil-	From a female, by the Rev. Henry A. Rowland, - 59
dren in India, 500 00	The Mission Female Cent Society
25. Ry the Rev. Levi Parsons, from	in the first parish of Gloucester, for
the following societies, viz.	the Foreign Mission School, \$ 00
The Henthen School Society in Corn-	Children in Miss Deborah Worces-
wall, Ver 20 00	ter's school in Bedford, N. H. by
The Heathen School Society	the Rev. Dr. Worcester, - 200
in Pittsfield, Ver 11 32	30. The Female Missionary Soci-
The Heathen School Society	ety in Braintree, for educating
in South Granville, N Y. 14 12 The Granville (N Y ) lump	heathen children in our own country, by the Rev. R. S. Storrs. 50 90
The Granville, (N. Y.) Juve- nile Society,(a part of \$30,)	try, by the Rev. R. S. Storrs, 50 90  The little treasure of a child, who
to support a heathen child	died lately in Salisbury, N. H. in
to be named HARRIET A.	his fifth year, by the Rev. Dr.
NEWELL, • 25 00	Woods, 2 00
The Juvenile Society of	Children in Miss Spaulding's school
Young Men in Granville,	in Audover, 60
N. Y. of which \$30 is to	
Carried forward \$70 44\$977 60	Total of Donations in September, \$3,605 08

AN ABSTRACT OF THE "REPORT OF THE SELECT COMMITTEE OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE IN-. DIANS AND OTHERS IN NORTH AMERICA."

### Read and Tepted November 6, 1817.

THE operations of the Society have been in the destitute settlements of the District of Maine, and among the Indians, viz. the Stockbridge tribe, the Senecas, and Munsees.

1. In the District of Maine.
The Rev. Dr. Nathaniel Porter performed a mission of two months at Prychurg and the vicinity, during which time he visited many families and was assid-

sign careful to converse with them concerning the salvation of their souls. On a mission he "administered baptism 5 times, attended 4 communions, preachten lectures, attended 5 funerals, and visited all the schools." A number of sons appearing to be under serious impressions, he continued with them three four weeks afterwards, "endeavoring to win them wholly to Christ, in the ae manner as when in the service of the society; for he could not leave them this state." He employed much of his time in visiting. As God seemed to n and bless such means, he considered it as a duty to pursue them.

The Rev. As a Piper performed a mission of two months, at Belfast and the inity. He first visited Thomaston, and preached on the Sabbath to a respecte assembly. His labors were principally in the towns of Camden, Belfast,
mont, Dixmont, Unity, and a small plantation contiguous to Belfast, owned
the Waldo heirs. In several of these places he observes, there are individuals
il disposed towards religious purposes; and they possess such local privies, that, were they a united people, the support of a minister would be no

rden."

The Rev. Daniel Lovejoy entered on a mission of three months at Robbinston I the vicinity. He spent in Robbinston 10 Subbaths, preached many lectures, I visited much from house to house. "During my stay in this place," he ites, "I was treated with the utmost kindness by the people, and had reason to ieve, that my feeble attempts in the Gospel of Christ were crowned with vise success. Mr. Lovejoy preached considerably and visited at No. I. a plantan adjoining Robbinston, containing 50 or 60 families. "There is," he writes, this plantation a considerable settlement of Indians, whom I visited repeatly, and conversed with the governor. He seemed to be a man of some intellince; but, in general they seemed to be in a wretched state." Mr. L. preached eral times at No. III. where there were about 20 families well disposed vards the Gospel; also at No. II. about 15 miles from Robbinston, where are nsiderable settlements. At Pennamaquan he preached 3 lectures. At Densville, where the people appeared very attentive, he preached 4 lectures, and one Sabbath. There is a congregational church in this place, and the Lord's pper was now first administered here. At Orangetown, a plantation in that inity, he preached once, and was informed, that it was the only sermon delived in the place for six years. There were here but few families, "but they emed very desirous of hearing the Word of God, and able and willing to conbute of their substance for the support of the Gospel. Besides the places ready mentioned, he preached one Sabbath at Frankfort, and one at Unity. aring the mission he preached 56 times, made 194 family visits, attended 8 eetings for prayer and religious conversation, administered the Lord's supper imes, baptised 1 person of adult age, and 25 children, and visited 4 schools.

The Rev. Josiah Peet performed the service assigned him at Norridgewock d the vicinity. In his mission he spent 9 weeks, preached 43 times, attended conferences, visited 8 sick persons, one school, and upwards of 40 families, is labors were received with apparent cordiality and gratitude, and a repetition

them uniformly solicited.

The Rev. John Sawyer was assiduously engaged during the year in the impornt duties of minister and preceptor; 4 months of which were by the appointent of this Society at Brownville and the vicinity. Excepting when he went a considerable distance to preach, he taught school six days in the week. The mber of scholars was 39. He distributed many Testaments, from which were en very good effects. The school under his care promises much benefit to the

ace and surrounding region.

The Rev. Henry True commenced his labors at Appleton and the vicinity the h of January. His labors were at Appleton, Searmont, Putnam, and Montlle. In the first mentioned place the attention to religion among all denominants has been of late greater than usual. The meetings were generally well tended, and thanks expressed for the services rendered by the Society. In the cinity during the summer, he preached many lectures; made visits, attended inferences, and distributed many books.

The Rev. Mr. Nurse continues his useful labors at Ellsworth and the vicinity. Ithough his impaired health has not permitted so great exertions as formerly, the proceeds in his course with a faith and hope, which the greatness of the

more, and a confidence in God Inspire. The school under his care has been kept in operation about ten months of the year past. By the methods pursued he has endeavored to store the minds of the youth with religious knowledge, and to force them to the love and practice of moral goodness. He has lately introduced into his school, a variety of valuable and interesting religious tracts. These are read on the Sabbath, and the pupils are afterwards required to give an account of their contents. The influence of this action is extensively felt in this new part of the country. A goodly notaber have been qualified in it to become respectable and useful teachers. In the past year 7 young men, and 18 young women from this, have had charge of other achools, spread over a tract of

motry 130 miles in length.

The Rev. Dr. Porter has performed a second mission to Fryeburg and the vicinity, and seldom has a mission been growned with greater success. His spen 10 Babbuths, preached several lectures, visited 60 families and 9 schools, baptised 9 children and 4 adults, and admitted 16 persons into the church in Frychurg. The congregational society in that town employed him after the term of his mission was closed, and the divine blessing still attended his labors. Since the close of the mission he admitted three persons to communion, and haptised two heads of families and four children. "There are," he writes, "eight persons who now stand propounded, one of whom, the head of a family, was never baptised. The number of children in these families is 24, all to be presented for baptism; the whole number of adults, reckening the capillates for admission is 7. The number of children, including the 24 to be soon affered, amounts to 37. In forty for years of my ministerial labors, I have never seen so large a number of souls gathered into the kingdom of Christ in so short a time. The spirit of inquiry is still awake, and a hopeful number under serious impromises. The God of all grace perfect this, which, I believe, is his own work.

The Stockbridge Indiane.

The state of the Indians under the care of Mr. Sarguant appears to be generally similar to that represented in the last report of the Society. In his journal of the

29th June, he says,

"With satisfaction and pleasure I will further note, that there appears a general reformation among my people, much more than I have observed since they moved into this country. The Indians, who depend much on corn for their sepport, have been, and are now, very much distressed for bread on account of the uncommon season; but they go among white people where it is to be obtained, and return and appear sober and diligent in their business. The uncommon proidence displayed in the seasons, appears to be blessed to their spiritual and tem-3. The Senecus and Minnaces.

The Rev. Timothy Alden, (President of Alleghany College,) in pursuance of the appointment of the Society, has visited the Seneca and Manson Indians, and performed missionary service among the white inhabitants of the southwestern a thoments. He began the mission on the 1st of August, and returned to Meadville early in September. In this period he preached 31 times, baptised 1 infant, atsended 3 prayer meetings, called on many families, conversed and prayed with the sick waterwor to be found in his route, and visited 3 Indian achools. On the Subbath he officiated, "1. In a barn on the Broken-straw;" 2. In Complements in house at Jen-ne-sn-da-ga; 3, at a public house in the township of Eden; 4. at a achool house in the Seneca village, near Buffalo; 5. at a school-house in Jeme town, sknated on the rapids below Chand-dank-walake; 6, at Oil Creek, # sulles from Meadville, and at the house of Jeseph Armstrong, of the Elig Sugar Creek. He preached whenever and wherever an assembly could be collected; which sometimes scarcely amounted to 20, and seldom to more than fifty has ers, excepting upon the Sabbath, when he sometimes had nearly two hundred."

in Complenter's village, extending one mile along the banks of the Alleghany, are 48 persons of different ages and both sexes. I presched twice in the space ouse of that noble spirited chief, which was well filled, and mostly with Indias Some of these were from Peter Krous's neighborhood, and from Cold Spring. Heavy Obesi, Complanter's eldest non, a major in the late war, officiated as my interpreter." At the close of each of the discourses, Complanter delivered on

<sup>&</sup>quot; A stream emptying late the western dife of the Alleghany,

steresting address, in which he expressed his gratitude for the notice taken of im and his people. He also kindly accompanied Mr. Alden to Cold Spring, to isit Red Jacket and his people. Here is an Indian school taught by Mr. Elkingm at the expense of the Friends. Mr. A. preached in Big Valley, nigh the uper end of the Indian reserve, which lies upon the Allegany. An-neh-yesh, sually called Long John, and more than a dozen other Indians attended the meet The chief made a speech, in which he thanked the missionaries, for coming o see the Indians, and to preach to them, and wished him to express his grateful cknowledgments to the good people who thought so much of the poor Indians is to send a preacher to them. Mr. Alden visited the Indian school at the Senxa village on the shore of Lake Erie, 14 miles from Buffalo. This school has seen taught by Mr. Hyde five years. Here, contrary to his expectation, he was permitted to preach to Indians in the village which is the most populous of any nhabited by the Senecas. Having called on Young King and Capt. Pollard, two of the most influential chiefs, who expressed their satisfaction in his visit and its object, and cheerfully agreed to notify their people to a meeting on the Sabbath. We regret that our limits do not permit us to give the very interesting account of this meeting, and of the speech made by Capt. Pollard on the occasion.

"Mr. Aiden visited the Cataraugus village, but the chiefs were absent. The inhabitants of this village are all Senecas, except about 6 families, who are Munsees. At the Seneca village on Buffalo Creek, are about 700 Senecas, 16 Munsees, some Onondagas, some Cayugas, and a few Squaukees. In the different reserves the Senecas amount to something more than 2000. The language of the Munsees is radically different from that of the former. They are so called from the name of the place where they formerly lived, on a branch of the Susquelian-

nah, but are of the Delaware tribe."

The result of the Rev. Mr. Alden's observations on the character of the In-

dians and their need of instruction, we give in his own words.

"The more I have attended to the situation of the aboriginal part of our extensive republic, the more I have been convinced, that to teach the Indians with effect the truths of the Gospel, ministers must live with them, learn their language, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter of abilities, and still more so to preach in such a manner that justice may be done to many subjects, and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many truths to their understanding. Still, if a minister were fully acquainted with their language and mode of illustrating subjects, he would be able to convey his meaning in a way which would be comprehended."

The Society has productive property to the amount of \$23,167 75.

His Honor WILLIAM PHILLIPS, Esq. is President, and Mr. SAMUFI. H. WALLEY, Treasurer.

#### CORBAN SOCIETY.

THE annual report of this excellent Society mentions with gratitude the success, which has attended its past exertions, the motives which should inspire continued zeal. and the peculiar obligations to activity which the present day presses upon the conscience.

There are 85 members of the Society, and 12 other subscribers. The subscriptions during the past year amounted to

Donations in cash from ladies in Worcester, Uxbridge, Dorchester,
and Boston,

Interest of money,

12 00

8311 33

Besides the receipts of money, no less than 154 articles of clothing, valued at \$271 73, have been received from benevolent ladies in Boston, Ashby, and Richmond.

The Society has assisted thirty pious young men, within the year pust, who

have been recommended according to the Constitution.

#### CHOCTAW MINSTER,

LETTERS have been received from Mr. Kingsbury dated that. During the three preceding weeks the mission family had been severely afflicted with sickness. Mr. Kingsbury and Mr. Williams were first taken ill; but, by the timely use of medicine, were gradually restored. Mrs. Williams was serzed with the bilious fever on the 7th. "The disease," mays Mr. K. in a letter to the Presider, "was severe; and, in a few days, she was reduced very low, and, as we had reason to apprehend, to the very borders of the grave. On Subhath, the 13th, about two in the afternoon it was thought by herself and others, that she would soon be released from all the toils and sufferings and sin of this mortal life. A part of this family had previously removed to the place selected for the stat of the massion. Those, who were present, assembled around not bed, to take a last freewell of this dear friend. She was perfectly rational, and spoke with as mass composure of her expected removal, as if she had been going to her earthly father's house. As I was about to administer some ether, she said, "My bruther less is about to take use to himself, and why do you wish me to stay!" I take her it was our duty to do all we could to preserve life. She took it and some other cordials, which had the happiest effect. The expiring flame of life was revived. From that time her disorder took a favorable turn; the favor about, and sone came to a common intermittent, which has now nearly left her. She is daily gaining strength, and this morning was able to six at the breakfast take with us. We cannot sufficiently express our gratitude for the signal mercy, which has attended this afflictive dispensation."

About this time, the younger Mr Kanouse was laid by, on account of a points

swelling on the hand; but, at the time of writing was on the recovery.

On the 16th the elder Mr. Karbuse was violently seized with a fever. While detailing the progress of the disease Mr. Kingsbury says, 'If it is the Lord's will to deprive us of the labors of this valuable missionary, it will become us to submit without one murmuring word. These afflictions have followed in rapid succession, and have occupied much of our time. But we hope they will be seastfied to our good; and that by these trials we shall be better prepared for the great work before us."

At the close of his letter Mr. K. says, that Mr. Kanonce had a comfortable day on the 23d, and rested well the succeeding slight. We cannot but hope, that, at the cool weather advances, the whole mission family will be restored to health.

It appears from Mr. Kingsbury's letters, that the labor of commencing as establishment among the Choctaws will be very arduous, and will require all the perseverance, faith, and seal, which the most devoted missionaries can exert. Let the prayers of the friends of missions ascend perpetually in behalf of this attempt to carry the light of the Gospel into the midst of darkness.

## STOCKBRIDGE ÍRDIANS.

Extract of a letter from a Clergyman in Ohio to the Editor of the Panoplist.

"In September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indians. By sickness they were detained over the Sabbath, and saked if there was to be any meeting which they could attend. They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them it was found, that their thief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship, dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When a peals was named, they all took out their books, and turned to it. It was the most interesting day ever some in this place.

"On Monday I visited them, conversed and prayed with them, and never we More kindly and cordially received. I found that a large proportion of them had boles and could read. The Chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxcated while here. He was much affected; and, when they left us to pursue the ourney, this man called, and asked me to remember him in my prayers; and said, the hoped God would take away his stony heart." They are going to like with the Delawares, who are intimately connected with several other tribes. appears to me that the hand of God is visible in their removal; and I consider it of great importance that they be immediately followed by a missionary."

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efort of the birectors of the twenty-pourte couples mreting of the missionary society of Dogbon, may 14, 1515.

(Continued from h. 220.)

Gult Missionary, Dr. Morrison, perseveres in the Isberious and Important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been for several years in circulation, to has finished the books of Exodus, Ruth, and the Psalms, and has entered upon The prophecy of Isaiah. His labors suffered a suspension of a few months by his journey to Pekin, as one of the interpreters who accompanied his Excellency Lor Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all sanks, enabled him to acquire of the language, customs, and especially of the

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in this

seligious views, of the vast population of that extensive empire.

course of the present year. We regret exceedingly that the opposition of the Chinese Government to the labors of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, preasing to learn that the work is going forward at Malacca, Dr Morrison having committed to the care of Mr. Milne the superintendance of a large edition of the New Testament, consisting of eight thousand capies in duodecimo, and fifteen hundred in octavo.

MALACCA.

We are sorry to state that Mr. Milne has suffered truth by sovere filmess. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milise had paid a visit to Penang (or Prince of Wales' Island,) where he favored with many excellent opportunities of sending copies of the Chinese New Testatation, catechisms, and tracts, to Signs when it is not a fine of the Chinese New ide, to Rhio, Cochin-China, and various other places where the Chinese are fond in great numbers, as well as of conversing on religious subjects with the

"The title of Doctor in Divisity has been souferred on Mr. Marrison by the Sensitus Ass.

Attained of the University of Glasgow.

† Bu Marvison is presenting with his great work Tun Current Drurtestaut, a Second But of which has been reserved in London, price 10s. 5d. and which we beg leave to recommend to the friends of literature, who will serve D. M. and family by their patronage of it.

His Changes Grassmar is also some to hand, and is sold by Black & Co Leadenball Street, at 14, 11s. 5d Dr. M. has also just published, A Collection of Dialogues and Datached Souteness.

Chinese and Resellsh whith a fine and weekel recollering, twice tiles also. A View of Chine. Chings: and English, with a free and verbal rendering, price 100; also, A View of China relative and Purposes; containing a Sketch of Chinese Chronelegy, Geography, Popular, Government, Religion, and Castoms, Scs. Scs. price 12. [4]

there are said to be 8,000 Chinese inhabitants, among whom Mr. Mine without and house to house, distributing the Scriptures and tracts. Mr. M. calculated that in China and Malacca together, there have been printed and circulated less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptus May we not hope that some of the good seed so liberally disseminated will sprint up, and produce much fruit to the glory of God and the salvation of the Towards the great expense of printing Chinese tracts, the Religious Tract ciety in London have liberally contributed the sum of 500%.

Mr. Milne's labors appear to have been abundant. He has translated to books of Genesis and Deuteronomy, and part of Joshua, into the Chinese in guage; he has also paid considerable attention to the Malay, in which he can set with tolerable facility. He has now two Chinese schools, into which he has a moduced the Lancasterian plan, as far as it was practicable. The children less

Dr. Morrison's Chinese Catechism.

Mr. Thomson is proceeding with the Malay Mission. He has translated in Ten Commandments, and Dr. Watts' first Catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design; judging that sholy law of God, as expressed in the Decalogue, is peculiarly calculated to strike the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfication to Mr. Milae, as he appears to be well qualified to superintend the profit having been brought up to the business of a printer, and having made some proficiency in the learned languages.\* This settlement has now the advantage if possessing two presses, with suitable workmen, and an able superintendant. Thomson, who obtained in England a knowledge of letter-founding, will matter ally assist in this department. The buildings necessary for the several purpose of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional laborers, Messrs. Milton, Fleming, Beighton, and Ince, the first of whom is designated to the Chinese Mission, the other three to such stations in the East as may be deemed the most necessitous and the most

promising.

#### AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch Church appears to have been greatly blessed, as well as his preaching to the Heathen, in the Malay tongue. In the year 1816, he baptised nearly 200 adults, who had relinquished the religion of Mahomet, and professed to embrace the Gospel of Christ. The number of heathens and Mahomedans who have made a profession of Christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the neuthen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labors. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavored to compel the Christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labors from the time of my arrival in Asial Surely the time of salvation is at hand, in favor of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I

<sup>\*</sup>Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malucca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic Bibles for distribution.

in my heart, and sometimes with a loud voice, Lord be mindful of thy pray-

people in England and every where else in Europe, on our behalf." Mr. Kam's zealous labors have not been confined to the island of Amboyna. the months of September and October. 1816, he visited several of the Molucca ands, where his ministry was most joyfully received; and in the negerys (or lages) of Aboro, Hulaliuw, and Kariou, the inhabitants, who had been long deto the service of dumb idos, arose, and with holy indignation destroyed meir false gods. Mr. Kum speuks of this triumph of Christianity over heathen-

with pious exultation; and says, in his address to British Christians, "Many you will not see much of this glorious conquest, but in heaven you will see our precious Savior, who bled and died for our sins. There I shall see you There I shall see you will find that your faithful labors of love

for the name and cause of Christ have not been in vain.

The directors have acceded to the earnest request of Mr. Kam, and have sent a printing-press, which he much needed, for the purpose of supplying the Expeople with religious tracts, which were before transcribed with great labor; hey have also sent out a large number of tracts in the Malay language, printed London, for dispersion in Amboyna. We trust that the inhabitants will soon De favored with a large supply of the Malay Bible. now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which They will gladly purchase at any price ?

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more laborers into that ex-

vensive and promising field.

JAYA.

It is with the greatest regret we have to record the death of Mr. Supper at Batavia, his labors in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies in behalf of Missions, of Bibles, and Tracts, and had the prospect of much usefulness both among the Portuguese and Malay Christians. The loss of so zealous and active a laborer in the prime of life is deeply to be lamented. but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The Society has at present no missionary in that interesting station; but we trust it will be kept in view by the Directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palm continues to preach in the Dutch church at Columbo. Mr. Ehrhardt, who was for several years our missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of Sir R. Brownrigg.) missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

# REPORT OF THE EXECUTIVE COMMITTEE OF TRACT SOCIETY, FOR THE YEAR ENDING MAY, 1818.

THE Executive Committee have, the year past, employed, and will continue to employ, the following gentlemen, as agents for the sale of the Societies' Tracts; viz.

Henry Whipple, Salem, Mass. Nathan Coolidge, Windsor, Ver. W. and H. Hyde, Portland,

Jesse Turner, Payetteville. Ebenezer S. Phelps, Northampton. Rev. Dr. A. Leland, Charleston, S. C.

Mr. Kam mys, that he needs at least 20,000 expires of the Bible for the supply of the pen-. ple in Amboyna, and neighboring islands. A single copy of the Hitle was lately sold by sertion for eight pounds.

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Zina Hyde, Bath, Me.
Amos Tappan, Portsmouth.
Lambert Lockwood, Bridgeport, Con.
Rev. Robert Wilson, Ohio.
Nathan Whiting, New-Haven.
John Johnson, Providence.
Richard Pearse, Natchez.
Rev. Calvin Hitchcock, Newport, R. I.
Reuben D. Muzzey, Hanover, N. H.
Daniel Pike, Bangor, Me.
P. W. Gallaudet, N. Y.
Rev. William Jackson, Dorset, Ver.
Peter B. Gleason & Co. Hartford, Con.
Richard Boylston, Amherst.

Lather Holland, Belchertown, Man, Henry Woodward, Princeton, N. J.
E. P. Walton, Montpelier, Ver.
Silas Barrett, Middlebury, Ver.
Alexander Graham, Kentucky.
S. Wells, jun Greenfield, Mass.
Thomas L. Paine, Cincinnati, Ohio.
David M. Smith, Lewiston, N. Y.
Jasper Corning, Buffaloe, N. Y.
Horace Janes, St. Albans, Ver.
Lincoln and Edmands, Boston.
Abijah Kingsbury, Keene, N. H.
Charles B. Haddock, Andover.
Rev. D. A. Sherman, Knoxville, Tex

It is the object of the Executive Committee to keep in the hands of these agents, a deposit of Tracts, in great variety, sufficient for the supply of those portions of the country, in which they reside. It is of the first importance to the success of this institution that the agents should execute the trust reposed in them with fidelity, and make seasonable payments to Amos Blanchard, Esq. Treasurer, or to Messrs. Flags and Gould, General Agents.

During the past year, a considerable number of new Tracts have been added to the series, and a large proportion of old Tracts reprinted. The whole number of Tracts printed during the year, is three hundred and eighty nine thousand. These Tracts contain, on an average, more than 14 pages. The expense of

printing is \$3546 32.

The Executive Committee are more and more impressed with the importance of the establishment they are called to manage, and more and more animated with the success of their efforts.

#### ORDINATIONS.

ON Friday, 10th of July, the Rev. EBENEZER BOWDITCH CALDWELL was ordained Pastor of the Waynesborough Independent Congregational Church and Society, by the Presbytery of Harmony. The introductory prayer was offered, and an excellent and appropriate sermon delivered, by the Rev. Mr. Murphy, of Medway, from 1 Tim. iii, 1. A solemn and affecting charge was given, and the consecrating prayer made, by the Rev. Mr. McWhir, of Sunbury; and the right hand of fellowship and concluding prayer by the Rev. Mr. Goulding, of White Bluff.

The various exercises of the day were deeply impressive. The vocal music, which was well performed, added much to the pleasure of this interesting occasion.

On the 30th of September, the Rev. OTTO S. HOYT was ordained as pastor of the Congregational church and society in Hinesburg, Ver. The introductory prayer was by the Rev. James Murdock; the sermon by the Rev. Josiah Hopkins; the consecrating prayer by the Rev. Dr. Austin; the charge by the Rev. Thomas A. Merrill; the right hand of fellowship by the Rev. Calvin Yale; the charge to the people by the Rev. Daniel O. Moreton; and the concluding prayer

by the Rev. Simeon Parmelee.

Ordained, Sept. 24th, in the third parish in Newbury, by the Presbytery of Londonderry and its corresponding members, the Rev. Messrs. David Tenny, Amei Benedict, and Charles S. Robinson, as Missionaries to the destitute parts of our own country. Introductory prayer by the Rev. Dr. Parish of Byfield. Sermon by Rev. Dr. Dana of Newburyport, from 2 Cor. ii, 14. Consecrating prayer by Rev. Mr. Allen, of Bradford. Charge by Rev. Mr. Harris of Windham. Right hand of fellowship by Rev. Mr. Perry of Bradford. Concluding prayer by Rev. Mr. Parker of Chester.

Ordained as an Evangelist, at Moriah, N. Y. on the 14th Oct. by the Essex Consociation, the Rev. ASAHEL STONE, a Missionary from the General Assets-

bly of the Presbyterian Church to that section of New-York.

# MISSIONARY HERALD

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NOVEMBER, 1818.

Vol. XIV.

## RELIGIOUS INTELLIGENCE.

EFORT OF THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.

(Continued from p. 241)

#### AMERICAN ABORIGINES.

hickamaugh in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messra. Ital and Williams with their wives. Before the annual meeting of this Board in the preparations for other and larger buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been

orgutten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butick embarked at Boston on the 13th of November, for Savannah; and on the
17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philidelphia, for the same port. On the 27th, under the kind care of their Divine
Master, they all safely arrived at Savannah; where they were received by the
Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionite courtesy, hospitality and generosity, which they have acknowledged with
expressions of lively gratitude. From Savannah they proceeded with as little
ielay as possible, by the way of Augusta and Athens, to the Indian country, and
m the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission
house at Chickamaugah. [See Her. for Feb. p. 45]

Early in December, the Rev. William Chamberlain lest Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections

for the mission he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advices to this effect were duly communicated; and on the 18th of March the Brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and

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Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsay, Know county, and Rev. Matthew Distald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they are requested to make an annual visitation. If the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States Government, and to the public." Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is

explicit and full. "Your Committee," they say, "tarried at the missionary station, until after the **Sabbath, that we might have an opportunity of observing the moral and religious** influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees. Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighourhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Carist formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but **could** understand what was said to her, and had to answer us by an interpreter. the lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the churcn, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Savior." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and

attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced,

that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is his; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity! Will they not checrfully support it by their liberality? To meet one of these souls in heavon rescued from eternal gloom by the instrumentality of Christian exertion, O what. an unspeakable joy! The Lord may rescue them speedily; the present app

ances are encouraging."

Still more recent intelligence of the sample freshing, animating kind has received. Under date of July 25, within about six weeks of the present time brethren write. "Next Sabbath we expect to admit to the church two peop color, who give satisfactory evidence, that, within a few months past, they been converted to God. We have also hopes for two Cherokee women; or them the wife of the man of whom the mission place was bought. She is per as universally respected and beloved, as any woman of the nation. She has constant attendant on the means of grace, since the commencement of mission."

In a communication of a date a few days earlier, they say; "The generals of the church has been prosperous; the new converts, for aught that app have walked steadfastly and uprightly in the ways of truth; and so far as know, the church has favor with all the people."—"Our children have been obedient, faithful, and industrious than could have been expected. We be the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—" school of blacks continues to prosper. The colored man, who has been rece into the church, is a very dear brother, and promises great usefulness to the copie of color. His heart is fixed and much engaged to instruct them he can."

"The season of the year has been ordered very favorably in this part o country. We have about seven acres of rye and oats, which we are now gering in, more than thirty acres of corn, about three acres of Irish and tw sweet potatoes; and a small patch of cotton. All these look well, excepting cotton."

Eighteen months ago, at the place now called Brainerd, and consecrated to Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide with ness—(there not being a single individual, within many miles of him, who I the Lord Jesus,)—and, like his Divine Master, not having where to lay his I Now there are commodious buildings of various descriptions—large and frustields—herds and flocks not inconsiderable in numbers—a school consisting about sixty children and youth, collected from the surrounding forests, come ably lodged and fed, instructed for the present world and for the world to cand about twenty of them already able to read well in the Bible;—and a chestablished on the foundation of the apostles and prophets, and to which, we six months have been added ten or twelve, who before were strangers and eigners, having no hope and without God in the world!—The people who sitting in darkness now see a great light. The land, which for long and drages may in the shadow of death, is now cheered with exhibitions of heavy glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. "When the poor and needy seek wand there is none, and their tongue faileth for thirst, Jehovah will hear them God of Israel will not forsake them. He will open rivers in high places, fountains in the midst of the vallies: he will make the wilderness a pool of a and the dry land springs of water. He will plant in the wilderness the cand the shittah tree, and the myrtle, and the oil tree; and set in the desert to tree, and the pine tree, and the box tree together: that they may see, and k and consider, and understand together, that the hand of the Lord hath done

and the Holy One of Israel hath created it."

The facts now reported have the weight and conclusiveness of a thousand a ments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowled; Christ, before they are advanced in civilization; and that the plan of instruthem in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of a friend of God and men in these Christian states, that, in proportion to time means employed, no missions to the heathen, since the Apastolic age, have more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits mee repentance, been delayed until the plastic hand of civilization had prepare

y. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own y, rude children of nature and of the forest—men and women and young persor both sexes—have had their understandings enlightened and their hearts ened to receive the Gospel, and have become humble and exemplary followers the Lord Jesus. The facts are as encouraging as they are incontrovertible. sey are encouraging, in regard not only to the spiritual interests of the untutored bes, but also to the melioration of their temporal condition. What so efficates for subduing the ferocious spirit and restraining the roving inclinations of savage, as the renovating grace of the Gospel? What like this to engage the nd to the noblest objects, and to generate and animate the desire for general provement? It was by means of the Gospel that the nations of Europe were ilized; and by means of the Gospel may the tribes of the American wilderness civilized.

The Gospel prompts to general education. But tedious would be the process it slow the advances of education in the vernacular languages of those natives, once minds are altogether unlettered, and their languages unwritten. Most spiciously it is found, that the obstacles which have been supposed to lie in the spiciously it is found, that the obstacles which have been supposed to lie in the spiciously it is found, that the obstacles which have been supposed to lie in the spiciously it is found, that the obstacles which have been supposed to lie in the ling to be taught, are desirous of being taught, and of having their children ight, in English; and experiments at our establishment have proved, that han children, eight years old and upwards, may be taken from the wigwams, d in one year be brought forward to read with a good degree of correctness d facility in the English Bible. In the mean time, they are making proportions proficiency in speaking and understanding the language, and in various anches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementy books, into the vernacular languages, is superseded, and the labor and time dexpense of doing it are saved. If indeed Bibles and other books were already hand in those languages, it would be extremely questionable, whether any conlerable use should be made of them. The Indians, old or young, would dete no benefit from them, until taught to read. But the young may as well be aght in English books as in Indian; and the old would no sooner learn to read Indian than in English; and when once taught in English, they are brought to a new world, and the treasures of knowledge, and the arts of civilized life, e laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into eration, and animated by its success in the Cherokee nation, your Committee we been earnest in the desire of imparting the benefits of it to other tribes.

#### CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this pard continue to entitle him to very grateful notice, agreeably to his instructions sited, in the course of the last autumn, not only the Cherokees, but also the hickasaws and Choctaws; and he saw a large council of Creeks within the herokee limits. Every where he was kindly received, and found dispositions ghly favorable to the objects of the mission. The Creeks, wished for time to maider; but the Chickasaws and Choctaws shewed not only a readiness, but ardent desire, to have establishments, such as that at Brainerd, commenced nong them.—The United States Government, also, has engaged to afford the me patronage and aid to establishments for the benefit of each of these nations, i for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on comencing an establishment in the Choctaw nation without loss of time. This is a largest nation of the four, consisting of about twenty thousand souls. They we a fine country, are possessed of considerable wealth, and have strong tennicies towards a civilized state. The Government Agent, Col. M'Kee, takes lively interest in their welfare, and is disposed to exert his great influence in vor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high anding in the esteem and confidence of both red men and white, and the experence, which he had in commencing and advancing the establishment at Braind, combined to render it, in the view of the Committee, highly important, that

the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the mest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be de-

scribed, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway. N. J., and Mr. Moses Jewell and his wife, from Chenango County, N. Y., embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at New Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam-boat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination; where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self devotement, in the concerns of the establishment.

The seat of this mission is about 400 miles southwesterly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha; the Yazoo, and the Mississippi, will have a water communica-

tion with Natchez and New-Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. M'Kee, could afford them; but many difficulties were to be encountered, and for want of good labo-

rers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look up on all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, not with standing the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot; † and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of

the Choctaws.

#### FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr.

<sup>\*</sup>They arrived in comfortable health, but worn with fatigue, on the 29th of August.
† The name given to the place of the Chostaw Mission, in bonor of him, who has been called "the Apostle of the Indiana."

Descript, the Principal, in an ufficial communication just reached, mys. "The photons appear to maintain a great deal of harmony in their intercourse with media other, have been very punctual and attentive at all encause of descript and infigures instruction, and their peneral deportment as well as their application to find their application to find their application to

diedy, has been very entisfactory.

Amid the gracious smiles of Heaven, with which the Seminary has been finetied, and which claims the most grateful acknowledgments; it has experienced
is the course of the year, a deeply affecting from, which calls for penforms
submission. On the 17th of February, Heavy Ohookinh, the eldest and most axis
thereby knows of the members, from the Sendwich Islands, was taken from
the midst of his companions, from the affections and hopes of his patrons sink
blands, and from all terrestrial scenes. His sickness was a fiven, which has
been with exemplary patience, with cheerful resignation, and with an elevation
with accompanion patience, with cheerful resignation, and with an elevation
with accompanion patience, with cheerful resignation, and with an elevation
with accomplishing hope of a better life. He died as the Christian would wish to die,
like Divine Master knew well, whether to send him back to Owhybes, to pake
the world; and equally well does He know how to make his death redound to
the good of his sur- lying school-fellows and friends, and to the furtherance of the
great cause, to which he was so ardently devoted.

#### NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing he and young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Measure Pliny Plak, Levi Spaulding and Miron Winslow, new closing their studies at Andover, and Measure Cephas Washburn, and Almod Pinney, regular licentiates for the ministry, have offered themselves to be explored under the patronage and direction of this Board, severally with amount testimogials. And not a smaller number, now in a course of preparation live made known their actiled purpose of offering themselves in due time.

#### FUNDS.

The donations to the Board, within the year past, have amounted to more thin thirty two thousand dollars, and the other sources of income to about these streament. Though the receipts have surpressed those of the preceding year shout five thousand dollars, they have fallen short of the expenditures, which because to more than thirty-six thousand.

The number of auxiliary associations, under different names, which because

The number of auxiliary associations, under different names, which being much collections to the Treasury of the Bourd, is about five hundred.

From year to year, as the plane and operations of the Board are extended, and the extended and laborers are multiplied, the expenditures are of course, and of necessity proportionably increased; and as the work proceeds, it man ematinue to be so. On this account, however, there is no cause of discouragement, likely to the liberalities of the Christian community have answered in a manner. The demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the hearth. The duty is clear and imperions. Jasus Chars I lead of all, the silver and the gold are His;—the world with all its follows is little and his figs command, that his Gospel should be preached to every creature, puts in most moved requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be linearished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life evertasting.

To many, indeed, the spirit of this new era, as was that of our flavior's mislitry, may be like new wine to old bottlen:—if occasionally infused into them, it may soon be gone. But in others is will remain; and the numbers of those, in which it will be preserved, and be like a springing well, will be continuely and ampidity increasing. Views and feetings and habits, nated to the advancing and heightening era, will grow, be propagated, and prevail. Christians will least what is meant by not living to themselves; for what other and higher parameters.

provision for those who are to come after them, the bounties of Providence a bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "Their merchandise and their hire shall be holdness to the Lord; it shall not be treasured, nor laid up." They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their freewill offerings, with singleness and gladness of heart, and the the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld.—There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redcomer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

In behalf of the Prudential Committee.

New-Haven, Sept. 19, 1818.

S. Worcester, Clerk.

#### Poneign Mission School.

The annual report of the agents of this promising establishment, signed by the chairman of the executive committee, James Mannes, Req. and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the report, wherever it can conveniently be done.

THE instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May, On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and picty. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of

his life, will soon appear before the public.

Samuel Ruggles, and James Ely, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighboring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of slothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be

brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the Aborigines of our own country. Four natives of the Sandwich islands are now professors of religion. Thomas Hopoo was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, William Tennooe, John Honoore, and George Sandwich, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that falth the first Sabbath in September, were baptised, and admitted to the church in Cornwall.

the best in his studies, writes a good hand, and displays a happy talent in e speak English with case and clearness. He has a turn for the mechanical possesses considerable vigor of intellect, is discreet and stable, and sets an Miniple worthy of imitation. Sandwich is industrious, makes good improve-

Marge Theoree has seasons of religious impressions, is of an ardent tempera-tion, makes good proficiency in his studies. and improves in his general deport-list. The remaining Owhyhean, William Rummo oo lah, is a pleasant agree-

Me youth, learns English well, and is now hopefully pious.

Windate's progress in learning has been slow. His powers of mind are and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him ligious instruction, and allow him a compensation for his labor.

John Johnson was dismissed from the school last February, for improper con-

ect. He has probably gone on board a vessel to revisit his native country. Elmon Annance has made reasonable proficiency in his studies; has been resctful and obedient; but has, on some occasions, been rather averse to labor.

Wong Arce, a Chinese, was taken into the school for a season; but was disissed for misconduct.

Adia Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant the Delaware tribe, speaks the English language fluently, and impressively, ikes laudable progress in study, is a professor of religion, and highly adorns the agacter of a Christian. He is exemplary in all his conduct; and his character ncures him influence among his fellow students. He was religious before he

med the school, which was in April last.

George Timor, a native of the island of Timor in the Indian sea, came to this entry from Batavia. He lived a while in Philadelphia as a servant; and was it to the school by a worthy clergyman of that city. He is mild and inoffenbut not having sufficient powers of mind to make advances in study, he has ch placed under the care of a religious farmer, that, while he carns his living, than the simple truths of the Gospel.

Archam Poo-no-hee, a native of one of the Society islands, has lived with Poparty and the idolaters, and which ended in the defeat of the latter. to this country only to see its distant the school in April last, soon after he landed on our shores. Since that he has been thoughtful and serious, and the committee are not without that he has become truly pious, and is a chosen vessel to carry the Gospel in the landers of the Pucific.

Charles Papa you is a companion of Poo-po-hee, came to New York in the with ship, and joined the school at the same time. He is a native of Otalicite. butteres are promising; but he, like many other young persons, is thoughtless degard to religion. Both these Society islanders are about twenty years of They and the Sandwich islanders are well formed, fine looking young

ight Botang Snow, a native Malay, was stolen from Malacca, when four refer years old, carried to Batavia and thence to Canton. He was held as a atts, and offered for sale to a Chinese merchant; but he begged himself offi is master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who then a commercial agent of the U.S. at Canton, and who brought this Mu-with him, on returning to this country. Botang learnt the Chinese language, resident at Canton, and retains it still. He speaks English intelligibly. Providence he became serious, and hopefully renewed in heart; was baptised Methodosics of his faith, and admitted to a church there. He joined the Mouriage spring; and his conduct has been unexceptionable. From his ap-

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were reinght to the school by Mr. Cornelius in August. The names of the Cherubices The Estate Bicke, Ellas Boudinot, and Thomas Basil; the (wo latter being smed after gentlemen, who have the welfare of our Indians much at heart. the first is a son of Mr. Hicks, who is a Cherokee of more influence than any har in the tribe, and has been, for five years, a professor of religion, and a

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member of the Moravian church at Spring-place. The name of the Chos is M'Kee Polsom. His father is a white man; his mother a full-blood mative.

Arnold Krygeman, a Malay boy of 12 years old, has just been received the school. He was born at Padang, on the south side of Sumatra; his med a native Sumatran, his father a Dutchman. Both parents being dead, he sent to this country for his education, by an elder brother, and committed to care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Provide have remarkably attended the school. It numbers eight professors of religious and two or three others, who are hopefully pious. Its pupils have literally of from the east and the west, the north and the south, from different climates. gemote continents and islands, to have the darkness of Paganism dispelled. the light of the Gospel communicated, in this benevolent institution. prayers are continually offered for the youths here assembled, that their may be saved, and they may carry salvation to multitudes of their brethren. Little more than two years ago, the idea of this school was suggested to individual to two of his friends. They united in prayer for divine direct The subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board, whose committee we are now additionally the subject was proposed to the Board. sing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honorable testing in the Rev. Mr. Daggett, as peculiarly qualified to preside over such a sch and to impress religious truth upon the expanding minds of these interes

youthe.

#### visty of the Phildrittal Committee To Tim Tobelog MISSION SCHOOL.

Arran the meeting of the Board in September, the Prudential Committee in an official visit to the school, for the purpose of viewing the houses and which had been purchased, and becoming more fully acquainted with the min interests of the establishment. Though it was in vacation, the greater page the scholars were present. After an examination into the state of the scho mort exhibition was made of the improvement which the pupils had made public speaking. M'Kee Folsom delivered a short declamation in Chock Elias Boudinot in Cherokee; Poo-po hee in Otaheitan; Honooree in Owhyh one of the American youths in Chinese, as he had learned it from Bou Glbbs, Hopoo, and others in English. These declamations, excepting the glish ones were composed by the youths themselves; we do not mean, that the were all written; but they were connected speeches, prepared for exhibit The declamation of Honooree was part of a colloquy, which had been compo for the public examination in May. He delivered it with surprising force animation. As he came to the part, which affected his feelings most, the cessive agitation of his countenance and his whole frame, and the unparalle rapidity and vehemence of his utterance, were so much beyond our standard animated delivery, as to be rather painful to the audience. The English pin except that of Hopeo, were extracts from the noblest parts of Robert Hall and of Dr. Dwight's sermons. It was interesting to hear these grand compations attered by tawny youths, but lately rescued from the forests, and the lands, inhabited only by heathens. They were generally delivered with propriety. The piece spoken by Honoo was composed by himself, as a farest states to the enhance in contemplation of the contem address to the scholars, in contemplation of the separation, which would place, should be first visit the land of his fathers, to bear the message of salvathe performance was highly creditable to his talents, and many parts of it was suited deeply to affect a considerate mind. Towards the close he alluded to death of Obookiah, and of his friend and benefactor Mr. Mills, in the tender manner. The whole exhibition, and the prospects of the school were calculate warm the benevolent heart, and to prompt to activity and diligence in the gr work of sending the Gospel to the heathen.

I . C . THE DR APPEARS AND MAY AT A ST

# Assessed by the Minutes he Meximond,

#### BOURNAL OF THE MESONEN AT PRACTICE.

## . (Continued from \$. 245.)

They came from different directions, 10, 12, and 17 miles distant. Sevention, from the distance they live and other causes, can but seldom attend to the Gospel, and receive instruction at the Sunday school, showed that they could more knowledge of divine truth than we could have expected up their circumstances; and three or four appeared to have such a conviction of their need of a Savior, that we could not refrain from hoping, that the image was instamped on their hearts. One of these, who appears to be than 25 years of age, remembers the time when he was brought from an and says he is very thankful that God chused him to be brought away, and says he is very thankful that God chused him to be brought away, as slave, into this land, where he can help of the Savior. He adds, that the thought it hard to be a slave; but now he cares nothing about it, if he ties a Christian.

were filled with tears, "Wicked O yes, massa. Wicked nobody as so." He went on to express, in broken language, the wickedness of the before the missionaries came there; that there was nothing but bad the time; that we could not think how bad they were; that they knew no than the cattle; that there was no Sabbath, no prayer, no thought of God, ag but drinking, frolicing, fighting, and every thing bad. When question whether he did these things still, he replied, that he did not, that that he is very bad heart. In short, his views of an and salvation appeared to constant attendants at the Sabbath school, and have begun to read in the We are told, that their mistress, who is one of the late Cherokee constant attendants at their mistress, who is one of the late Cherokee constant attendants to read by their assistance, and the occasional aid of the son, who is one of our scholars; and that she is making considerable late.

The mill, which has been erected with much trouble and frequent disappents, in consequence of the inexperience and unfaithfulness of the work—was this day put in operation. From its motion we are led to believe that do better than was expected; and if the dam can be so secured as to stand a flood, we have raised expectations, that its advantage to the institution a neighborhood will soon repay the trouble and expense of building.

Brother Hall was last night taken suddenly ill, we think in consequence of

Brother Hall's complaint increases. He is greatly stunified a

Brother Hall's complaint increases. He is greatly stupified, at times parderanged, and his fever is violent.

isouth, 14. Through the goodness of our covenant God, the means used for Hall's recovery have been blessed; and he is much better, though still

weak, and his lungs much oppressed.

The gentleman above mentioned said, he had formerly thought Indian impracticable; and supposed the people of the north, who were attemptive were strangers to the character of the Aborigines; but, having heard a rible report of this establishment, he had turned out of his way to see for idl; that what he had already seen in our congregation, and the families in facinity which he had visited, had led him to believe that the northern people derstood the Indian character better than their near neighbors. That he irready given up his former opinion respecting Indian reform; and, if he is not be burdensome, he would be glad to spend the day with us, that he thave opportunity to see the children at their labor, and observe their manifold progress at school.

The gentleman from Raleigh, after making a donation to the institution, as this morning. His visit was very agreeable to us, and be assured us it had interesting and satisfactory to himself. That he was astonished at the ap-

pearance of the children, the regularity of their behavior, their readiness to laber aptness to learn, \$55. and that he should take great pleasure in using his influence

to aid the operations of the Board.

19. Our family is increasing every week; and we know not how many children it is hest to admit under present circomstances. When the Treasurer was here he thought it would not be expedient to admit more than 50 oblidren, at a tie the present season, if we could avoid it without difficulty. We all concurred a this opinion; but the applications are of such a nature, that we now think it be to go a little higher rather than refuse any faft blooded Cherokets, as we have be some time past received all such who have applied. "We now think we will by to receive as many as 60; thinigh we are not without our fears, that the sister will sink tinder the accumulated labor that devolves upon them; in so large a fam ily, in this wath climate. The continued heat of a couthern suramer debilitat the constitution of northern people very much: Sister Half is frequently a feeble, as to require marsing, will be come almost maked. There care dear in ters at the north would gladly will part with us here, in the labor of making Clothes for these sons of the forest, Withey know their need." "Westrust this will soon be made known to them, and arrangements formed for building clothes to these children. 'This would be a great relief; and enable us to take more chi-ា 👉 👉 ក្នុងសាលាសាសាធាន 😘 🗀 dren without kny addition of female helps.

Brother Hall has now so far recovered as to be able to ride but a fittle, and so hope he will soon be able to visit the settlements, whither he intended to go as husiness about this time, if his health had been good. We feel that we have great

cause of thankfulness for his speedy recovery.

21. Our sister, whom we thentioned on the 7th as learning to read by the help of her servants and her fittle son, was requested to give a specimen of the progress she had made, and, to our surprise and great satisfaction, alse took the New Testament, and read a considerable portion of a chapter very intelligible. This she had stidded. Turning to different parts we found she could very som find not a verse in almost any place; and, where the words were giverally short, read intelligibly without any previous study. All this knowledge of letters she has atquired within a few months, of those who learned the alphabet at this place, within a year past. What cause have we to thank God and take courage, when the light of divine truth is finding its way in such unexpected channels, among a people who have been for ages in darkness and the shadow of death!

23. Brother Hall, though not perfectly recovered from his illusia, thought

himselfable to ride a short distance, and left us for the settlements.

24. Pour gentlemen from North Carolina made as a short visit. They expressed much satisfaction and some surprise, at the appearance of the children, and left a small donation for the benefit of the institution. We have reason to believe, that the opinion very generally prevails among the white people near the southern tribes, and perhaps with some at the north, that the Indian is by nature radically different from all other men, and that this difference presents an insurmountable barrier to his civilization. We are often very particularly questioned on this subject by persons of this opinion. We wish those, who make the above objection to all endeavors to Christianize and civilize the Indians, might be reminded that the Indians are men; and their children, education alone excepted, like the thildren of other men. Considering the advantages of those under our care, we think they are as bright and promising as any children of equal numbers we ever as we collected.

27. Brother Hall returned. It is our practice, when any one goes to the settlements, to have all the business atranged which can be accomplished, either going or conling, so as to do as much as possible in a little time. This arrangement required brother Hall to take a circuitous route, in which he found great inconvenience, on account of not being acquainted with the roads, or paths; for we have very few roads here except horse-paths, and in these we frequently ride 10 or 15 miles without seeing a house. He was treated as usual, with much kindness and hospitality by the natives. Not withstanding the fatigues he endured by losing his way, and wandering in the woods, his health is improved. At Washington (1 en.) he received a fetter from the Treasurer. We were happy to hear

of his welfare, and that of the lads with high.

At the Agency brother Hall was treated with much kindness. The Agent manifested a disposition to do every thing in his power to forward our mission.

Subbath, 28. Our black school continues to prosper. The colored man who has been united to the church is a very dear brother, and promises great usefulness to his colored brethren. His heart is fixed, and much engaged to instruct them all he can. Two Cherokee women, who have families, entered our Sabbath school to-day according to their promise last Sabbath. One of them reads well in syllables of three letters.

July 1. We have long felt, that it would be a privilege, which might conduce to our spiritual profit, if we could have a day for fasting, humiliation and prayer, when all the brothers and sisters of the mission family could unite in this duty; but the difficulty of disposing of our children in the mean time, presented such an obstacle, that we have never until this day attempted it. Some of us have been a little interrupted by the necessary cares of the family; but in general we have enjoyed the day in a good degree of quietness, and we think to our spiritual benefit. We had, in truth, great cause to humble ourselves before God. We found it good to wait on the Lord in his appointed way, and thought it might be for his glory, and the benefit of his little flock here to have stated seasons, at which the whole church might be called to this duty. The Friday or Saturday previous to our stated communion was talked of as a proper season, and we agreed to set

apart the Saturday previous to the next communion for this purpose.

3. Two Cherokee men and one woman, having with them two boys and one girl, came to the mission house. They could not speak a word of English; and there was no one at the house, who could speak to them, the children being at school. From their appearance and signs we thought they wished to leave the children with us, and made signs to have them follow one of us to the school house, where were some children who can speak a little in both languages; but our best interpreter was absent. By means of the scholars we found that they wished to leave their children. What could we do? We had already admitted more than, on a former occasion, it was thought best to admit this symmer; and we some time ago engaged to take several who have not yet come, but are daily expected. If we refused these, we had no interpreter, that could be depended on for communicating our reasons accurately; and we knew not what prejudices might be excited. If we received these children, we should probably be obliged to clothe them; for the boys were covered simply with one garment which reached to their knees, having neither shirt nor pantaloons beside. Our sisters were ready to faint with the fatigue of providing, in the heat of a southern summer, for the family we already had. But this was not our only difficulty. Our expenses are great; most of our provisions have as yet been brought 40 or 50 miles; and we may possibly be blamed, as exceeding our instructions, if we attempt to provide for so many in this infant state of the institution, before we have even finished our buildings. Weighing all these circumstances, we thought the danger of rejecting greater than that of receiving, and concluded to admit the children without attempting to state any of our difficulties to those who had brought them.

A good interpreter might be of great service if fixed at this station; not only on occasions like the above, and others relating to business of a temporal nature, which frequently occur, but especially to enable us to speak of the great salvation to this benighted people, when they come in our way. Occasions offer almost every day, when we might speak to them, if we had a good interpreter; but we are now under the painful necessity of sighing over their ignorance, and remaining silent. Such an interpreter seems also almost indispensable to enable

brother Butrick to proceed in acquiring the language.

Although we have advanced thus far without excluding any children that have been offered of late, there is reason to expect we shall soon be under the absolute necessity of rejecting them, unless more laborers are speedily sent to our assistance. With more help, and a little additional expense, we might establish a separate school for the girls, and let our present school house be filled with boys.

Sabbath 5. Three Cherokees, who live a few miles from us, and tarried with us last night, took up their horses early this morning for the purpose of going to the mill after some meal, that they might have it here in readiness to take home

and the impropriety of doing such business on the Sabbath. They excuss themselves by saying that they did not know is would be wrong, or contrary to our feelings; but, as they then understood it was, they would not do it. They cheerfully turned out their horses, and did not go after their meal until Monday. We were pleased with their readiness to do what we thought was right, and the confidence that they place in us, as teaching the best way. May the Lived over help us to guide them aright. In the agreement with our miller, he can prove that they place in us, as teaching the best way. May the Lived over help us to guide them aright. In the agreement with our miller, he can prove that day. With this he will very readily comply; and thus the mill may that in establishing a Sabbath in this place.

4. The return of another monthly concert was very refreshing to our langu spirits. O what a mercy it is, that the solitary missionary, as well as those who are associated in little bands as we are, may reflect that the circle of Christian friends which he has left, and sumerous other circles in various parts of rise Christian world, are on the same day, collected to offer their united supplication for the prosperity of Zion generally, and for a special blessing on every uses in ary effort. The reflection animated our spirits, and quickened us in our united supplications this day. The bare mention of the monthly concert and its object to our children, often excites in them tender emotions and grateful affection and gives us an opportunity advantageously to impress on their minds the importance of eternal things. We felt this day, as if God was hearing the prayers of our brethren for us, unworthy as we are, and foadly hoped we should no more he left to so cold and lifeloss a state as we sometimes have been, "Brethren, peny for us," is the sincere and ardent desire of our souls. And may the Lord evermore your out upon his people a spirit of grace and supplication, causing them in forver of spirit to my, with the prophet, "For Zion's sake I will not hold my. mace, and for Jerusalem's sake, I will not rest, till the rightenusness thereof gewith as brightness, and the salvation thereof as a lamp that burneth."

This evening the Nev Dr Brown of Georgia, returning from Tannessee, called on us; and more after him Mr. Raudolph Stone, a licensed candidate and minor sionary from Connecticut. Mr. Stone has spent about an months in Georgia; and is now on his return to New England by a circuitous route through Ten-1 mones, Kentucky, and Ohio. We ought to be very thankful that God is so often refreshing us, in this hovely place, with the company of our very respectable and beloved brethren; and we find it animating to our children to have so much as-

The journal mentions the case of a jouner, whom they had engaged from Tennessee to finish some work about the house, but who was discovered to be intemperate in his drink. This was not known when he was employed; and, when it became known, he engaged to abstain from whiskey, while at the mission house; as indeed, he could not avoid doing, unless he had brought whiskey; with him. He had become so much debilitated, however, by previous intracestion, that he was seized with consultions, and became deranged. The closing nestences of this account, are inserted as an instance of the deplocable affects of drunkentess.]

tion after he arrived he was violently attacked with spania. After these left him, he began to work a little, but soon became crazy. We did for him every thing in our powers and kept him until this morning, but could keep him and longer. Fearing he would perish in the woods, brother Chamberlain took one of the boys, and went after him. His late drunken frolic was undoubtedly the cause of his fits and derangement. Unpleasant as the abovementioned occursonces were, we hope they may be overruled for good to the shildren, who have witnessed this frightlist scene. They saw the man in his dreadly litts; they head his thouts and acresms of terror by night; they witnessed his deranged state by day, and knew it was all the effect of infompation. We endeavoyed to improve this season to impress of this minds the numerous evils attending intemperance in this world, and its awful consequences in the world to come.

And we hope these impressions, at least with some, may be lasting.

And we hope these impressions, at least with some, may be lasting.

One of earthright scholate, aged about 19, left the school to make preparation to go with his father to the Arkaness. This lad needs more school instruction.

art we hope what he has received will be of lasting benefit to him. He can read. und writes a tolerable hand.

11. The Rev. John Joyce, formerly of Philadelphia, lately from Augusta.

alled to spend the Sabbath with us.

School 12. Our congregation as usual. A chapter was expounded in the morning; in the afterntion brother Joyce delivered a very interesting and animat-

ed discourse from Paulm lavill, 18,

13. We were under the disagreeable necessity of refusing admittance to three fine looking boys, who had been brought near 40 miles with the hopes of seing placed in the school. They were half-breeds, and we thought it a very avorable providence, that the father of two of them was present, was a white man, and could understand our reasons for not receiving them. He appeared well satisfied.

In addition to the above particulars, which we have recorded day by day as they occurred, we send a short summary of the Lord's dealings with us, since

parjournal was last forwarded; vis.

The general state of the church has been prosperous. The new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth.

and, so far as we know, the church has favor with all the people.

As to the general state of religion in the hearts of your inissionaries, we have cause to humble ourselves in the dust before God, and with tears of penisonce to beg your prayers, that He would be graciously pleased to increase his work in our hearts, and give us more faith, love and zeal; a greater spirit of self-denial, and more entire devotedness to him in the great work which he has arsigned us.

Our children have been more obedient, fuithful and industrious, than could have been expected, considering the depravity of human nature, and the manner of their education before they came to us. There has been but little sickness among them, in proportion to their numbers. We believe the natives are well satisfied with the manner in which the school is conducted, and the general

treatment of their children. -We hear no complaint.

Except brother and sister Hall, We have none of us been confined with sickness; but the heat of summer is somewhat oppressive and relaxing to as all. We cannot perform so much labor as we could when at the north, and are more frequently indisposed; yet the climate is evidently bealthy, and the summers not oppressive to those who have resided long in this latitude. A gool night in which we can sleep comfortably, has as yet succeeded every day. We are told that a sultry, hot night, as is sometimes felt at the north, is seldom or never known here. Brother Hoyt was suddenly attacked about the last of April with a local pain in his right arm, apparently of the rheumatic kind, which continued with some gradual abatement more than a month. No great inconvenience, however, was suffered from it, except that the arm and hand were so debilitated that he could neither labor nor write, for some time after the pain had ceased. The arm and hand are still very weak, but slowly gaining strength.

Brother Hall has been often out of health, beside the sickness mentioned in our journal; and sister Hall is constantly in a very feeble state, unable to assist in the business of our large family, and frequently confined almost entirely to her

bed, at which times she suffers much.

The seasons of the year have been ordered very favorably in this part of the country. Crops every where look finely. It appears from frequent experiments of others, as well as from our little experience, that this part of the country does not well suit the cotton plant. Our young cattle and hogs increase, and grow well; but we can have little profit from cows, for want of enclosed Dastures.

The Committee will unite with us in grateful acknowledgements to our covemant God, for his abundant mercies to us his unworthy servants, and accept the assurance of our most affectionate regards for them, the other members of the Board of Commissioners, and all our beloved patrons in Christ.

ARD HOYT. D. S. BUTRICK. WM. CHAMBERLAIN, MOODY HALL:

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28. Contributions in the monthly	Avails of a ring.
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The Female Benevolent Society of	second annual payment, by Miss
Reading, for heathen schools, by	Harriet Moore, - 30 00
Carried forward \$792 88	Q278 65

Carried forward \$792 88

Total of Donations in October, \$2,081 45

The Board gratefully acknowledges the following donations.

A box containing various articles of bedding and of clothing, furnished by ledies in Hancver, N. H. and Whitsfield, Ver. for the Chostaw mission, forwarded by Deacon Nathan Coolidge, of Windsor, Ver.

A small trunk containing cloth, and articles of clothing, furnished by ladies of Pemfret, Ver.

and other towns, for the more mission, by the same hands.

Two bundles, containing articles of bedding and clothing for the same mission, from ladies in Claremont, N. H. by Miss Chase.

A piece of home-made woolen cloth, from a friend of missions in New Hampshire, who

wished his name not to be montlowed.

A Society of females in Knorville, Maryland, lately presented twenty-seven English Bibles for distribution by the missionaries in Caylon, communicated by Capa John Pearson.

The Female Resding Society in Wrentham have sent a small box, containing articles for beathen chikiren, under care of the missionaries in Ceylon.

# THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER TO THE CHURCHES IN THEIR CONNEXION.

Christian Brethren and Friends.

WE would thankfully recognize the goodness of God in permitting us again to address you in our associated capacity. The present is truly an eventful period. The present of Zion are, at once, animating, and distressing. In many places

be Lord has appeared in his glory to build up Zion; in others, we find occasion to tourn over her desolations. The unparalleled success, which has attended the seans of grace, calls for your fersent gratitude, and excites joy in heaven. The revalence of error and wickedness requires increasing efforts in favor of truth ad piety, and that we humble ourselves before God, unitedly crying for his furter interposition in behalf of his church.

I'he line of separation has been drawing between a world lying in sin, and those the have come up to the help of the Lord against he mighty. Who, then, is on se Lord's side? Now is the time to stand forth, to put on the at mor of rightecuscas, and do valiantly for your God. The present period demands uncommon ecision, activity, zeal, and constancy, in the followers of the Land. The exensive plans, which have been put into operation for Christianizing the world, nd the signal blessing which has attended them, have brought jurid. ity from his arking places, and excited him to raise his haggard front against the banners of he cross. He has come out to meet the L rd of hosts, but it is only to make his verthrow the more conspicuous, and add more glory to the triumphs of the 'rince of peace. Wherefore, brethren, "be sober, be vigilant."

Let your aims and your prayers con inue to be offered up together for the enargement of the Red emer's kingdom. In this glorious work, you have the exus ple of kings and emperors to excite you to persevering efforts. You are encouraged by what has already been accomplished among the heathen. Even now the pagan looks from his idol, and asks in surprise, "Who is this that cometh up from the wilderness leaning upon her beloved? He turns his eyes from the senseless object of his adoration, and inquires, 'who is this, that cometh with dyed garments, this that is glorious in his apparel travelling in the greatness of his strength?' In the exultation of faith, he exclaims, it is my Redeemer, it is my

King and Savior.

Recalling your attention from this prospect, suffer us to urge you not to forget the precious souls committed to your immediate care, and those, which are perishing at your doors. The rising generation demands your utmost solicitude. Experience has abundantly proved that the popular notion of leaving the youthful mind to grow up in ignorance of God's word, lest it should be restrained and biassed in its search after truth, is as corrupt, as it is dangerous. Those, who are left without religious instruction in youth, are prepared to reject the whole system of revelation in their maturer years. They usually become averse to all serious reflection upon its great and leading truths, and learn, by degrees, to rely more upon their own fallible reason, than upon the plainest declarations of the God of truth. Having no religious principles, and no fear of God before their eyes, they are easily plunged into every species of vice, or 'driven about with every light wind of doctrine." The human heart is naturally covrupt, and the understanding darkened by reason of sin. And a "child left to himself," with his mind floating in the region of uncertainty, is liable to be carried in whatever direction his depraved inclination, or deluded fancy, may lead him, until he "bringeth himself to ruin, and his parents to shame." But let youth be systematically taught the Scriptures, and often questioned respecting them, and it will develope the powers of their minds. It will strengthen the memory, brighten the understanding, and, under the influence of the Holy Spirit, will amend their hearts, and regulate their lives. "Train up a child in the way he should go, and when he is old he will not depart from it." Who, that considers the worth of an immortal soul, can withhold from his children a knowledge of the Scriptures, which are able to make them wise unto extration? Who, that regards their eternal destinies, can suffer them to be ignorant of those truths on which all their hopes are suspended? They must be enlightened by the Gospel, or dwell forever in that world where is no other light, than "the fiery billows of divine wrath, cast pale and dreadful." They must be taught the knowledge of God our Savior, or meet with an "everlasting destruction from his presence, and the glor, of his power." O how unfeeling is that parent, who can permit his offspring to grow up in ignorance of the lively Oracles of God. "Thou shalt teach them diligently unto the children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thou shalt make it thy daily business, to give thy children a knowledge of the doctrines and duties; which (ind hath revealed.

How, then, shall this be most successfully accomplished? No other method can supercede the necessity of family instruction. The obligation of parents to test

their children the Scriptures, is one which God has imposed, and for the dis-? charge of which, he will require a strict account. But it is believed, that parents may be greatly aided in this important work. In the domestic circle, it is difficult to fix the attention, and excite the youthful mind to the degree requisite to make any considerable progress. The concerns of a family are often so nemerous, that even by the well disposed, but little time can be spared for the exclusive instruction of children. These difficulties are divinated by associating the members of different families under the same instructors. The listlessness of youth is overcome by seeing others engaged in the same parauits, and much time is saved by parents for religious meditation, or other necessary concerns. The most successful methods of proceeding with children, we believe; are Sebbath Schools, and Rible Classes. Such is the known and tried utility of these echools, that no town, or district, should be without one, where a pious, and suitable teacher can be procured. The manner of conducting these schools: is usually as follows. At each meeting the youth have portions of Sompture, we datechisms, or sacred hymns assigned them, to be committed and rehearsed at the next meeting. The children are divided into classes; a list of their names is taken, and an account kept of their good or bad performance. When they have recited well a certain number of times, they are rewarded with a tract, or small book, where it can be done with convenience. The teacher occasionally puts to each child some questions arising from the lesson, adapted to his age and improvement. The meetings are opened and closed with prayer, and, if practicable, the children are taught to sing an hymn at the close.

Where several schools are formed in the same town, there should be a general meeting, either annually, or more frequently. Here it may be seen what improvement has been made. Here too, the minister may address the lambs of his flock, may labor to impress more deeply on their minds the truths of the Gospel, and commend them to that Savior, who is ever ready to gather the lambs in his

arms, and carry them in his bosom.

Were this plan generally adopted, we are fully persuaded, that it would be attended with the increasing smiles of heaven upon the rising generation. Youth would become more obediest and affectionate to parents, more regular and decent in their general deportment, and more engaged in acquiring the best of all wisdom, that, which cometh from above. All other attainments are of little value, in comparison with this. Every other art and accomplishment will soon be buried with them in the grave. But, if they have learned the heavenly art of serving and honoring God, they will be called to practise it in the light of eternal day. What they acquire from the divine word, under the enlightening and renewing Influences of the Holy Spirit, may be the beginning of that fund of wisdom and knowledge, which are to be learned in the school of heaven, in the presence of God and the Lamb, and in the company of the spirits of the just made perfect. Ye parents! how will you answer to your God for your neglect to teach your children, or cause them to be taught, his holy word? By neglecting to imbue their minds with a knowledge of the lively Oracles of God, you virtually forbid their coming to Christ. You shut and bur the gates of heaven against them. O, let it be your first object to redeem the pledge you gave, when you brought these little ones in your arms, and consecrated them to the dear Redeemer. Say to them, "my son, keep my words and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

Study zealously and rightly to affect their minds with a sense of the dying love of Jesus. Talk to them of their depraved and lost state, of that love "which bled upon the cross," and of the Holy Spirit, which can make them accepted in the Beloved; until you see them weep for sin, and hear them crying to God, "my

Father, be thou the guide of my youth."

Finally, brethren, let the world take knowledge of you, that you have been with Jesus. See that you abound yet more in every good word and work. Count it all joy to be the favored and honored instruments of extending the knowledge of God our Savior, and of furthering the great designs of redeeming love.

By the Committee. Joseph Establook, CYRUS MANN.

June, 1818.

<sup>&</sup>quot; The Assembly's Catechism is resommended, and these editions accompanied with Scrip, ture precis.

# ELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

BE annual meeting of this Society was held at Princeton, Sept. 16. From seventh annual report of the Directors, we extract several paragraphs, and ould gladly insert the whole, if our limits were larger.

"The Treasurer has paid over to the Treasurer of the American Roard of commissioners for Fereign Missions, one hundred and fifty-five dollars, the coney appropriated by donation and subscription for their use. We have aided tree feeble churches in supporting religious institutions, two of which by our revious aid and encouragement are now blessed with stated pastors, and are sing from their depression, and sharing in the riches of divine grace. We are also aided eight young men the past year in their preparatory studies for a Cospel ninistry, with the pleasing expectation, that they will be eminently eful in the vineyard of the Lord should their lives be spared. Our benevolent is less would have been gratified, could we have possessed the means of doing ore in this good work, and of bringing forwards greater number of pious, romising, indigent youth in their preparation for the ministry, that the Mace-mian ary of the destitute in our own and distant lands for more ministers and

issionaries might soon become less urgen: and distressing.

"The present is a period highly favorable to solicit charities, and augment ie usefulness of this Society. The community are gaining information with espect to the ignorance and wants of the destitute, and the exemplary benefi-Exce and liberality of the pions. Their hearts are expanding with Christian mevolence, their tears begin to flow over the miseries of millions of wretched agans, their coffers are opened, the hand of avarice is unclenched, and you ave only to pre int the affecting cries of the ignorant and destitute to draw irth their liberal contributions. And you need not be informed, that you may lead the cause and enrich the treasury of this Society without detracting from ie importance or lessening the resources of any other benevolent association. or it is our privilege to behold the numerous and various charitable institutions the age, acting in concert. And we find from the most obvious and stubborn icts, that the multiplication of benevolent societies, instead of narrowing, greatly idens the mighty stream of Christian charity. The more men give, the more iey are able to give, and the more they are willing to cast into the treasury of ie Lord. "He that watereth is watered also himself." How much more has. zen done in aid of domestic missions, since so much has been done to promote reign missions? How much more has been done to circulate the Scriptures in very language, since so much has been done to prepare pious young men to reach this word of life. Discourage one charitable object, and you virtually iscourage them all. Seck the advancement of any one and you give aid to allie rest. The reason is obvious; for you awaken a benevolent, charitable spirit. hich delights in doing good, and diffusing extensively the blessings bestowed by Divine haid. You need not then fear to plead with carnestness and zeal the sterests of this Society. Labor to enlarge its means and extend its usefulness, nd you plead the cause of general benevolence; and other kindred societies will el the salutary influence of your generous efforts.

"Yes, Christian brethren, the discoveries are made, the facts are ascertained, te channels of your beneficence are multiplied, the motives with which you say assail the consciences, and elicit the charities of others, are numerous and owerful. You may now urge the actual wants, you may now present the discovered idolatries, the known cruelties of the heathen. You may now go, and eneat every one who is not an absolute pauper, to cast into our treasury, and tell im, that there are five multions in our own land, destitute of competent religious struction, and six hundred millions in our world destitute of Hibles and ministers. You may now arge the demands for charity with an appeal, that must extend thousand ministers in our land, and sixty thousand missionaries to supply the unevangelized parts of the world with one missionary to every ten thousand

souls. You may support such affecting statements by undisputed authority, by

facts and documents furnished to your hand.

"Christian brethren, "be not fathless, but believing." Much can be done; much must be done. And are we not solemnly bound to do all in our power in this cause of God, of angels, of saints on earth and in heaven? Let us consider that the time is short; and what we do, we must do quickly. All that we would do on earth to save the souls for which Christ died, and as a grateful return for his sufferings and death, must be immediately done. All of our earthly possessions, that we can transfer to be a treasure in heaven, all of our worldly substance that we can carry to an elemity of bliss, is what we cas; into the treasury of the Lord. Let us lay up a rich treasure in heaven;—and by our vigorous and undivided efforts to carry into effect the mighty system of Christian benevolesce, which is rolling forward, by our generous contributions, our earnest appeals to the consciences and liberality of others, and our fervent prayers, let us anticipate the joy of meeting many at the day of solemn judgment, saved by our instrumentality."

The expenditures of the Society, during the past year, have been for the fol-

lowing objects; viz.

The education	of	indig	gent	and	pious	you	ung	mer	n for	the	Goer	æ		
ministry,		• '		-	•	•	•		•	-	•	_	<b>8</b> 584 13	ļ
Foreign mission	<b>18</b> ,				•	•		•		•	•		155 00	)
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The officers of the Society are-

Rev. Reuben Puffer, D. D. President.
NAHUM FAY, Esq. Vice-President.
Rev. Benjamin Wood, Secretary.
Rev. Joseph Goffe Treasurer.
Jonas Brooks, Esq. Auditor.
Rev. John Crane D. D.
Joseph Estabrook, Esq.
Rev. Warren Fay,
Rev. Cyrus Mann,
Ebenezer Estabrook, Esq.

Directors

#### FRAGMENT SOCIETY.

This benevolent institution continues to dispense its bounty to the poor and the sick. During the past year it assisted about 400 poor families in Boston, by the distribution of 1,658 articles of clothing. Much comfort has been imparted, also, by lending various articles of bedding, &c. Eighty seven families have been assisted in this way. The Society expended \$756 in cash for articles of clothing; but the means of a great part of its beneficence are afforded by donations of old clothing, pieces of cotton, &c. The Hon. Mr. Thorndike presented the Society with 600 yards of cotton.

As winter approaches, the number of applicants and of sufferers increases,

and the call upon the opulent and the liberal must be repeated.

Subscriptions and donations will be received by the Secretary, Mason street, or at No. 17, Cornhill.

# EDUCATION SOCIETY FOR THE PEOPLE OF COLOR.

THE Executive Committee of the Education Society for the People of Color in New-England, held their annual meeting in Boston on the 3d inst. and beg leave to submit to the public the following brief account of their labors during the past year.



Soon after consenting to manage the affairs of the Society the Committee reserved application from two young men of color, for the aid of the Society to enable them to acquire such literary and theological knowledge as would render them more extensively useful in the work of the ministry. After they had afforded to the Committee sufficient evidence of their piety, talents and indigence, they were unanimously received under their patronage and have been prosecuting their studies principally under the care of the Rev. Mr. Train, of Framingham. Their deportment and proficiency have been such as to meet the approbation of their instructor and the Committee.

During the year several towns in New England have been visited by the Rev. Thowas Paul, by the direction of the Committee, for the purpose of arousing the people of color to unite their energies and contributes their mite towards the support of an Institution designed for their benefit. The appeal has not been made in vain. A disposition has been manifested by them highly flattering to the friends of the Society, and evincive of their desire to aid every effort to promote the knowledge and happiness of the injured descendants of Africa.

In Providence, two Auxiliary Societies have been formed and subscriptions raised by the people of color to the amount of 200 dollars, a considerable part of which has been collected. In Salem, a Society has also been formed, which promises to raise 100 dollars annually. A Society has also been formed in Newport, (R. I.) and considerable progress made towards the formation of one in New-Bedford. The Rev. Mr. Paul has been directed by the Committee to revisit those places in which Societies have been formed, and use his influence in collecting further subscriptions, and also to repair to Portsmouth, Portland, and

other places east, for similar purposes, as soon as possible.

It is truly gratifying to witness the approbation with which the object of this Society is every where received. Persons of every denomination unite in giving it their aid and wishing it success. Formed upon the broad basis of catholicism, the Society confines its patronage to no particular religious sect or party, but will gladly receive all applicants, who bring suitable evidence of piety and their being designed by God for the work of the ministry. The Committee are anxious that this fact should be distinctly known to the public. The circumstance that the present beneficiaries are members of the Baptist Communion arose from their being on the spot, and anxiously waiting for the formation of the Society to aid them in their studies. We should be happy to receive candidates from another communion, if any are ready to offer themselves, possessing suitable qualifications. We call upon the people of color in New England to afford us their patronage; we wish to do them good; to repair some of the injuries which they or their fathers have received, and be instrumental in bringing forward pious, able and faithful teachers, who shall take them by the hand, and lead them forth into the green pastures of Go pet truth.

The next semi-annual meeting of the Committee will be held at the house of the Rev. Dr. Baldwin, in Boston, on the first Wednesday in April next, at 10

o'clock, A. M.

The Committee consists of the following persons:—Rev. Thomas Baldwin, D. D. Rev. John Codman, Rev. Daniel Sharp, Rev. S. E. Dwight, Rev. R. S. Storra, jr. Rev. J. M. Winchell, Rev. I'homas Paul. In behalf of the Committee, James M. Winchell, Assistant Sec'ry.

Boston, Nov. 9, 1818.

#### OTAHEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo. July 2, 1817.

SINCE the date of our last, Christianity is become the professed religion not only

of Tuhiti and Eimeo, but also of all the Society Islands.

At a small island to the north of Tahiti, called Tetaroa, three places of worship have been lately erected. Tahua-munu has been professedly Christian for a good while. Essabeine, Raiatea, and Tuha, have renounced Heatheniam, and make a moral profession of Christianity. The people of Borabora, particularly two

chiefs, Mai and Tefacens, have distinguished themselves by their seal in destroying the idols, demolishing the morals, and cracting places for the worship of the true God. And it appears by letters which we have lately received from Raistea and Borabora, that Boraborans have made converts of their neighbors of Marua. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renounding idolatry.

Some pleasing things have occurred in respect of the small islands to the callward of us, called the Poumotu; these, viz. the inhabitants of Ana, Awara, the Paliscers, and numerous small islands in their neighborhood, have been for many years past in the nabit of visiting Tahist and the Society Islands, and many to them have been witnesses of the wouderful change which has taken ulace here. Some have attended school, and learned to read well, and obtained some acquaintance with the principles of Christianity, as contained in our catechism: but they have all a remarkable attachment to their own mlands, misetable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than sene perhaps in our native country will be ready to allow, the harvest is truly great. but the laborers are few'—very few, and inadequate to so great a, field of labor.

#### JEWISH SCHOOL AT BOMBAY.

The following latter was received not long since from the Rev. Gordon Hall, in behalf of himsek and his brethren.

Bombay, April 1, 1818.

'To the Secretary of the Female Society of Boston and the vocinity, for the propagution of Christianity among the Jews.

DEAR MADAM. In behalf of my brethren of the Bombay mission, I have the happiness of asknowledging the receipt of your letter of Oct. 2, 1817, apprising us of the appropriation of one hundred dellars by your Society towards the support of the Jewish school under our care in Rombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formetion of such a society, and that it will be our delight to apply the money stready appropriate ed, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time.

Soon after the formation of the school, the ten commandments, and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Savior of sinners, praise to him, and a desire that all may know and praise him. Moreor less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they bear.

As soon as the Gospel of Matthew and our religious tracts were printed, they were interduced into the school; and as yet there is no objection to any thing, which we have proposed to teach the boys. We say boys, because in this country it is never expected that girls will be

taught to read or write.

The school is instructed by a Jew about forty years of age, from Choule, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understand the Mahratta language as this man. His brother from the same place teaches the school which we have established among the outcasts of the Hindoos, called Mhars. It will be interesting to the Society to know, that numbers of the Jews in Bambay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jows in Chaple

Though we are nothing particularly encouraging at present, still we indulge the hope; that we may live to see some of these branches, long ago broken off through unbelief, again grafted

into the true olive.

The whole expense of this school, as now conducted, will be about 100 dollars a year, subjest to some small additions for school banks in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure.

That God may at all times direct, encourage, and bless you in your every situation to year mote the knowledge of Christ, and the sulvation of sinners, is der united and forwest peny

I am. Dear Madam,

with Christian effection and responding

# PANOPLIST,

AND

# MISSIONARY HERALD.

No. 12.

DECEMBER, 1818.

Yor. XIV.

### REVIEWS.

CXIX. Neal's History of the Puritans. Vol. IV. Boston: 1817.

EVOLUTIONS always present highly colored pictures of human char-To see a nation rising in a mass, forgetting the claims of connguinity, the calls of interest, and the love of indolence; to observe em breaking off the restraints imposed by laws, customs, and long bits, and embarking all their personal conceens in the public cause, my well suit the feelings of enthusiasm; but is not adapted to exalt r opinion of human virtue, when we include in the calculation all the stress endured by some parties, or individuals, and the crimes in hich those distresses have had their origin.

from the work before us.

Very discerning men are sometimes deceived by names; and it is difficult matter to make the multitude believe, that what is called by specious appellation must be better, than the same thing in every sential particular, if branded with an odious denomination. After e death of Charles I. it was no very arduous undertaking to change e name of a monarchy for that of a commonwealth; but to prove that e latter, during its short continuance in power, was less culpable in s measures than the former, would be a task of no small labor. Arties of agreement, leagues, covenants, and acts of uniformity, cach ad their trial, their abettors, and furious opposers, and each in sucasion saw its popularity decline, and itself was buried in the grave of s predecessors.

Every one knows that an army is a school of profligacy and every secies of vice, in which the learners make more rapid proficiency in e knowledge and practice of iniquity, than in almost any other situ-But many facts might be adduced to show, that the profanity soldiers is not an inseparable concomitant of their condition. flowing instance, respecting the conduct of the parliamentary army,

"Their diligence, courage, and behavior is such," (says one of their generals,) brough the providence of God, and strict care of the chief officers, that never en did obey orders more cheerfully, nor go upon duty more courageously. ever did greater harmony and resolution appear to prosecute this cause of od, than in this army. Such a consent of heart and hands; such a sympathy affections, not only in carnal, but in spiritual bonds, which tie faster than chains adamant! I have often observed a wonderful consent of the officers and solers upon the grounds of doing service to God, and how miraculously they have ceeded. The mind of man being satisfied, and fixed on God, and that his untaking is for God's glory, it gives the greatest courage to those men, and proty to their actions." p. 31. 67 VOJ., XIV.

In proof of the severe discipline of the army, and the fidelity clergy in their parachial duties, the following extract may serve specimen.

"In the midst of all these disorders, there was a very great appearance of ety, both in city and country; the indefatigable pains of the Presby terian in in catechising, and visiting their parishioners, can never be sufficiently mended. The whole nation was civilized, and bonsiderably improved in knowledge, though bishop Kennet, and Mr. Register are pleased its my housides and blasthemics against heaven were swelled up to a most passe height. I know (says Mr Baxter) you may meet with many who will dently affirm, that in those times all religion was trodden under foot, at heresy and schism were the only piety; but I give warning to all ages, the take beed how they believe any, while they are speaking for the interest a factions and opinions, against their real or supposed adversaries. However, parliament did what they could to suppress and discountenance all such ex gancies; and even the officers of the army, having convicted one of their que masters of blasphemy in a council of war, sentenced him to have his tongate through with an hot from, his sword broke over his head, and to be cashier army." p. 42.

A consideration of the sudden reverses of human affairs, the throw of dynasties, the destruction of empires, and the fluctui of power, has been often recommended as an antidote to the cra-But we are sometimes referred to the rewards of pi of ambition. worthy actions, as incentives to a virtuous life; in mitigation of troubles, and to sustain our courage, we are taught to expect i enjoyment of the fruits of our labors, or at least an ample surveys happiness resulting from our efforts to meliorate the condition of ety. We doubt, however, whether such motives be not rather at contract, than expand the mind; more suited to form selfish, than h olent men. If propositions of this kind do not offer a radically a basis for the erection of a splendid character, they certainly remove sublimest motives ever presented to human exertion, and rob the C tian of the strongest inducement for spending his life in a good c The man who expects immediate payment for all his labor, is ver to complain if that payment be deferred; still more impatiently w sustain the disappointment, if, after the performance of his wor see no prospect that compensation will ever arrive. We are deny, that, amidst the many errors which found a place in reli belief, and consequently in the conduct, of the various parties di the reign of Charles I. and in the civil wars, some of those de men, who sacrificed their property, their reputation and lives, in they considered a defence of the truth, were actuated by pure met Could the Presbytenians, while endeavoring to complete their mant, directory, and confession of faith, and to fix them on solider dations, have foreseen the miseruble defeat they sustained, and Independents rising into the highest seats of office, dispensing favors and directing the energies of the nation, it would, no doubte damped the zeal, and palsied the energies of many. spirits, whose views extended to remoter ages, and who cheerfully tained any toil through the strong hope of perpetuating what they sidered the greatest of blessings, would not have slackened pace, nor cooled their arder. On the other hand, when the Inde ents were supported by the strong arm of military power, can authority of parliament, could they have anticipated the rain of

themes in the storm which overtook them in the short space of tenerare; could they once have had an antepast of that bitter cup, which as poured out without mixture to them and all other non-conformists the time of the restoration, they might have relaxed something of at rigor which marked their progress. They showed great zeal in uning away the branches of all religious establishments. Their tolation was so loose, that it became quickly intolerable. Probably, any of these men were impelled by no motive better than a love of twee; but we see no reason to question the purity of intention in all, to deny that some were supported by elevated principles, and urged a feelings of the purest philanthropy.

After Cromwell assumed the supreme power, he kept all parties in much awe, that they dared not persecute each other with violence.

The protector's wise conduct appeared in nothing more, than in his unwearied bors to make all religious parties easy. He indulged the army in their enthuastic raptures, and sometimes joined in their prayers and sermons. He counmanced the Presbyterians, by assuring them he would maintain the public mintry, and give them all due encouragement. He supported the Independents, y making them his chaplains; by preferring them to considerable livings in the nurch and universities; and by joining them in one commission with the presbyterians, as tryers of all such as desired to be admitted to benefices. But he absorbed the clergy of every denomination dealing in politics, as not belong to their profession; and when he perceived the managing presbyterians took much upon them, he always found means to mortify them." p. 105.

The advantages, resulting from this care to keep at peace those who were disposed to injure each other, appeared on many occasions. Some of those who did not approve of Cromwell's usurpation, "when bey saw that his design was to do good in the main, and encourage eligion as far as his cause would admit, acquiesced." And comparing hese times with those after the restoration, the same writer adds,

"I shall, for the future, think that land happy, where the people have but bare iberty to be as good as they are willing; and if countenance and maintenance be not added to liberty, and tolerated errors and sects be but forced to keep the seace, I shall not hereafter much fear such a toleration, nor despair that truth sill bear down its adversaries." ib.

When the seekers after power thus found themselves disappointed, and that they were not to be permitted to inflict penalties on those who refused to submit to their discipline, they adopted the wiser method of uniting to attack vice and irreligion in general, instead of devouring each other.

Of the many endeavors made by Cromwell, to answer the numerous petitions, for the protection and defence of religion, probably no one has brought on his memory more odious aspersions than the appointment of commissioners to examine and approve preachers; and in our humble opinion, no action of his life deserves greater praise. In the selection and appointment of these commissioners, the narrowness of party spirit does not appear to have entered; for they were chosen from several denominations. As the labors of these men have shown their diligence, their zeal, and disinterestedness, we have no besitation in according with the testimony of the historian, that "they were men of as known abilities and integrity, as any the nation had."

During this period were many of these revertites quanticeboutal friends, or quakers, which greatly dishonered the course of religion the stained the reputation of those engaged in it. Since this is it is to the thirtaken opinions of the age; for no narry techn, at this place have abandoned the notion of extirpating becay, he the assemble path have entertained any scraples respecting the quaties of such citation to entertained any scraples respecting the quaties of such citation cannot be natural tendency of human highlight belief and and open implety.

It has been well said, that efaction makes men feels. Her. instance of the truth of the remark can wearcely be gived, the That men who knew the character of such a wretch as Charles had witnessed the cyile endured by the ration under the Stuart and had even felt; the weight of such an exprincipled systemacy abandon all, both in church and state, to the conduct of a prince, go i only by referring it to the just judgment of God, in giving up the me to infatuated counsels. Of the many vile wretches, whom: God in wrath has suffered to hold the reigns of government in a tiam community, small is the number who more abused their subject in Charles II. Destitute of principle himself, he seems to have gier in the worst species of vice; he exalted the wicked to places of hor and thrust the virtuous out of sight; iniquity in every shape lifted brazen front, integrity was forced to flee into corners; no tredition parasite could be so base, as not to receive encouragement, provide he flattered the vices of the king and his friends, and scoffed at all seri-Although several of the histories of England have been ous religion. written by friends, or at least, flatterers of the house of Stuart; nevel theless, neither their ingenuity nor their diligence have been buildies to screen the detestable features of the monarch and his court. Among the histories of the reign in question, and all authentic records, on which any reliance may be placed, scarcely can a page be turned withof presenting some new feature of deformity, or throwing a decita color on those exhibited before. The contrast between the moral of the nation, before and after the restoration of this dissolute mon arch, is well displayed by our author.

"And here was an end of those distracted times, which our historians have loaded with all the infamy and reproach that the wit of man could invent. The puritan ministers have been decried as ignorant mechanics, canting preachers, chemists to bearing, and no boster than public rebustrals. The universities were said to be neduced to a mere Munaters, and that if, this Gothe and Impelled and even the Turks, had overrun the nation, they could not have done more to introduce harbarism, disloyalty, and ignorance; and yet in these times, and by the men who then filled the university chairs, were eithered the most like their district thems, and eloquent preachers of the history, were eithered the most like their district thems, which you and others, what retained a high-wearraften for the family. But many, Mitches and others, what retained a high-wearraften for the part of the counter, after they were rejected and displaced. The religious part of the continued their dress and behavior, have been represented in the most odious chief locks, their dress and behavior, have been represented in the most odious chief, and yet one may venture to challenge there declaimers to produce any period of this since the reformation, wherein there was seen open purfaments and import them was important them and precise week an appearance in the most of the points in many wenture was seen open purfaments and import them was important them are important them. The character is the most of the points in the most of the poi

point granted by tales political per vetter laws were never malie against entigibre digenerally expensed. The dress and conveniention of people were where sall virtepus, and their manner of living remarkable fragal. These was sardly a single bankruptcy to be heard of in a year; and in such a case the bank-top had a main of infamy upon him, that he could never wipe off. Drunkes-top follows but broken were justly and of debauckery, were justly ended in fatoeur. (and anispretilly discountenanced: "The clery, were laborious by the in presching and preving, and catechines youth, and sisting their pur-by. The magistrates did their duty in suppressing all kinds of games, stage-lays, and abuses in public houses. There was not a play acted on any theatro England for almost twenty years. The Lord's day was observed with unusual restricted, and there were a seit of at leasued and pious youths training up in the sygrafyrias had greetbeen known. So that if each a reformation of mutiness and obtained under a legal administration, they would have deserved the charac-ter of the best of times.

If we be the returned with it a togrent fidebiuchers and wickedness.—The times which followed the restoration were per the last swenty years being declared null, and the magistrices changed, he set no bounds to their licentiousness. A proclamation indeed was published hist those loose and riotous cavaliers, whose loyalty consisted in drinking willie that railing at those who would not revel with them; but in reality the grammat the head of these disorders, being devoted to his pleasures, and right given himself up to an avowed course of lewdness; his bishops and chapthat said that he neually came from his mistresses apartments to church, oven Biblit Women actresses were introduced into the theatres, which had not musikhows till that time; the most lowd and obscene plays were brought apodhe sould end the more obscene, the better was the king pleased, who grabed THE pewopley with his royal presence. Nothing was to be seen at court but the contagion spread like wild fire among the mission of virtue and plety under neled of drinking the king's health; the appearances of religion which remained why sund acoffers. Some why distributed and acoffers. Some why her concerned in the former changes thought they could not redeem their redii petter than by deriding all religion, and telling or making stories to render Wir former party ridicalous. To appear serious, or make conscience either of words or actions; was the way to be accounted a schismatic, a fanatic, of a eggerians change if there was any real religion during the course of this reign; R was chiefly ampng, these people, They who did not applaud the new copening

Motorithetanding all the vices of this menarch, if we were to judge of his character by some of his shameless flutterers, he would be accounted a wine and good prince. The English historians are not all free from the guilt of palliating his crimes. Indeed, most of the histories hitherto watten are the productions of most of the histories hitherto watten are the productions of most of these who direct the affairs of mations. Forming and destroying empires, overturning anticipal catablishments, filling the trumper of fine with the sound of small characteristic establishing a reputation by doing mischief to the human species, who deem accounted the principal colores of attention to what are affect your accounted the principal objects of attention to what are affect your accounted the principal recorders of human well-station of cotemporaries, or worthy the notice of posterity.

the were marked out for presbyterians, and every presbyterian was a rebel. The

that Hivings were attokickted with their new felicity, and threw off all restraints of their order; every week produced reports of one or other clergymen who was taken up by the watch drunk at night, and mobbed in the streets. Some

CXX. A Sermon preached in St. Andrews church, Edinburgh, before the Society for the relief of the Destitute Sick, on the Lord's day, April 18, 1811.

By Thomas Chalmers, then ministered Kilmany.

Thoughts on Universal Peaces a Sermon delivered on Thursday, Isn. 18, 1816, the day of national thankegiving for the restoration of peace. By Thomas, Chalmers, now minister of the Tron Church, Glasgow, New Yorks, Kinkingand Merceia, 1817.

SEVERAL months ago we laid before our readers a review of the color brated astronomical discourses of Dr. Chalmers, a work, which made its way more rapidly and extensively to the libraries of clergy with and was more universally read by them, than any other small collection of sermons, which we can mention. Nor was it read in value for without bringing the charge of plagiarism, or of any impreparate of a printed work, we can truly say, that within a year from the first publication of these discourses in our country, we heard from the publication of these discourses in our country, we heard from the plate plate a surprising number of sermons, from which it was evident, that the preachers had become familiar with some of the sublime topics there discussed.

The sermons before us were the work of the same masterly hand, and possess the same noble characteristics. The text of the first is Psalm xli, 1. Blessed is he that considereth the poor; &c. The introduction is occupied in illustrating the position that there is a want of congeniality between the wisdom of this world and the wisdom of the Christian. After spending a few moments on this topic the prescribing intimates, that the benevolence of the world is entirely at variance with the benevolence of the Christian.

"You would think if any thing could bring the Christian at one with the world around him, it would be this; and that, in the ardent benevolence which figures in novels, and sparkles in poetry, there would be an entire congeniality with the benevolence of the Gospel. I venture to say, however, that there never existed a stronger repulsion between two contending sentiments, than between the benevallence of the Christian, and the benevolence which is the theme of elegant literature—that the one, with all its accompaniments of tears, and sensibilities, and interesting cottages, is neither felt nor understood by the Christian as such; and the other, with its work and labors of love—its enduring hardness as a good soldier of Jesus Christ, and its living, not to itself, but to the will of Him who died for us, and who rose again; is not only not understood, but positively nauseated, by the poetical amateur.

"But the contrast does not stop here. The benevolence of the Gospel is not only at antipodes with the visionary sons and daughters of poetry, but it ever varies in some of its most distinguishing features with the experimental benevolence of real and familiar life. The fantastic benevolence of poetry is now indeed pretty well expleded; and in the more popular works of the age, there is a benevolence of a far truer and more substantial kind substituted in its place—the benevolence which you meet with among men-of business and observation—the benevolence which bustles and finds employment among the most public and ordinary scenes, and which seeks for objects, not where the flower blows leveliest, and the stream, with its gentle murmure, falls sweetest on the ear, but finds them in his every day walks—goes in quest of them through the heart of the great city, and is not afraid to meet them in its most putrid lanes and loathsome receptacles.

Now, it must be acknowledged, that this benevolence is of a far more respectable kind than that poetic sensibility, which is of no use, because it admits of no application. Yet I am not afraid to say, that, respectable as it, it, it does not come up to the benevolence of the Christian, and is at variance, in some of its most cay its lingredients, with the morality of the Gospel. It is well, and very well, as it as it goes; and that Christian is withing to the well and that christian is withing to the well and that christian is withing to the well and the well as it goes; and that Christian is withing to the well and the well as it is not that the christian is withing to the well as it is maken who well as it is not that the christian is withing to the well and the well as it is not the christian in the care with the christian is within the christian in the christian in the christian in the christian is well as it is not the christian in the christian in the christian is well as it is not the christian in the ch

sere and go along with it. The Christian will do all this, but he would like to p more; and it is at the precise point where he proposes to do more, that he ads'himieif abandoned by the co-operation and good wishes of those who had itherto supported him. The Christian goes as far as the votery of this usern phevolence, but then he would like togo further, and this is the point at which s 44 mostified to find that his old coatijutors refuse to go along with him; and hat, instead of being strengthened by their assistance, he has their contempt and reir ridicule; or, at all events, their total want of sympathy, to contend with. he truth is, that the benevolence I allude to, with all its respectable air of busised and goody-surse; for altograhan a secular, book volcator. Through all the extent hits operations, it carries in it so reference to the exernal duration of its object. me, and the accommodations of time, form all its subject, and all its exercise. Tabors, and often with success, to provide for its object a warm and well-shelled tenelight, but it looks not beyond the few little years when the earthly house [This tationacle shall be dissolved—when the soul shall be driven from its perhable senemant, and the only benevolence it will acknowledge or care tor, will psip benevalence of those who have directed it to a building not made with ands, eternal in the heavens. This, then, is the point at which the benevolence the Gospel separates from that worldly benevolence, to which, as far as it goes, blier my theerful and unmingled testimony. The one minds earthly things, the then thus its conversation in heaven. Even when the immediate object of both the same, you will generally perceive an evident distinction in the principle. edividuals, for example, may co-operate, and will often meet in the same room. e members of the same society, and go hand in-hand cordially together for the ducation of the poor. But the forming habits of virtuous industry, and good sembers of society, which are the sole consideration in the heart of the worldly hilanthropist, are but mere accessions in the heart of the Christian. The main naulae of his benevolence lies in turnishing the poor with the means of enjoying int bread of life which came down from heaven, and in introducing them to the nowledge of those Scriptures which are the power of God unto salvation to every He who believeth. Now, it is so far a blessing to the world that there is a co-opration in the immediate object. But what I contend for, is, that there is a total ant of congeniality in the principle—that the moment you strip the institution of a temporal advantages, and make it repose on the naked grandeur of eternity. is fallen from, or laugued at, as one of the chimerus of funaticism, and less to in despised efforts of those whom they esteem to be unaccountable people, who ibacribe for missions, and squander their money on Bible Societies. Strange Fect, you would think, of eternity to degrade the object with which it is connect-4. But so it is. The blaze of glory, which is thrown around the martyrdom of patriot or a philosopher, is refused to the martyrdom of a Christian. When a Mesman dies, who lifted his intrepid voice for the liberty of the species, we bear poching but of the shrines and the monuments of immortality. Put Into his lace one of those sturdy reformers, who, unmoved by councils and inquisitions, pod up for the religious liberties of the world: and it is no somer done; than the Il tide of congenial sympathy and admiration is at once arrested. We have all pard of the benevolent appetleship of Howard, and what Christian will be behind in follows with his applauding testimony? But will they, on the other hand, share a cothusiasm, when he tells them of the apostleship of Paul, who, in the submer sense of the term, accomplished the liberty of the captive, and brought som that sat in darkness out of the prison-housed Will they share in the holy twevolence of the apostle, when he pours out his ardent effusions in behalf of is construment. They were at that, time out the eve of the cruellest sufferings. he whole vengeance of the Roman power was mustering to bear upon them. he siege and destruction of their city form one of the most dreadful angedies in Ministory of war. Yet Paul seems to have had another object in his eye. It was self souls and their eternity which engressed him. Can you sympathise with im in this principle, or join in kindred benevolence with him, when he says, that my beart's desire and prayer for Israel is that they might be saved." "pp. 5---10.

We have indulged our readers with this long quotation, not only to ive a fair statement of the argument, but to impress the solemn and locking truths which the statement contains. Most relecting persons have been aware, we presume, of this discrepancy between the

Scotlings of worldly mon and the feelings of Cheletines. most building lact, and one which proves the extreme depres our nature, that multitudes, in the soberest exercise of 'tack'y through about altogether exclude any thought of eternity, and any provision for the future happiness of those to whom it dispenses that ity. This fact should remind Christians, that their exertions should be more devoted to the spiritual good of perishing immortals, the would otherwise be their duty. The world will do much to take can of the bodies of men; real Christians only can be relied upon to make the proper sacrifices for the good of souts. There is danger, however that Christians will suffer their benevolence to be explinited to the upon objects of a secular nature. This has been the char hit best and it needs a powerful excitement to mable them to forth a per standard of duty, in regard to the relative cluims of tills world-a world to come. The most scrupulous and conscientions Christish would, with few exceptions, be astonished to find, on a review of their past lives, how little they had contributed of their money and their time, with a direct view to the salvation of souls, compared with what they had given to relieve the temporal wants of their fellowcreatures. We do not say, that too much has been done to relieve the temperal wants of the poor and the sick and the destitute; but that too little, far too little, has been done, and is done still, for the spiritual good of the ignorant, and the sinful. And if it were impossible that more should be done in the business of charity, than had been hitherto done, we should say, without the least hesitation, that if were better to leave the body unprovided for, than to neglect the soul. It is safer to say, however, in the words of Christ, These things our ye to have done, and not to leave the other undone.

In pursuing this subject, Dr. C. asserts, that he is not aware of the fact, that the use of a written language has, in modern times, been troduced among savages by any other persons except mistionaries. This has been done in many instances by them. When religion is the errand, and the occasion, some men have been found, who, with its. conquerable labor and perseverance, have formed an orthography for wandering barbarlans; and have taken their children from the woods. placed them in village schools, and taught them the arts and decescies of cultivated life. How idle is the dream, that savages must be civilized before religion can be sent to them; and how completely is this dream dissipated by thousands of facts, which are constants transpiring, as well as by a single glance at the New Testament.

The explanation of the text is short and forcible:

"Blessed is he that considereth the poor—a grave and process exercise I do. allow, and which makes no figure in those high wrought descriptions, where the exquisite tate of benevolence is made up of all the sensibilities of senderness as the one hand, and of all the ecstasies of graticade on the other. The Bible sucues the cause from the mischief to which a heedless or unthinking sensibility would expose it. It brings it under the cognizance of a higher faculty—a ficuity of steadier operation than to be weary in well-doing, and of sturdier endurance than to give it up in disgust. It calls you to consider the poor. It makes the virtue of relieving them a matter of computation as well about rendentities and, in so doing, it puts you beyond the reach of the various debations by which you are at one time led to prefer the indulgence of pity to the substanti bet of its object; at another are led to retire chaptered and disappointed from the Review of De. Chainers' Sermana.

some of duty, because you have not met with the gratitude or the honesty that conditions at the mixture with the gratitude or the honesty that conditions at the within a decision of the condition of the conditi

The advantages of considering the poor, whe, first, that who labor the attention of actual business will be expended upon their banks; and, secondly, a provision for chemity will not be forgotten.

The division of labor, which is carried to such perfection in our day "
thus recommended, as applicable to works of charity.

Top have all heard of the division of index, and I wish you to understant.

Let the all heard of the principle rity be tell all trainer in the contractors of the contractors of the state and contractors. The work of the set of a particular montants the means act of giving manages, there must be the act of a second principle and the act of a second principle and the set of a second principles. The manages are not be act of a second principles.

The same principle is applicable, with still more force, to the values details of religious charity. The British and Foreign Bible Soliety has taught reflecting Christians, what indeed they should have known from the dictates of plain common sense, that religious charity is, if conducted on a scale commensurate with the wants of mankind, hould employ, in their various departments, the vigorous and undistricted labors of the most capable, the most energetic, and the wisers had in the Christian community. The government of a nation, upon the own principles, and according to established unges, is an easy natter, compared with the introduction of the Gospel among bigoted an auperstitious idolaters, or the revival of the Gospel among bigoted to been obscured.

In discussing the second part of his subject, the prokeber, after the ribing the temporal comforts often bestowed by persons of shere residue benevolence, excitains:

The first and atmable people! You'r benevicate is satetherely white display but he and and atmable people! You'r benevicated is satetherely white display, and in a series will protect the place where near no you, shot in a spry-knew the seath him, but there, military interest remains, of which both of a gary-knew the certainty, though neither you nor I can calculate we extent. Four benevolence is too shot—it does not should be enoughly the desired to the place of the part of the state of the seather of the place of the with a weethick of a toy, which then the anothing the stappy we explicit and your fragments, but he is an infant on the mighty range of infants were the realities of eternity. How thinks the thirthest in the protection is a little real hould be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities, and that there should be as little real should be treated as so many nonentities. The invade of every as for the langue than the the wind injection in the langue than the realistic should be as little real should be should sho

I he commencement of the following quotation in his complete a de-

the many postery districts, part proceedings against the graph of their comments and also make man

tiere to be now on the decline, as could have been written by Discharges, had he studied the subject ton years in our metropolis.

"There is an indolont and superficial theology, which turns its ever from the danger, and feels no pressing call for the application of the remedy—which to posses more in its own vague and self-assumed conceptions of the mercy of Go than in the firm and consistent representations of the New-Testament-white overfooks the existence of the disease altogether, and therefore feels no also and exerts so urgency in the business. Which, in the face of all the truths a all the severities that are witered in the word of God, leaves the soul to i chance; or, in other words, by neglecting to administer every thing specific for the salvation of the smal, leaves it to perish. We do not want to involve you controversies; we only task you to open the New Testament, and attend to the obvious meaning of a word which occurs frequently in its pages—we mean till word saved. The term savely implies, that the present state of the thing to be saved, is a lost and an undone state. If a tree he is a healthful state from its in fancy, you never apply the term saved to it, though you see its beautiful foliage, its flourwheng blossome, its abundant product, and its progressive ascent three all the varieties incidental to a sound and a prosperous tree. But if it were deceased in its infancy, and ready to perish, and if it were restored by management and artificial applications, then you would say of this tree that it was saved, a the very term implies some previous state of usclessness and corruption. What then, are we to make of the frequent occurrence of this term in the New Yestament, as applied to a human being? If men come into this world pure and more expt. and have nothing more to do but to put forth the powers with which nature has endowed them, and so rise through the progressive stages of virtue and excollence, to the rewards of immortality, you would not say of these men that the were saved when they were translated to those rewards. These rewards of man and the natural effects of his obedience, and the term served is not at all applicable to such a supposition. But the God of the Bible says differently. If a man obtain heaven at all, it is by being saved. He is in a diseased state, and it is by the healing application of the blood of the Son of God, that he is restored from The very title applied to him proves the more thing. He is called that state. our diretor. The deliverance which he effects is called our sulvation. The men From he doth deliver are called the envid. Doth pot this imply some province state of disease and helplessness? And from the frequent and incidental occur-rence of this term, may we not gather an additional testimony to the truth of What is elsewhere more expressly revealed to us, that we are lost by nature, "all exprogressent and deliming. It is to be hared, that there are usual static to looked the discuss fairly in the from and are ready to seach forward the sense appeted to relieve it. . Washauldings no sail, to attend to the piritual interesting to select the relieve it. . Washauldings no sail, to attend to the spiritual interesting to the spiritual interesting the selection of the selec of men, if they could safely he defalo, the meetings, and to the spontaneous a on of those powers with region it is supposed that sature best endowns on this is not the state of the case. We some jets the world will the principle. foring and conferencing within any and, in the congress transcription of this paid's example, there signs for the paid sees the real paid and the seed of the paid of the short last paid and the short last paid the sh pears of me man principles, and the putting correct factor of the received as The discourse continues with the following animates parety step in ""

"While in the fall vigor of bealth, we may count it enough to take up with something short of this. But working wathrang to wronglish with you to the

what reality of a human soul on the eye of its departure from the body, and you fill find that all those vapid sentimentalities which partake not of the substantial section of the New Testament, are good for nothing. Hold up your face, my rethreal for the truth and shipling of the Bible. Be not ashamed of its pibracology. It is the right instrument to handle in the great work of calling a husan soul out of darkness into markellous light. Stand firm and secure on the percentable principle, that this is the word of God, and that all tasts, and imagigrion, and science, must give way before its overbearing authority. Walk in in factaters of your havior, in the two-fold office of caring for the diseases of the adgreend administraing to the wants of the soul; and though you may fail in be torner—though the patient may never arise and walk, yet, by the blessing of gazen upon your fergent and affectual endeavoes, she latter object spay be gainthe soul may be lightened of all, its anxieties—the whole burden of its diseaprimay be swept away—it may be of good cheer, because its sim are forgiven yid the right direction may be impressed upon it which will carry it forward in mogress to a happy eternity. . Death may not be averted, but death may be disgrand. It may be stript of its terrors, and instead of a devouring enemy, it may is halled as a messenger of triumph.", p. 33.

We have been liberal in our quotations because many of our readers will not see the volume before us, widely diffused as it is; and because hole, who possess it, will be pleased to have some striking passages a command, for the gratification of themselves and their families.

Dr. Chalmers is one of the great ornaments of the orthodox and synagelical cause; and it is a subject of devout thankfolness, that his lightinguished powers should have been rescued from the chilling and tendening influence of that 'indolent and superficial theology,' which has so well described. This change was wrought in his feelings and views, as is well known, in consequence of his thoroughly studying the New Testament.

The sermon on Universal Peace is from Isai. ii, 4: Nation shall not up award against nation, neither shall they learn war any more.

After alleding to the numerous prophecies which declare, that there shall be a period in this world when hostilities shall cease, the prevalent delusion, in a very forcible and dignified manner:

But before I proceed, let me attempt to do away a delusion which exists on the subject of prophecy. Its fulfilments are all certain, say many, and we have therefore nothing to do, but to wait for them in passive and incident expectation. The trath of God stands in no dependence on human aid to vindicate the intratability of all his announcements; and the power of God stands in no need of the fieble exertions of man to hasten the accomplishment of any of his purposes. Let us therefore sit down quietly in the attitude of spectators—let us leave the Divinity to do his own work in his own way, and mark, by the progress of a history over which we have no control, the evolution of his designs, and the march of his wige and beneficent sumministration.

but if he choose to tell us that the Divinity will do his own work in his own way, but if he choose to tell us that that way is not without the instrumentality of men, but by their instrumentality, might not this sitting down into the mere attitude of spectators, turn out to be a most perverse and discondient conclusion. It is true, that his purpose will obtain its fulfilment, whether we shall offer wr not to help it forward by our co-operation. But if the object is to be brought about, and if, in virtue of the same governighty by which he determined upon the object, he has also determined on the way which leads to it, and that that way thall be by the acting of human principle, and the putting forth of human exertion, then let us keep back our co-operation as no empty. God will using ap the hearts of others to

agranging desired desirence to the sign of the medical plants.

that which we abstain from; and they, admitted into the **high honor** if being his low-workers with God, may do homage to the truth of his prophecy, while so, perhaps, may unconsciously do dreadful homage to the truth of another warning, and another prophecy. "I work a work in your days which you shall not believe though a man declare it unto you. Behold, ye despisers, and weather me perish." pp 36, 39.

Dr. Chalmers proceeds to argue, that the prophecies have hitted received their accomplishment by human exertion and activity; tall that, in the same way, those prophecies, which relate to universal peace, will be fulfilled. This great reformation will be produced, to supposes, by the strady influence of Christian principles and the mild dissemination of Gospel doctrine, first in one country, and then in another; till at last, "by scriptural truth conveyed with power from one people to another, and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificant result of peace throughout all its provinces, and security in all its dwelling-places."

In the course of the sermon, the author expatiates on the evils of war;—the obstacles, which stand in the way of its extinction;—and some of the expedients by which these obstacles may be removed. On the evils of war, though the subject is so trite, the topics are idected with great judgment, and the painting is executed by a masterly hand. In the midst of this discussion, the solemn thought, that multitudes of immortal souls enter eternity while in the act of perpetrating cut-

mous wickedness, is thus introduced.

"I am not saying that the burden of all this criminality rests upon the head of the immediate combatants. It lies somewhere, but who can deny that a solder may be a Christian, and that from the bloody field on which his body is laid, his sout may wing its succeeding way to the shores of a peaceful eternity. But when I think that the Christians, even of the great world, form but a very little fock, and that an army is not a propitious soil for the growth of Christian principlewhen I think on the character of one such army, that had been led on for year by a ruffian ambition-and been inured to scenes of barbarity-and had gathers! a most ferocious hardihood of soul, from the many enterprises of violence to which an apprincipled commander had carried them-when I follow them to the field of battle, and further think, that on both sides of an exasperated costs the gentieness of Christianity can have no place in almost any hospm; but that nearly every heart is lighted up with fury, and breathes a vindictive purp against a brother of the species, I cannot but reckon it among the most fearfuld the calamities of war—that while the work of death is thickening along its me so many disembodied spirits should pass into the presence of Him who sites upon the throne, in such a posture, and with such a preparation. pp. 45, 47.

The preacher remarks, what we ought not to omit, that the test is self is a forcible condomnation of war; and so, we may add, is every other prophecy of universal peace. "In the days of perfect right-ousness, there will be no war;" and "so soon as the character of me has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown saide, and all its lessons will be forgotten." The considerate and plous Scott, in his practical observations on Ezek, xxxix, has the following sentences which deserve to be quoted, not on account of their peculiar brilliant or force, but for the solid truths which they contain.

will be rendered needless. Indeed they might now be all burned or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble Satan in pride, malica, and treachery, than the Lord in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure. After all the disturbances that is made by men of vast ambition or insatiable avarise, and after all their mighty expectations and achievements, a place of graves is all that the Lord gives them on earth; and sometimes even this is decied, that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery to which their guilty souls are doomed in the invisible world."

The obstacles to the extinction of war are neither more nor less than the obstacles to the universal spread of the Gospel. It is of importance that Christians should perpetually keep this in mind. War has been continued among men, not because they lacked a conviction of its miseries and its crimes; not because they have been too ignorant to compute its expense; or too stupid to feel the weight of its exactions; or too blind to see the wide extent of its desolations. Even Nestor, who had borne arms from his earliest youth, through the whole period of three generations, is made by Homer to denounce war, when carried on as a business or a trade, in a strain of forcible eloquence. The understandings of men may be convinced, but this is not sufficient; their hearts must be regulated by the requirements of the Gospel.

"The prophecy of my text will obtain its fulfilment—but not till the fulfilment of the verses which go before it; -not till the influence of the Gospel has found its way to the human bosom, and plucked out of it the elementary principles of war; -not till the law of love shall spread its u elting and all subduing efficacy among the children of one comm in nature; -- not till ambition be dethroned from its mastery over the affections of the inner man,—not till the guilty splendors of war shall cease to captivate its admirers, and spread the blaze of a decenful heroism over the wholesale butchery of the species;—not till national pride be humbled, and man shall learn, that if it be individually the duty of each of us in honor to prefer one another; then let these individuals combine as they may, and form societies as numerous and extensive as they may, and each of these be swelled out to the dimensions of an empire, still, that mutual condescension and forbearance remain the unalterable Christian duties of these empires to each other;—not till man learn to revere his brother as man, whatever portion of the globe he occupies, and all the jealousies and preferences of a contracted patriotism be given to the wind; not till war shall cease to be prosecuted as a trade, and the chaim of all that interest which is linked with its continuance, shall cease to beguile men in the peaceful walks of merchandise, into a barbarous longing after war;--not, in one word, till pride, and jealousy, and interest, and all that is opposite to the law of God and the charity of the Gospel, shall be forever cradicated from the character of those who possess an effectual control over the public and political movements of the species; -not till all this be brought about, and there is not another agent in the whole compass of nature that can bring it about but the Gospel of Christ, carried home by the all-subduing power of the Spirit to the consciences of men;—then, and not till then, my brethren, will peace come to take up its perennial abode with us, and its blessed advent on earth be hailed by one shout of joyful acclamation throughout all its families;—then, and not till then, will the sacred principle of good-will to men circulate as free as the air of heaven among all countries—and the sun looking out from the firmament, will behold one fine aspect of harmony tirroughout the wide extent of a regenerated world." pp. 54 -36.

After this repid aketch, the preacher particularizes two great of stacies to the renunciation of war; "the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceifful accompaniments;" and the "scutment, which seems to be universally gone into, that the rules and promises of the Gospel, which apply to a salion of individual, do not apply to a nation of individuals."

We have not seen a writer, with whose principles on the subject of war we more entirely coincide, than with those of Dr. Chalmers. It has been supposed, from some passages contained in our work, that we adopted the plan of cutting non-resistance is overly provide the provide contained the provide contained the provide of the Quakous can this subject, she their shi extends. This must be cause. We do not believe their destribute to be consulted by following the providence of the providence of the providence of the providence of the providence.

If wished also to employ to you that however much a simired the general major of Quaherium so the major of war; you that I was not prepared to good the length of he poinciple, when that war was strictly defensive. It strikes make that war is to be abolished by the abolition of its aggressive spirit among the firms, nations of the world. The test, seems to take me that this is also enter of prophecy upon the publicat—and that it is, when union that company is lift up, in every against pation—and they it is, when union that company is lift up, in every against pation—and they would, when one agains shall company to lift up, in for any against pation, in other weeds, when one agains shall company as many for the purpose of the matter, that military actions will be an impain demand and that the people of the earth will them the art of war, as many?

So much time had been accupied by the other parts of the discourse, that Dr. C: could say but little out the subject of removing the obsticits of war. What little he does say, relates to the duty and utility of addresding the public on the various details, which relate to the magnetics, and on the various fallocies by which the supers of Molach is supported.

To the accurate observers of human actions, it would be superfluous to remark, that the moral character of men grows out of their employments. He must be a shallow politician, who does not know that the complexion of civil society receives some of its most permanent features from the occupations of the mass of the people, and that the duty of legislators demands their early attention to those institutions which the better known, the happiness of the community. But few facts can be better known, than, that legislative bodies, justend of leading, for low the current of popular opinion, and pursue without opposition whatever course it may thance to direct. Indeed, within our present recollection no example is furnished by the annals of legislation of great improvements, suited to advance the happiness of a people originating with the dictators of the laws. All inventions and the

privehienti must'be expected from individuals, and from their complin-

Were a judgment to be formed of the design of man's creation, and life appropriate employments, from the occupations and habits of those, who have engrossed the applause, and controlled the opinions of the world, the conclusion would be irresistible, that all the energies of our nature should be centered in war or amasement; that nothing the world, worthy, our admiration,—nothing size to be pursued with arder.

Adjusted fivociety, it is among the last which have engaged the attention of scientific inch. Prince have been employed in extending their power and dominions, sphin, and man of distinction have been excepted in the pursuit of pleasure of of military skilland glory; while the culture of the earth has been left to the care and taken. To this neglect are chiefly to be attentioned the frequent famines which afflicted the nations of Except, anterior to the last century. But within the last seventy or eighty years, then influence and property have been organed in agricultural improvements; inches the Great Britain; and the effect of their exertions has been to income the value of lands, and to familia subsistence and augmented wealth to a midre authorous population.

"In this country, improvements in agriculture are of still later origin; and I wail remember the time when no farmer thought of restoring ferrility to an impossible still, by the aid of the grames. The revolution first disengaged the mindred our countrymen from the shackles of custom, and gave a spring to industry and sharprise. The first effect of the Independence of the United Status," was visible in the extension of commerce—but it soon appeared in every branch of industry. The removal of the restrictions of the British laws of trade, evened, a with delt for commercial interprise, which, by finding new markets for the psychictions of the earth, presented to the farmer new industries to supplift the demand. The ware which arose out of the revolution is France, throw into the power of our merchants, so uncommonly literative commerce, that shorbed is large amount of capital. This capital, was, in a few years, greatly augmented. Address portion of this capital, has, by the event of general peace, been blorated from commercial employment, and may now be devoted to agriculture and manufactures. And fortunitry there appears to be an increasing disposition in capitalists to turn their property into these chancels. pp. 7, 8.

. In a performance of this kind, it was not to be expected that the writer should descand to minute details of the operations of husbanday. Mr. W. has thrown together many judicious observations on the acconsity and dignity of Agriculture, on its peculiar adaption to the preservation of health, the proper expansion and strength of the hody; and lengthening of life, beyond any other employment. Subsequently Me notices its happy effects in enlarging the faculties of the mind, and in tendency seto generate a spirit of independence favorable to civif and political liberty." He has remarked "the immense difference by the excition and improvement of mental faculties between those who liftor for themselves, and those who labor for others." Nor has he forgotten, among the many advantages of agriculture, its adaptation to the security of morals, arising from the sequestered situation of the husbandman, and his constant diligence, which shelter him, in a great digite, from the contagion of evil example; The cuitivator is every dity taught, by the objects around him, his perfect dependence on the Slibreth's Belog. So varied and so numerous are the lessons of themility which he menives, that incensibility and ingentitude in God would seem impossible, were they not found in every bosom, contrary to all obligations.

. Several pages of this address are devoted to an illustration of the value, and enforcing the necessity of experiment. The farmer is pertinently remanded that he is to avail himself of the knowledge of others, as well as that derived from his own treals; that he is to examine valrious kinds of soil, and learn their fitness to produce particular cropic that diligent care is requisite, to discover what series of vegetable productions is best adapted to increase the fertility of his lands, and afford the clearest profit in each particular species. Of the latter subject, we think the agriculturalists of our country extremely dellcleat in their knowledge. The great advantages to be expected from What is league to the encoession, or rotation of crops, seem to be little and derstood; and no considerable district within our knowledge has yet afforded fair specimens in this department of rural economy. Note withstanding this neglect, and with all the bad management every Where visible, the general comforts of our citizens in the articles of food and clutning, are beyond those of any other country. This fact alone serves to show, that were agriculture pursued with as much zeal, as other sciences have been, and those engaged in it excited by as great zewards as are bestowed on military men, or a hundred times worse, on stage-players, the United States might support a population, surpassing the numbers of the best regulated states of Europe.

· Few subjects open to the examination and constant reflection of an ranks of men, are so ill-understood as that of the circulating medium, of civilized nations. The common notion appears to be, that the wealth of a people increases in a direct proportion with the multiplication of the currency. In this vague opinion, there is a total disregard of the obvious facts which prove its falsehood. The mischless of this helief have indeed been well shown by able financiers; its fallacy has been exhibited by many commercial men; but no arguments could place its naked absurdity in so strong a light as the experience of our own country. Without attempting an ample discussion of this appiect, Mr. Webster has given a lucid exposition of the cause of the evil, in the number of our banking institutions, and the enormore quantities of paper which they issue, the credit of which depends of a amail capital. In three or four pages of this address, there is more sound reasoning and good sense, on this subject, and that of American manufactures, than we recollect to have seen comprised in an small E confiner.

The most favorable point for stationing an observer to view the operations of a complicated structure is not always at its centre. Many faults, even in a single piece of mechanism, escape the notice of the artist, whose attention has been exclusively directed to minup particulars of his trade, without observing the principles or the exception of other arts related to his own.

It is true, that most of the farmers of New England, being laborers themselves, have not the leister, and many of them not the ability, to travel into various districts for sinformations nor in their general knowledge sufficiently extensive to allow them.

V (2 364

dvantage which might be gained by comparing the soil, man ent, and produce of other countries with that of their own fic I remedy for this defect would be found in reading, since iderable agricultural information is already before the public. nost of this class of men are slow to avail themselves of the carches of others, as presented in books. Not a few are aven Il scientific investigation in husbandry, considering it as only t etical and visionary, to attempt a better method, than that which ncestors practised so many centuries. In such a state of thin s highly desirable, that measures be adopted to assemble the sca d materials of knowledge now diffused among thousands of our c rymen, to give them a form, and prescribe a definite applica such a collection of facts would be alike honorable to the individ vho contribute to the general stock, useful to themselves, to their emporaries, and to posterity. Of the means selected for this ose, we regard the Agricultural Societies, which have lately app d in the United States, as presenting the fairest promise of proitility. Here the easy fortunes of the affluent, the science of cholar and the professional man, together with the practical re of many experiments, conducted under every variety of circums es, will lend their combined influence, to divert the attention of ightened minds from the visions of political speculation, and the a lisputes of party, to the substantial good of lessening the miseries nultiplying the comforts of human life.

The Society before whom this address was pronounced, has our zere congratulations on its organization, our best wishes for its zess. The institution of this and similar associations must be recall among the milder features of the times, and indicative of our proaching a better era. Let us labor in the hope, that the day hat day is not far distant, in which the thorn shall be succeede the fir-tree, when "nation shall not lift up sword against nation

ther shall they learn war any more."

As a retrospect of the common employments of the human fatheir zeal in doing mischief, and their reluctance to do good, and broad streams of guilty pleasures, in which the wealth of the worl chiefly flowed, we give the following extract.

"In reviewing the history of the human race, it is melancholy to observ large a portion of men have devoted their talents and their property to il mate purposes. My friends, what have been the principal objects of pu among men of wealth, and distinction, in every nation and in every period of world? In the rude ages of society, tribes of men have almost always been m war upon each other for dominion and plunder. Disdaining the cultivathe earth, as an employment fit only for women and slaves, they have con ed that glory was to be acquired only in the field of battle, and property sought in depredations on their neighbors. And whatever modification have been introduced into the modes of warfare, by refinement and the un men in kingdoms and empires, war still wears its savage character. It alm ways springs from savage principles, the love of power or glory, and the plunder—And what a large proportion of the population of every kingde state, is constantly employed in manufacturing and using instruments struction! What an enormous amount of money is annually appropria purchase arms and provision, and to hire men to destroy lives and proper slaughter, impoverish, subdue or enslave those who are brethren of the Vol. XIV.

tially to Men, when, bullioned weigh, wit ellegering of '10 countries will be and the countries of the countries. of the same pervets and nights, entitled to the annie privilegals capable of the same enjoyments, and destined to the same end of values of their utmost powers, and wasting their substance to indict minute of the business assigned to man by his Creators and what is the state of civil seclety, in peace, and among their life with the state of civil seclety, in peace, and among their life with the state of civil seclety, in peace, and among their life with the state of civil seclety, in peace, and among their life secretion. media the strate of house and describent inche the palette of popper, and distinction the principal ampletanent? And what ment tiches, writing perhaps from the toils and appression of their sellow man could be to rick in luxury, and wait sometimes at a motivate at a contract borige ascertaining and **Existing the stant summation** named to agrage not for the sake of sharpening the understanting that a new ne to what nurspace has their wealth been applied) How large suggices raise been adjusted on the most contemptible sports, and the most descending weeks a prince, a most characterism, for home but gentlemen are entired. the polotiogy see him mechanists the fire bredit with a pick. W woods to objes, and hadges, and five-bessed gates, in pursuit at it stugges at b a man a recipied being, and a company of dogs, abusing a little statestate, had animal! The hungry savage must seek his food among the wild beaute; has subject of sport is, this for a civilized man? ""Ge to the cock-pit; and see gentlemen of education and property, spelicing and tear to pieces emother. Is this the busieses of mint. has in restraint likely "Go to the trace ground and behold whole counties collessed to see which a two horses can run a few feet or a few inches further than the other in a give this the business of man, and the proper use of money? : "Go to the circus, and behold his immense concourse of rational blings, he epublied, to see a man ride round in a cittle, standing on tradition

"Go to the gaming table; behold a circle of gentlemen, and of ladles too intensely employed, for hours together, to win money from each idility by dextority or by traudit-or see the bold adventurer stake his sortune and the unit sistence of his family on the cast of a die, or a stroke of the recent. Is this she proper employment of rational beings, and the legitimate use of money?

standing on one leg, or leaping upon a horse at full speed. Is this the husiness

"Then go to the theatre, and witness the proad distinction of a playerbursts of applause bestowed on the man who can most exactly dress; eposk; and act, and laugh and strat, like the person he represents who tan' best mimic a prince, a fep. on a clown! In this the proper supleyment of most

1ºTo complete a view of human folly, go to a bull-builing yes, a bull-haiting in a civilized, a christian country! And what is the entertainment, and who the spectators? Why princes and nobles, gentlemen and tadles, assembled by thous ands, to see a rational being teast and fight a buil!

Milyhap aput of compley ments: are thespifur intellectual beings "What in the" loss of time, and the expense of money, in these diversions? - bufficient werhand, every year to convert a wilderness into a garden, or to christianize a whole empire of paganges pp. 25—88. of an inability of the to

# RELIGIOUS COMMUNICATIONS. But the Prospect.

ON THE DECETTUENESS OF RICHES.

programme and the second of th In the parable of the sower, one of those divinely elequent and forestim discourses, which felt from the lips of the incomparable Preactor, the despitsulness of riches as declared to be one of the causes why the word. is unfruitful. It is not my design, in the following discreationsy to expetiate on the truth of this declaration, as confirmed by many bother

manges of Scripture, or by multitudes of facts, which are continually king place in the world. My only aim is, to direct the reader's attenm to the force and propriety of the epithet deceiffulness, which is apled to riches by Him, who knew with intuitive certainty the nature of I causes and their effects. It seems to me, that most readers of the ible lose much of the improvement, which they might derive from its resal, because they do not pender upon the very words of Scripture, I they see the wonderful propriety with which the language of the spired writers is selected. The more they come into this habit of certaining and weighing the exact meaning of ecriptural language, it for the sake of sharpening the understanding that it may be emsyed in minute criticism, but of parifying the heart that it may bear e lively image of the Savior, the more will they be convinced that the act phrascology of the inspired writings, and not their general imat morely, was dictated by unerring wisdom. Among the many jects, which beguile mankind, and lead them astray from their duty id their happiness, from God and from salvation, perhaps none may eminently deserve the appellation described, as riches. They deceive an of all classes and all characters, and in all stages of society. 'The nall number of individuals, who escape from the snare, owe their diverance sometimes to a firm and resolute application of the lessons. human experience to their own case, but oftener to an extraordinary ertion of God's grace in their behalf.

Let it not be supposed, that I am about to utter an indiscriminate ademnation of rich men. Highly bonored, as well as highly priviped, is the man of wealth, who, like the generous Thornton, transmiss a moral desert into the garden of God by the fertilizing streams his liberality. Those, who abuse the bounties of Providence, and avest to their swn selfish purposes that property which was bestowed a the benefit of the world, are objects of commissization, not of rail-gor of eavy.

Riches deceive men by magnifying the means of enjoyment which ay confer, and by concealing the avils which they bring in their trains at without studying perfect accuracy, us to these classes of delusions, would call the reader's notice to several instances of that deceiffulas, which our Savior attributes to wealth.

1. Men almost universally prove by their actions, that they suppose thes can produce for them all temporal good, and secure them from I temporal evil; in short, that money will infallibly make them uppy while they possess it. Now this is one of the grossest delusions, at ever led infatuated mortals astray. It is a delusion that is most sily detected, and of which any man of common sense may be conneed by a moment's reflection; of which, indeed, most men are conneed. Yet, after the most entire conviction, nearly all immediately eld themselves to the same deceit, and remain under its power till ng experience shows them their folly, or till death removes them from I their schemes of gain. This surprising trait in the human charter is justly seized by Dr. Chalmers, as a striking proof of the man mant agency, exerted upon the minds of men, by the ambidocities. The fact is, that wealth cannot secure any enjoyment whatever, nor not defend from one tenth parts of the temporal suits, to which each

Trutt mature in Rable." The rich man, to be anneadour and the from cold or imager; not is it common life the industrious poor m th endure much exil from these transco. But what what we said of the immense catalogue of maladies, which afflet the body and min man? Has the possessor of wealth obtained an immunity from the consumption, palsy, or apoplexy? Is he never have seed by inquiete anxiety, melancholy, br; even by that most invital of temporal ex gaving insanity?" What in occasional exposure to hunger and co compared with any one of the proceeding list of extensions process dreds of others, which might be mentioned?" And how manifest a deluwith is it, that money should pretend to be the grand remedy of hand misery. . How utterly unable for instance, in pit the preserve in all world to compensate for many domestic afflictions to core the as magancy of a wife, or to make it tolerable? to restore a durling chi languishing in a consumption, we to save a profligate from disgrace at THE R. LEWIS CO. LANS CO. LANS. LANS. rata? \*

2. Riches are deceifful because they appear to be detable and per manent, while they are in fact subject to the same uncertainty and me Mollity, as other things in this factorting world. On some accounts they are peculiarly exposed to be lost. They are an object of absent universal capidity; and the money, which is supposed to make one tour happy, offers the same boon to any of his neighbors who can get webession of it. Of course, there is a continual scrambling for the same identical possessions. It is far different with many other desirable things in this world. If I have health, or beauty, 'andianty, but a dapacity for business, none but a fiend could be tempted to destroy these sources of enjoyment; because no person could derive any benefit from their destruction. "The man, who would preserve his wontch, that to Contraid 'not' unity with the Wantberless' Vensitettes; to in their warthy possessions are flable, but with all the france; which the monaided agenuity can devise. Let it not be thought, that the vicinsitudes, which Ho finite sagacity can foresee, and no prevaution guard against, are either small or few. Every species of property is continually expected to depreciation; and most kinds to very great and roinous depreciation. This exposure can never be avoided: It is curique to observe that those, who take great pains to render their property secure, are very often subject to the most mortifying and distressing losses; so if Providence were about teaching them and others the absolute futility of all human attempts to become independent of God, in regard to any single possession or enjoyment. The instances are surprisingly sumercus, in every country, of persons who have once been rich; butters to the light may be policy now poor.

S. Riches pretend to afford the means of competency, respectability, and even luxury, to the children of their possessors; but this pretence is altogether detasive. To this simple statement every with man in the community will subjoin his emphatic assent; and yet minety-nine rich men out of every hundred will remain 'perfect shaves to the detusion." The late Dr. Daight declared, in a sermon preached to a New Maten abdience a few years ago, that of all the men of property in that town, if the time he made the declaration, with me where detected in the lates of the time he made the declaration, with me where detected in the lates of the

might be made respecting many towns, now containing great num of wealthy people. Take all the rich men in the United States, are advanced in life, and probably not one in twenty is the son of a man, or has any hereditary property. And so it will certainty be years house. The rich merchant, the opulent landholder of the 1850, is now drawing his first breath in some humble dwelling beginning to learn the alphabet, at some obscure village school, clathe labors of an industrious mother's hands; and many sons of weath labors of an industrious mother's hands; and many sons of weath proposed families will gladly receive bread at his door.

At it is a delusion to suppose, that wealth is a real benefit to dree, could it be safely preserved, and carefully delivered into thands. Many parents are fully aware of the difficulty of keeping perty for their children, but seem to imagine, that if this difficulty

hands. Many parents are fully aware of the difficulty of keeping perty for their children, but seem to imagine, that if this difficulty enter be overcome, the objects of their fundest love will be rend happy. No hope was ever more chimerical than this, or more pla proved to be so by observation, as well as by Scripture. What he said on the subject, after our Savior has declared, in language possible to be misunderstood unless by the wilfully blind, that ri are a great hindrance to religion, and render the salvation of the sessor more difficult, and less probable, than it would otherwise that it should be more difficult; will you toil through life to make more difficult, for your children to enter the kingdom of heaven, for a camel to pass through the eye of a needle?"

-: If, indeed, the possession of property, were the supreme good, a j cious perent would not wish his children to inherit great wealth; they would be less likely to pass through life in the enjoyment's when received by inheritance, than to become wealthy by their exertions, if, depending on these exertions, they entered upon the y of active labor with a good education, virtuous habits, and little p orty. But money is not the supreme good; and he, who inheri large share of it, is in danger of being disheartened, depressed, reined by losing his patrimony; or idle and dissolute by spendin or mean and sordid by hoarding it; or careful, perplexed and anx by struggling to preserve it. In all these ways, they are adverse to spiritual good of their possessors. It will be found, after a thore examination of our churches, that of the few wealthy men, who hopeful evidence of piety, the greater part are so much engrossed temporal things, that they make small advances, in raligion. Splei exceptions there may be; but the truth of the general observation not be questioned.

5. Riches expose to many temptations and sins, while they deceach votary by the flattering suggestion that he shall escape. We ever the world may think of it, the Christian knows, that the expose of our frail and erring nature to temptation is no trifle; and that man, who covets a state of temptation, has very little acquaints with his own heart, or very little perception of the malignity of The temptations of the rich are various and multiplied. Some of principal tend to pride, idleness, luxury, dissipation, and intemperation saily prevalent these temptations are, the history of man, income of society, but too plainly, shows. Let it be remarked.

egypperison in not between a state, of smooth manager affected and property; but, between proofth and that conditions in which all sustainable upons are supplied by industry and passengers. This anim, neglition is rejected, but distain by multipules, who, make rule on chapmable that they may be rich and misorable, on how with a silver on the state.

for the less of character, for the disregard of conscience, and for the less of character, for the disregard of conscience, and for the violation of the dismedaw. How numerous have been the instances of this delunion, from times of the actions autiquity, to the murche of Fasiles the fast year, and the piracles and marriers new perpetrating ender the cover of South American flags. How awful the perpension how atrocious the robbesion, how complicated the frauds, how crushing slaughter, how have and ungrateful the treasons, into which men have been drawn by the allurements of gold: and how weefully have they been disappointed in the result of all these enterprises. They have universally found, that money, in such cases, never fulfile its premintal but that it has cheated them out of their obserctor, their gence of consecutor, often their lives, and their salvation.

Riches are deceitful because they are actually altained by few while they hold forth a flattering prospect to all. Look through our country, and among the many thousands of declared bankrapts, what individual will you find, who did not expect to be rich? And among many thousands of others, who are in straitened circumstances, though not bankrupts, bow few will deay, that they have pleased their few aginations with the dream of wealth; and that their desires, and their exertions, and their hopes, have been powerfully excited by the prospect of attaining it. Still nothing can be more evident, than that they was majority of mankind can never be rich, and must assumedly be disappointed if they expect it.

Thus it appears, that riches defede the human race, by raining hopes, which cannot be realized; by promising happiness, which they cannot bestow; by pretending to a stability and permanency, which they denot possess; and by employing the mind about trifles, while the realizations of eternity are forgotten. It is with infinite propriety, then that our Savier spoke of their deceitfulness.

Should the preceding observations attract the notice of readers, it is probable that some reflections on the manner in which property is to be sought and need, may be unserted in a future, number 1231 100 100 And Book

On recurous are perpetually urged, against, believing in mysteries. But if I believe, or my i believe, only what I fully understand, a very inaccurate expression is used; this is not belief, but, absolute knew leader. He who will assent to nothing beyond the reach of his comprehension, must, by his own confession, have a very limited faith, or, in more correct language, none at all.

Of the inquirers on this subject, some base labored hand, to some as

upon numerous expedients for a solution, to satisfy themselves, if not their followers. No inconsiderable number have puzzled their minds so long with this thorny subject, that they finally settle down in the sullon despair of Atheism, or adopt the Manichean hypothesis of two

gods, one the author of good, the other of evil.

Among the superficial inquirers, low seem to have sufficiently noticed the fact, that equally insurmountable obstacles arise in accounting that the existence of natural, as moral, evil. Assuming the position, that the physical disadvantages and sufferings in the natural world are fully balanced in the present state, and that no future retriction is necessary, or declaring that God takes no care of his works, —on one hand they contradict universal experience, on the other, they impeach the justice of God, and deny his wisdom.

Avery little reflection might seem rafficient to convince a dispussionate man, that the divine administration is not regulated by the mervow rules which can be dictated or examined by human reason. It has been well remarked, that for men to determine what is reasonable in the divine administration, is nothing less than placing a criminal in the seat of justice, and giving him a dictatorial authority, separator to the acts of a legislature, and the decisions of a judiciary.

In the narrow limits of this paper I notice but a single instance of the inscrutable dispensations of Providence, not selected because invalved in more complete darkness than many others; but as relating: to facts universally knewn. Look at the present population of the world, in regard to the climates in which they are placed, the soil and: its facility of cultivation, and the civil privileges they enjoy. With the exception of the southern parts of Asia, the chief population of the world has been placed in regions where the severity of the climate prevents any vegetation during a large portion of the year, and when. cultivated, the sterile soil yields to the husbandman, but a scanty subsistence. This is true of a great part of Europe, more particularly of all its northern states, and of those in the same latitudes of Asia. The rigors of winter are still more severe, and the soil not much more predactive, in the wide wastes which compose the northern regions of North America. It is to be remarked, however, these are not, like Europe, crowded with inhabitants. In most of the districts of all these countries, the peasant is forced to "dig a stubborn soil for scanty bread;" nevertheless, in such lands, and under such disadvantages, have the principal arts been discovered and cultivated, and the sciences been pursued and improved, which multiply the comforts of life, and unfold and exercise the energies of intelligent beings. Of a large portion of these countries, it may safely be said, that a small addition to the present degrees of cold would render them uninhabitable.

On the other hand, observe the overflowing luxuriance of wide teritories, hitherto uninhabited by civilized men, and of others where
the folies, cruelties, and oppression, of bad governments, have suffered the people to enjoy less happiness than savages. Over the bread
teritory called the vale of the Missisippi, including vast tracts ou
either side of that noble river, the Almighty seems to have nowed a
profusion of his gifts, scarcely found on any other portion of the globe.

A soil of easy tillage, and sometimes almost without entitivation, re

turns an hundred fold to the laborer, while numerous rivers afford an easy conveyance of all the thousand productions to a ready market. No man from any reasonings a priori, could have drawn a conclusion, that this exuberant soil would be permitted to lie dormant, through the long period since the deluge, with no other tenants than the wandering hunters, who roam over the soil, equally ignorant of its riches, and its capacity to support an abundant population.

Not less abundant in its resources is a great part of South Amer-Over the broad plains watered by the Amazon and La Plata, and their numerous tributary streams, scarce any deficiency can be imagined in the soil, or the quantity and variety of its productions. In a delightful climate, no country surpasses many of these regions. and those of Peru and Chili. In a word, should fancy and gentes be permitted to rove through every clime, to select whatever has been hitherto found, or can be suggested, as most conducive to the case, the convenience, and temporal enjoyment of men; were they allowed to assemble in one spot the whole mass of materials for human convenience, ornament, and delight, they would not produce, (to use one of their extravagant expressions,) an earthly paradise, superior to the one which would exist in these countries, if blessed with a perfect government. Instead of such a government, God has suffered these provinces to be under the control of laws and administrations of the worst kind, which ever scourged the human family. Were the ingenuity and patience of any number of men employed in selecting or framing a system of legislation fitted to discourage industry, to increase misery, and multiply crimes, they would not easily have better completed their design, than by adopting the policy of the European governments in South America. Yet, notwithstanding this immeasurable mass of wretchedness, it is not to be questioned, that the grand consummation of the divine purposes is advancing, through all the evolutions of the incomprehensible series, with as much regularity, as if every stage of the process were intelligible to our weak and fallible understanding. **Z.** Y.

# NEW PUBLICATIONS.

A Sermon, preached at New Haven, Con. before the American Board of Commissioners for Foreign Missions, at their ninth annual meeting, Sept. 10, 1818. By Samuel Spring, D. D. Pastor of the North Congregational Church in Newburyport. Boston: Samuel T. Armstrong. 1818. pp. 19.

A Sermon, delivered Sept. 22, 1818, at the dedication of the new edifice erected for the use of the Theological Seminary in Andover. By Ebenezer Porter, D.D. Bartlett Professor of Sacred Rhetoric in the Seminary. Andover: Flagg and

Gould. 1818. pp. 30.

Dwights' Theology. Vol. III. Middletown. Com. Clark & Lyman. 1818. pp.583. A Gazetteer of the United States, abstracted from the Universal Gazetteer of the Author; with enlargement of the principal articles. By J. E. Worcester.

A. M. Andover: Flagg & Gould. 1818. pp. 368.

Glorying in the Cross: a Sermon delivered before the Associated Congregational Ministers of Salem and vicinity, a Malden, Mass, on Tuesday, September 8, 1818. By the Rev. James Sabine, late Paston of the Congregational Church at St. John's, Newfoundland. Boston: N. Willis., 1818. pp. 31.

A Sermon preached in the Tabernacle Church, Salem, Nov. 5, 1818, at the dination of the Rev. Mesars. Plmy Fisk, Levi Spaulding, Miron Winslow, and enry Woodward, as Missionaries to the unevangelized nations. By Moses part, Associate Professor of Sacred Literature in the Theological Seminary, Glover. Andoter: Flagg & Gould. 1818. pp. 44.

Report of the American Board of Commissioners for Foreign Missions; comed from documents laid before the Board, at the night annual meeting, which sheld at New Haven, Con. Sept. 10, and 11, 1818. Boston; S. T. Armstrong,

18. pp. 72.

# RELIGIOUS INTELLIGENCE.

# AMERICAN BIBLE SOCIETY.

In pages have been so pre-occupied, that we have not hitherto been able to int the Second Report of the National Bible Society. We now present large exacts from it, with a connected view of the parts omitted.

"Encouraged by the increasing testimonies of public favor to the American ble Society, and especially by indications of the Divine blessing upon its efforts: Managers entered with alacrity upon the labors of their second year, which

ey have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, d so varied in its relations, difficulties are to be encountered and experiments ade, which require much counsel, caution, and zeal, while yet they occupy but comparatively small space in its visible operations. Many of those which are ost essential are least observed, because they are only preparatory, and there edo not furnish, except to the skilful examiner, a satisfactory test of its real ogress.

"Such has been the experience of the Managers hitherto. They have been approved in laying foundations on which a fabric, not unworthy, they trust, of a noble inscription, may rely for its future eminence and stability; and they have

d no time to spare.

"One of the first measures which engaged their deliberations after the Anniersary Meeting of the Society, was the proper distribution of their stereotype ates. On this subject there existed an anxiety which demanded prompt atnion, accompanied by circumstances involving questions of some delicacy, he Managers were fully convinced of the importance of affording every possie aid to the circulation of the Scriptures in distant parts of the country; of sarding against whatever might excite local embarrassments; and of preserving simpaired the unity of the National Society, and the freedom of its agency trough all its ramifications.

"They, therefore, adopted as the basis of their proceedings with regard to the cation of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel to be their duty to give at full length for the satisfaction of the members of the

ociety.

[The committee recommended, that, in the distribution of the stereotype lates, a duodecimo and an octavo set should go together; that, as a duodecimo et had been promised to the Kentucky Bible Society, an octavo set should like-ise be offered; that sets of plates, when presented to auxiliaries, should be resived on condition, that they remain the property and subject to the disposal of the American Bible Society, and that the auxiliary, after supplying its own distict, will print and distribute copies of the Scriptures under the direction and at the expense of the National Institution. The Committee also report, that it is at expedient, without greater knowledge of circumstances to fix the places of the remaining plates.]

"Conformably to the principles contained in the above report, an offer was ade by the board to the Kentucky Bible Society of a set of the octavo, in conxion with one of the duodecimo, store represent places of the Bible. The Manage Vol. XIV.

of that Institution have expressed their easies appreciation and a the conditions stipulated, and their grateful acceptance of the grate .- "While using their gedeevers "that the word of the Lord B proceds "believed and bear occasion one the United St ets where there is an incredibly events parts where there is an incredibly eventing depoin in mindful of their drathers of the moods. The comdifrom as by their language, their manaers, there ign by every thing which distinguishes savage from similard. france and other injuries of profigate whites, addresses to us a un expostulation for that help which they can obtain only in very from any other quarter.

"What their aggregate municus stot, it is impossible to sulimiste usion; but awall to their population is in proportion to the territory of they are spread, yet surely it is not formath the netice of dildo-phil nayihir te nalimiste wh ger, should they except the extermination which threatens thom, will tomake, by their conversion and iscrease," a large accomion to the Re

ory, when he shall appear, "having on his hear many travel." The Managers have taken up this matter with a view to access

precticable in itself, and can be accomplished by the Society.

"I we make present the only alternative; either to teach them he maybe no their access to the Sible, or to translate it for their acc cular tongue. The former has its advantages. It would put into the the same translation from one and of the Continent to the other; and that ed ammodiately from the originals, instead of being translated from a b must in a considerable degree be the case if the Bible be rendered in would tend to break down the great barrier to friendly intermursed hear and the whites, of a better disposition than they are accepted oul I facultate the introduction of useful arts, and the exchange of their refor a settled life. Having, moreover, no letters, it is not easy to ember speech in sounds of the English alphabet, and no mecondul attempt her ye in ide to samplify their language, when written, by the invention of a characters.

"But these advantages are counterbalanced. In common with all other a tions, the Indians are strongly attached to their mother tongue. They will me submit to the pass of learning another, without such a thirst for knowle tavoges possess. You must either convince them of its necessity, by imbrush gen in the things of God through an interpreter, or their children must no It imperceptibly from their familiarity with the white cettlements account it Experience shows the first to be an Hercalesa task; and the question will siways recur, why the worship of God is not as acceptable in Indian, as in Esglish? The second cannot take place but upon a small scale; it is a very size process; the Indian strength is weakened with its acceleration; the young pa age in danger of learning vice as fast as they learn English; the tribe is relied when it is able to understand you; and your end is defeated. Besiden, as the prepagation of our language must keep pace with the extension of our frantier, we hall not readily gain admittance for beyond the line of the worst examples that cha be set before them; and it will prove, not an encouragement, but a histrance to their embracing christianity. Their repugnance also to the whitewhich, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alms their prejudi will kindle their resentments, and rander them not very fry ndly to she w man's talk. Indiana speaking to their brother Indiana, "In the tangue wherein every one was born, the wonderful works of God," but fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few make into their country. And why should we imagine that Ged, with whom "there is nother Juw nor Greek, Barb-rian, Scythian, bond, nor free," may not in his marcy "open the hearts" of the radioon of the woods, as well as of a "meliar of

<sup>\*</sup> It is mainheaterily proceed, that where the Grapet has been introduced among the Ind accompanied, so it regularly is, with improvement in visitantion, the pupulant

pusple," to receive the things of his word, and purify their hips to profixin among their fellows "the unsearchable rights of Christ".

"The principle difficulty in the way of the Indian translations of the Scriptures, arises from the multiplicity of the Indian dialects. It is long since the researches of philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention are the Mohawk and the Delaware. The former would serve for the Five Nations, the Tuscaroras, and for the Wyandots or Hurans. The latter, or Delaware, is of higher importance, as it has extended itself further than that of any other Northern tribe. It can convey the Scriptures to many kindred tribes that are strewed along the frontier of the United States from Canada to Georgia. These are the Monsees; the Shawanese, the Kickapoos, the Kaskaskins, the Twightwees or Minnie, and the Chippewas, Hurans or Algonquins. This last is said to be the most numerous tribe on the northern borders of the United States.

"Among the Delawares the United Brethron have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanic arts; and are increasing both by natural population and by accessions from the

neighboring tribes:

The their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthaw; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him prenounced to be

correct

"In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of one thousand copies, with the English on one page, and the Indian on the other. Of these, three hundred are to be sent to the Rev. Mr. Dencke at New Fairfield, and one hundred to Mr. Leuchenbach, missionary in the State of Okio, to be by them distributed among the Aborigines. The residue is ledged in the Society's depository, to be transmitted, as opportunity offers, to missionaries, in other quarters; except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

. "The Board has also voted a donation of one hundred dollars to the Rev. Mr.

Dencke, to encourage him in the prosecution of his work.

With regard to the Mohawk language, the Managers find that the Gospel of Mark has been translated by the celebrated Indian chief, Brandt; and the Gospel of John by Captain Norton, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oseldas; and perhaps from Complanter himself, who is represented as very favorable to such an undertaking.

"In the mean time, the managers have ordered an edition of one thousand cofites of Brandt's translation of Mark, and Norton's of John, to be struck off and

distributed among the tribes usually denominated the Six Nations.

"The managers cherish the expectation of receiving the countenance of the Christian community in the ardnous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

"The Board have also ordered to be cast a set of stereotype plates for the New Testament, in Spanish: which will be executed as soon as a suitable copy

can be procured for the purpose.

on the importation of Bibles in Streigh Stinguages, was of payer for the factor of Bibles in Streigh Stinguages, was of payer for the factor of States in Streight Stinguages, and First in the factor of States in the payer in t

"Foreign paper, especially the French. In preferron, in Salay match: wir being stated in the state of a more develop states than what is manufactured the third business the more prices; and could be produced from a despit water million in factory to furnish the Scriptures at a reducal rune, and destroyed conductions in greater abundance, as well as bring them more easily within the reach of the cont.

In addition to the apply will be the dather payable on a set of which probable for the Bible in the Prench lenguage; which, it will be reddiffunded pertain the the managers in their first report of read to receive an part of "the designation of the British and Foreign Bible Scienty, in lies of manage.

"Impelled by the above considerations, and by the desire of turning their to the best possible account, the managers have laid the case before Cat suquesting that copies of the Holy Scriptures in foreign languages, and po imported by the Society for its own use, may be exempted from import, a at all letters to and from its officers, upon its public business, may be conveyed Wet of postage. They deputed an active and intelligent friend, distance Buy r. to present the matter to Congress during the late session. The Phili a Bible Soblete imping at the same time presented a petition for the execu of daties on stereotype plates and Bibles in foreign languages imported by the both applications were referred to a committee of that honorable body, preed to report favorably on the neveral objects therem specified; but jui it best to divide them into two classes, and to present in the first instance, for the bonsideration of the house, these exemptions for which both Societies within in pathioring, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of deties on copies of the sacred Scriptures in foreign languages that have been at may be imported by them, and for stereotype plates for printing the Beripture. No final decision has yet taken place; but the managers elierally the libble, that in aiding an enterprise of such magnitude as the differing, 'throughout ? ment indigent districts and classes, the principles of knowledge and virtues wallstable to a republican government, the councils of our country will not refer to add the national bounty to the bounty of individuals, and circulate the pr age given by other governments to that noblest of charkids widelt, wild thistion or pre-eminence of sect, blemos their constituents with the

"The Managers having become acquainted with the labors of the Meridian of Lev at Paris, in procuring, by his extraordinary exertibute, this primities of two fine stereotype octavo editions of the New Teathment in Pretter, which conding to the translation of the Rev. Mr. Osterward, and the other according to the translation of Le Maistre de Sircy from the Vulgate, and in effectivities them with unwearied diagence, at the expense of great personal toil, judged a proper to countenance so pious a work by a donation of five hundred delien, which they transmitted to Mr. Lev through their excellent country think a. V. & Wader, Esq. They have had the satisfaction to receive the troot grantful acknowledgments of Mr. Lev, and to learn from Mr. Whiter, that inolling could have been more opportune or encouraging.

"During the past year the Board have received from England 700 Guetle, 300 German, and 500 Welch Bibles, bought of the British and Potelga Bible Bulley for the purpose of supplying the wants of foreigners in this Country with speak those languages. 399 copies of the Guelic Bible have been seat to Payetteville. In North-Carolina, agreeably to a requiest made to that effect by the Payetteville Mible doctory. One German Bible has been hold. The remaining coulies of the importation are still on hand.

"During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the brevier type, 12mo. making the total number

printed to be 29,600.

"Of the 1,050 copies of the French Bible in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisana Bible Society, for gratuitous circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for gratuitous distribution in that place.

"Of the stereotype, plates for the French Bible, to be sent out by the British and Foreign Bible Society, only those of the Old Testument have been as yet

received. The remainder are expected shortly.

[The Report then mentions the gratuitous distribution of English Bibles as follows: 100 copies to the Steuben County Bible Society: 100 to the Essex County Bible Society; 100 to St. Louis; 100 to the Saratoga Bible Society; 50 to Hible Society of Adams. (Mass.) 65 to U.S. ship John Adams; 100 to the Female Bible Society of Wilkesbarre; 250 to the Marine Bible Society of New-York; and 50 to the African Bible Society that is, 606 French Bibles, and 915 English distributed gratuitously during the year.

The managers have resolved to make auxiliary societies the only medium of

distributing the Scriptures gratuitously.]

"The number of Bibles issued from the Depository in the course of the past year is 17,594; which added to those mentioned in the year preceding, (6,410, make the total number issued by the Society since its organization to be twenty-four thousand and four Bibles.

"The above have been distributed in nearly every state and territory of the

Union.

"Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the octave size, has been completed. The first set of the minion type, duodecimo, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

"In addition to the very respectable list of AUXILIARIES to the Society mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year seventy-three Societies have officially announced their accession; twenty-four of which existed before the establishment of the National bociety, and forty-nine were formed since. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be one hundred and fifty-seven.

[The managers acknowledge the receipt of \$865 47, from Congregational collections. The managers resolved, that all the members of the Convention, who formed the Society, shall be Directors for life. In addition to these, 11 persons during the year, have become directors for life by a subscription of 150 dollars each; and 174 persons have become members for life by a subscription of 30 dollars each. Most of these are clergymen, and the subscription has been made by friends in their respective parishes.]

"The managers have directed the extension of their correspondence to all the

foreign National Bib e Societies.

"From the Russian Birle Society they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture, published by that Society in various languages of the Russian empire, together with

sundry other documents.

"From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has thirty-two Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, two hundred and seventy thousand Bibles, and two hundred

and eighty-two thousand New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Sclavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness

and good will.

The British and Foreign Bible Society has transmitted a complete ext

of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigor in diffusing its blessings; and the managers of the American Bible Society can only subjoin their hearty God speed. A selection from its printed correspondence, they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

# PECUNIARY ACCOUNTS OF THE SOCIETY.

From the Report of the Auditors it appears, (comparing it with the former report,) that the Society received, during the last year, from collections, donations, and sale of Bibles, - - - - \$33,332 40 Gain on U. S. stock sold, - - - - 479 40

**B33**,811 80

As no mention was made of interest, or dividends, we presume the receipts from this source to be included with the donations.

The expenditures of the Society were

The productive property of the Society is as follows:

100 shares in the Bank of America, at par,

10 shares Fire and Marine, &c. at par,

10.500 dells, N. Y. 6 per cents, at cost.

23,891 16

\$10,000 00

10,500 dolls. N. Y. 6 per cents, at cost, - - 10,517 81 4,500 U. S. 6 per cents, at cost, - - 4,624 04

To this amount add cash on hand, - - - 1,188 22

\$26,580 07

The society had also a great amount of property in Bibles, paper, plates, &c.

# NATIVE SCHOOLS AT BOMBAY.

The following account was received from the American Missionaries comewhat more than a year ago, and is dated in July, 1817. The publication has been delayed, partly by the absence of the Treasurer, and partly by other circumstances. The preservation of it, in our pages, seems useful, however, not only as it is an interesting document in itself, but as it relates to an important branch of the exertions now making to evangelize the world.

Account of the native schools established by the American Mission in Bombay.

BEFORE we lest our native land, the Board directed our attention particularly to the rising generation among the heathen. Accordingly, as soon as our mission

was settled in this place, we began to form plans for the establishment of native schools. But as we had not at first the means of supporting native teachers, we commenced our system by opening a school for teaching the English language to such native youths, as might be desirous of qualifying themselves for business, and who would be willing to pay something for their instruction. This school was opened in Sept. 1814, and has been taught principally by ourselves. It has not, however, as yet answered our expectations in respect either to numbers, or the pecuniary advantages which we hoped to derive from it. We found it so difficult to collect any thing from the pupils, that we have wholly relinquished the intention, and made the school free to all, who wish to enjoy is:

Our time is so occupied with the various other concerns of the mission, that we cannot pay so much attention to this branch of our school system, as we could wish; and this evil is greatly increased by the irregularity of the boys. They cannot be made to be punctual in their attendance. They come dropping in at all times of the day, as may suit their own convenience; and, while some are coming, others are wishing for leave to go home. Thus, either the master must spend the principal part of the day in the school, or many of the boys must go without instruction. From these causes, the school has suffered very considerably; and we think it doubtful whether we shall ever be able to render it flourishing and efficient, unless one of our number devotes his principal attention to it; or a suitable assistant can be obtained. We are, however, so sensible of the important advantages that may result from having a number of heathen youths about us, and of imparting daily instruction to them ourselves, that we are unwilling to abandon this our first native school. Should we ever be able to realize the prospect, which we had at first, of bringing this school into a different form to embrace half cast and European children, so as to contribute in any considerable degree to the support of the mission, we should think it advisable to devote much more time and attention to it. We have not altogether abandoned this nope.

The average number, that may be considered as members of this school, is twenty. About one hundred native half cast Portuguese youths have received instruction in it since it was opened, two years and nine months ago. They have been taught reading, spelling and writing, in the English language. The principal reading book is the Bible, which we explain to the boys daily as they read it. We also teach them some of the most common things in astronomy, geography, and history, and inculcate moral and religious duties. The Christian system is not professedly taught; but its principal facts and precepts are learnt indirectly. The great object, which the heathen boys have in view, in coming to us, is to learn the English language, in order to qualify themselves for mercantile business. Had their parents any thought, that they were in danger of being converted to Christianity, they would not be willing to send them to us. Indeed, we have reason to suppose, that the fear of such a censequence deters many from

sending their children.

Having given this brief history of our native English school, we now preceed to the other schools belonging to the mission, which are under the immediate in-

struction of native teachers.

It is doubtful, whether the imperfect knowledge of English, which many of the natives of this country acquire, is of any service to them, further than to enable them the better to manage their worldly business. We can communicate instruction to them in their own language, better than in English. As a general thing, the English language can never be made the medium of communicating knowledge to the natives of India. In order to impart useful knowledge to the people at large, it is absolutely necessary that schools should be established, in which the rising generation may be instructed in their mother tongue.

Being fully convinced of the necessity and importance of this measure, we proceeded, at as early a period as possible, to establish schools of this description. Our first native Mahratta school was opened, at our own house, in Dec. 1815; where it has been instructed ever since by a Brahmin. We were told at first, that we should have to give twenty-five rupees a month for a school manter. We succeeded, however, in engaging the man just mentioned, at fifteen

rupees a month, to instruct 30 boys. He was to have in addition one rupee for

every 8 boys above thirty.

Not long afterwards, other brahmins voluntarily offered to teach, under our directions, schools of any extent, for fifteen rupees a month, and they would be responsible for the attendance of 80 or 100 boys. We accordingly engaged another brahmin, on these terms, to open a school in a different part of the town as soon as he should collect 100 boys. In April, 1816, he informed us that he had collected the names of 100 boys, who were desirous of attending him, and the school was accordingly opened.

In July following, we engaged a third school-master of a lower cast, who was to be responsible for the attendance of 50 or 60 boys; and, in May last, we engaged a respectable Jew, at 15 rupees a month, to teach a school among the black Jews in this place, who had expressed a desire to have a school among them. The master is responsible for the attendance of 40 boys, of the Jew cast, as they are called. All these schools are entirely free. The master's wages and

the rent of the rooms are paid by us.

From the late examinations in April, May, and June, it appeared that, since the close of 1815, 800 boys have been admitted into the four schools last mentioned. Two hundred and fifty are now on the lists. One hundred and thirty is the average number of attendants. In some of the schools hardly any now remain, who entered at the commencement. There is a constant succession of comers and goers. Those, also, who remain on our lists, are very irregular in their attendance, owing to the general irregularity of their habits, and the little value which they and their parents set on learning. [The number of scholars is greatly increased since the above was written. En.]

We will now speak of the manner in which our schools are taught and superintended; and of the kind of instruction that is imparted to the children. Before doing this, however, it will be proper to make a few brief remarks on the system of school education, as it exists at present among the natives of this

country.

A system of instruction, in its general features, very similar to the celebrated systems of Bell and Lancaster, prevails and has been handed down from time immensorial among the Hindoos. The following is the general description of a Hindoo school. The boys are assembled and seated on the ground, under a shed, or (as is frequently the case,) by the way-side, without any covering whatever. Each boy has a piece of board, about a foot and a haif long, and a foot wide, which he covers with dust or sand; he has also a pointed stick to write with. Those, who have as yet learnt nothing, are directed by the master to trace with a pointed stick on the sand-board, several of the first letters of the alphabet; and a boy, who has learned to write, is placed beside them, to see that it is properly done. They then repeat over and over, the letters they have written, in order to fix the sound and ideas of the letters in their minds. In this way they proceed through the whole of the alphabet.

Some time every day, before school is dismissed, all the boys, at the master's direction, rise and stand in a row, each having his hand, joined and raised to his breast, exhibiting the appearance of reverence and attention. The moniters then take their position in front of the other boys, and commence, in a local voice, the repetition of the alphabet, making a pause between every two letters, during which pause the whole school simultaneously repeat what the monitors have just dictated. In this way, they proceed through the alphabet, and various combinations of the vewels and consonants, till the whole is fixed in the memory. Thus the monitors and sand-boards supply the place of books, and the writing and repetition of a whole class at once, from dictation, supersede the ne

cessity of the master's attending separately to each individual.

When, in this manner, the boys have learned the alphabet, and the various combination of the letters, (which amount to about eleven hundred,) they ther preced to the arithmetical tables, which are much more extensive and minute that ours. These also are learned in the manner above described; viz. by first writing them from dictation on the sand-board, and then repeating them after the monitor. While they are committing these tables to memory, they perform a few examples in the simple rules of arithmetic, and also in some instances, practice the copying of letters, stories, &c. on paper, which they occasionally read to the mas-

ter. These exercises, together with repeating daily after the monitors some miserable and indecent rhymes in praise of their gods, and committing to memory some Sungskrit shlokes, or verses, of which they know not the meaning, comprise the whole system of school education, as it exists at present among the Hindoos. We speak with more particular reference to that part of the country, which has fallen under our immediate notice; but from credible information from different parts of India, we have little hesitation in saying, that the above remarks admit of a general application to the Hindoo schools throughout the country.

From these facts it is obvious, that while the Hindoo system of communicating instruction is admirably adapted to the condition of the people, (poor as they are and destitute of printed books,) yet the degree of knowledge, which a Hindoo youth acquires at school is extremely small. It is in fact but little more than a knowledge of the alphabet, and of the mere rudiments of arithmetic. Reading is quite neglected; and of orthography, grammar, geography, astronomy, and history, they learn nothing at all. No wonder, therefore, that we seldom find, even among these who consider themselves as well educated, a man who can read

with any tolerable degree of propriety.

Nor is it difficult to account for the ridiculous notions, which even the better sort of people, in this country entertain with respect to things that children among you can comprehend, and explain. In their poetical romances, called hoorans, the people learn every thing that is absurd and monstrous, with respect to history, geography, and astronomy; as for instance, that the world has existed millions of ages; that the earth is supported on the head of an immense snake; and is encompassed with seven seas, one of which is a sea of milk; that the river Ganges comes down from heaven, and runs through a cow's mouth; that Rahoo and Catoo, two huge demons, rise up at regular periods, before the sun and moon, to contend with them, and thus occasion eclipses. These and a tipusand other things equally ridiculous, are firmly believed even by many of the Bramins themselves, and much more so by the common people.

The avidity with which these monstrous notions, respecting the objects and phenomena of nature, are embraced, shows that the human mind cannot and will not remain vacant; if it is not illuminated with truth, it will be filled with

darkness and error.

With respect to moral and religious instruction, all that is learned in a Hindoo school is altogether worse than nothing. Gunputtee, Hunamunt, Suruswater, Brama, Vishnu, Mahadave: these, and the names of a hundred other heather gods, are familiar as household words, in the mouth of the little Hindoo schoolboy: but of the One God, who made, upholds, and governs all things; who is holy, just, and merciful: the boy hears nothing, and knows nothing. Nor is he taught to love and reverence truth, integrity, and purity, nor to abhor and shun false-hood, dishonesty, and vicious pleasure. The art of getting rupees is all in all ith a Hindoo. If his son does but learn at school what pertains to this art, he satisfied.

Enough has been said to shew the great want of even common instruction among the natives of this country, and the necessity of greatly improving their school system, in order to give them any tolcrable degree of useful knowledge. We have accordingly endeavored, as fast as was consistent with prudence, to introduce a better system into the schools which we have established. To reform them all at once was impracticable; besides, if it could have been done, a sudden change would probably have excited so much prejudice, as to defeat our object. Considerable progress, however, has been made in the introduction of improvements, and in the removal of objectionable practices. The daily practice of celebrating the praises of heathen gods, which we found in the schools at first, has been discountenanced by us; and, though we sometimes detect the masters in this practice, yet they do not do it openly in our presence, as they did at first, and we have reason to hope, that we shall be able shortly to eradicate this evil wholly from all the schools under our care. In the mean time, we are endeavoring to lead the children and their masters to the knowledge and worship of the true God. The ten commandments, a Christian hymn, some select sentences of Scripture, and other moral lessons, are daily repeated in all our schools in the Mahratta language. The Gerrel of Matthew new in the press, will VOL. XIV.

to die for our sins. This Jesus descended from his seat of bliss, to this shifts and guilty world, and took upon him the form of a man, and went about doing good; teaching heavenly and divine wisdom, undergoing the miseries of this life, the wrath of his heavenly Father, suffered the ignominious death of the cross, and all for our everlasting salvation. This proves more clearly the kindness of God. It shows that his love to us is very great, not with standing our wickedness and ingratitude towards him. And shall we not, dear father, love and serve such a God? We must, or he will forever banish us from his presence, and doon in to a miserable eternity. O! then, may we be led to rendence all idol gitts, which deluded mortals have formed, and worship the only living and trule God. May we ever feel ourselves under the guidance and protection of the just, also him before all the world, and depend on him altogether, and he will bless us in this world, and in the world to come. Let us give praise to none but Jehovah; for to him is durall praise, and honor, and glory forever.

I hope when I return, I shall be able to explain to you farther the wonderful mysteries of God, and hope you will obtain the same knowledge with respect to the true God that I have. And when, dear father, your mind is enlightened, I have reason to think you will feel disposed to send something for the support of a school, where I am receiving knowledge with regard to this and the future world. In this school I have an American gentleman, who loves the true God, to teach me heavenly and divine things. He is as a kind father to me in this country, and wishes me to be qualified to return, and to be a great blessing to you and to my

poor country men.

With this letter I send you a Bible, that blessed book, which the great God has given to mankind for their salvation. As I can now read it and understand it, I hope to be permitted, at some future time, to explain it to you; and hope you will be able to read it yourself; and that you will embrace that pure and holy

religion which it contains, that your soul may be saved.

I have now nothing to support me but the kindness of the good Christian people, who are instructing me at their own expense, and preparing me, as fast as they can, to return home and make you happy. And they are constantly praying to God for me, and for you. And may their prayers be crowned with success, that we may land on Canaan's happy shore.

Farewell, dear father, and may God forever bless you.

From your affectionate and distant son,

G. P. TAMOREE.

Letter of Poo no-hee.

The following lines were lately dictated by Poo-no-hee, one of the Otaheitan youths, and addressed to the Rev. Mr. Merwin, of New Haven, by whom this youth and his companion had been kindly received and sent to Cornwall.

"My Dear Friend,

I want to write you. I love you Mr. Merwin, very much. You very good man. You keep me, you bring me to the school. Me no understand English when I come here. Me no like board ship. Me no understand Jesus Christ board ship. Me come here learn Jesus Christ very good. My heart no good. Me very bad man. Jesus Christ very good. Me love Jesus Christ. Jesus Christ love me. Me very great sinner. Me love missionaries. Me love to pray to God every day, one, two, three. Me want Mr. Merwin pray for me, and all the school.

I am your friend, STEPREN POOPONER."

The following is a letter from Hozobree to one of his countrymen, who has resided at Boston for several years, and who has made a profession of Christianity which he adorns by an exemplary conduct. Our readers will call to mind the character and history of this youth and the others, as given annually in the account of the Foreign Mission School.

Cornwall, Oct. 15, 1818.

My Dear Benjamin Carhooa,

I improve this opportunity to write to you a letter. It is a long time since I saw you, when you were living in Boston. The first time I came to Boston on the passage, I was very glad to see you my own countryman; and George, and Mr.

Ropes. He took care of me, and sent me to New Haven. I lived with Mr. Goodrich three weeks. I then went to school to Guilford. I found there a Savior in Christ Jesus our Lord. I heard that Jesus Christ was the Son of God; that he came into the world to save lost sinners. I thought, O how good is Jesus Christ, to call sinners to repentance, and to lead us into the way of holiness. He has promised his word must be among the heathen, and in all places. I thought the word of God in my mind often, and in my heart. I am willing to go among the heathen, and tell them what Christ has done for our souls, and our salvation, and I will do his will, and not my own will.

"O my dear Benjamin, do not forget the members of the Poreign Mission School in your prayers to our Father in heaven, when you are alone. Pray for me and our poor countrymen, who are now living in darkness, and know not the way of

life and truth.

"I will now tell you about these scholars in this school. There are now eleven scholars who we hope love the Lord Jesus, and eight more who we hope will subsuit to him.

"I wish you to give my love to Mr. Rupes, and let me know how he does. I hope you will write me a letter as soon as you can. I should be very glad to hear from you and Mr. Ropes.

I am your friend and countryman,

JOHN HONOGRAL."

The following letter is from a youth, who reached our shores two years ago, and joined the school in Feb. 1817. At that time he did not know the alphabet, and could not speak English. It is addressed to a sister of Capt. Edes, who brought him to this country. The hand writing is decent; the orthography perfect.

Cornwalls. Oct. 14, 1818.

Dear Madam,

I am very glad to hear from you. I hope I learn some to read in the Bible. I love to read in the New Testament. I learn very little. I hope to learn more. I hope I love to study. I hope I shall learn to write a better letter. I want to come and see you very much. I want to have you give my love to all my friends.

And now I love the dear Savior, because he shows me the way of life by his word. I would thank you and all my Christian friends to pray for me. I am very glad I am in the hands of God. I hope I love him. I hope I may love him more and more.

Please, dear Madam, to give my love to Capt. Edes, and to your mother, and Dr. Morse, and Mrs. Morse, and all my Christian friends. I hope you will write to me a letter soon, and let me know where Capt. Edes is, and how he does. I want Capt. Edes to write a letter to me.

I am affectionately, your young friend, WILLIAM KUMMOOLAH.

Miss M. E.

# JOURNAL OF THE MISSION AT BRAINERD.

# Continued from p. 519.

July 14, 1818. The Rev. John Joyce, on his way to the westward, left us this morning. We have been edified and comforted by the agreeable visit of this worthy brother, who staid with us three days. He expressed great satisfaction in the school, and in the appearance of our congregation; and thought the Cherokee nation opened as fine a field for the justice, or the charity, of the people of the United States, as was ever presented to the eye of benevolence. He felt no small degree of assurance, that, if the directors of our national affairs could view the scene, as it appears to an eye-witness, government would immediately afford a very liberal support; not only for this school, but for others to be established on the same plan. He said his mind was so impressed with the importance of this subject, that he felt it an imperious duty to write to the Secretary of War, before he left this place, and he delayed his journey half a day for that purpose, a Brothers Hoyt and Butrick went out for the purpose of visiting Mr. Hicks. to

confer with him on the concerns of the school. Brother Butrick expects to w

air far as father Gambold's, and perhaps spend a few days with a Cherokee in that neighborhood to get some instruction in the language. It was the TV of the 15. Brother Hayt returned. He found Mr. Hinks deeply engaged for the welfare of his people, and had much interesting conversation with him on a oubject of missions and schools, and their national concerns as connected with tion, and this anxiety is increased from the conviction, that their very existence as a people depends upon it. The experience of the last twenty years, in which they have turned their attention more to agriculture, and less to busting, is mays, has convinced them, that they can live much more confortably by taling their land, and raising stock, than they can in their old way. They find, also, that their new way of his ing tends to increase their population. While they less Thunting life, removing from place to place in quest of game; through the whole winter, thus exposing their women and chikiren to many privations and inside ships, their numbers were constantly dimmishing; but since they have provide houses for their women and children, where they can be warm, and have enough to eat, the whole year they are increasing like the white people. This remark re-pecting their increase, was intended to apply simply to those families? that have for several years pursued agriculture. Mr. Hicks meationed by name several families of this class, each consisting of a large number of young and healthy children. He thinks their increase, since Col. Mugs found by a consequence population to be 12,000, has been equal to the whole Askansas emigration. and if those now wishing to remain in the land of their fathers, may be permitted. to do so in quietness and peace, and may also be favored with general instruction. on the plan of the Board, there is reason to expect that their population will, and no very distant period, be sufficient to fill their whole country with farmers mechanics, &c. He says, our school gives universal satisfaction. They only wish it were in our power to take more children. If school-masters could that sent by the Board to teach children where they could live at home, they would be well received. He also says, if this establishment can be so enlarged as the take more children, there will be no difficulty in bringing them from every part of the nation.

"A full blooded Cherokee girl, was this day brought by her mother for the" purpose of entering the school. We told the mother, by an interpreter, that the school was full, and we could take no more at present. She said one could make but little difference, and urged that we would receive ben daughters? alleging, that she had brought her a great way, and very much wanted so have her instructed. We told her we had sent away some children, and it would give effence, if we should now take hers, as we had told the people we could admit no more at present, except a few that we had previously promised. With great quickness she caught at this, and said one of the missionaries had told her some time ago, that we would take her daughter whenever she would bring her, This was possibly an artifice; but whether true or false, as we could not contradiche her assertion, it afforded us the means of obviating any change of partiality, which might be brought against us for admitting this child, after others had been relused; and we consented to receive her. The mother having got over this. difficulty, was immediately tried with another; the child was unwilling to be leftand with the most bitter cries entreace, her mother to take her back. The mother finding that words did not avail to quiet the child, brought her to submission, by the rod, and then committing her to our care, departed, or it

18 Rev. Richard P. Cam, of the Mathodist connexion, called to spend the

Satisfach 19. Congregation small, in the afternoon Mr. Cam preached from

25. According to previous appointment this day, was set apart by the church, and prayer. Foundative probable to make and prayer. Foundative probable to make an the Lord in this ordinance.

destinated in this ordinance.

Substitute 26. A black man, servant of one of our Cherokee sisters, was happy theed and received as a member and communicant in thus church. Mr. Cam was present, preached, and united with us in the holy ordinance of the supper on Than members which have been added from among this people, consisting of five Cherokees, three Africans, one white man were said present. The blanced supper said present. The blanced supper said the first in the minist of the angle of the grant said the in the minist of the angle of the grant said.

Dre

This evening our hearts were refreshed by the relation of one of our la Cherokeo girls. She that for some time past been very seriously impressed, new vontured to state to us, that something more than a week ago, she expected a great change in her views and feelings; and since that time had a tained a hope that the Lord had begun a go d work in her soul. From a vale of circumstances, we think there is reason to hope that it was so. Time man this us to judge with more certainty. This girl has ever been amisble is deportment, and her talents are good. Of that our gratitude may increase, the mercies of our God. But in this we are greatly outlinent.

Several Charakees came from a distance on Saturday and kept Sabbath the Mic had/much conversation with them by an interpreter. A discoverable darkness that throughed their minds was enough to make the being land, heart bleed. With apparent seriousness and sheerity, they expressed that heart bleed. Vist apparent seriousness and sheerity, they expressed that one as follows: Vist.

That they had no expectation of any thing after death;—that they selded never bestowed any thoughts on these things;—that they were not conscipt having ever done, said, or thought any thing that was wrong or sinful, in a they appeared as stupiel, 'ignorant, and unconcerned as the beasts that pecano destitute of that contribute which St. Paul speaks of, as "accusing of exing." Not did all we could say, though they gave us a patient hearing, an awared whenever a question was taked, appear to awaken any anxious inquestion whenever a question was taked, appear to awaken any anxious inquestion we have conversed, we might say in the language of the prophet, "I have have conversed, we might say in the language of the prophet, "I have hat covered the earth, and gross darkness the people." But it is not with all the natives around us. Some of them are considerably enlightened togethe importance of receiving further instruction. Darkness itself cause parecived without some light.

holy 29. Father and mother Hoyt set out for the settlements; he on how

They were affectionately received and hospitably entertained by the just the settlements. Father Royt preached on Saturday, and on the Sabb this places, both within the bounds of a Presbyterian congregation. The Lord good success in all the business contemplated, except in hiring laborers to place our buildings, and dig a well. These could not be obtained.

abbeth 9. We feel ourselves untier renewed and increasing obligation grackude to the Giver of all good, for the hopeful appearances among our duenty. Several of them appear seriously and solutionly impressed with the truth, and we have hope that two or three of them have been recently born; Spirit. It is no uncommon thing to hear these dear immortals, for eatly poout their supplications to God, when they suppose no person to be in he and often in their fittle circles praver and praise are heard. This evening of the brethren passing by the house where the girls lodge, about 9 o'clock, them engaged in social prayer. Struck with the animated voice, and appr we language of the speaker, he stopped; and on hearing further, supposes be ene of the missionary sisters; and thought she hall an unusual spirit of pro and fervent wrestlings with God. On entering the dwelling house, he was It was from the mouth, or shall we say from the heart, of a Cherokee girly a fourteen. She in one of the hopeful converts, and has lately returned a younger sister, from a visit at their father's. They say, they do not like to home, became they have no prayers there. Being detained by rain a day or at their father's house, after they expected to return, the youngest became impatient, and told her sister, the day before they returned, that she intend account the next day if it did rain; and the next morning persuaded her fath soffer them to return, although the rain continued, and the distance is apply

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19: Od nienten of the provided the of Mr. alle 1984; Wait Serielicol tell the of the angeneties. The age is united the best of the of the series and market. The age is united to be selected.

Gospel, now rejoicing in Christ Jesus, and esteeming it a privilege to leave faller and mother to be with Christians.

Sabbath 16. A mulatto girl servant-of a half breed Cherokee, was received to

the church.

17. A full blooded Cherokee, applying for admission to the school, was friend able to spell correctly in words of 4 and 5 letters. He had been taught solely by black words, who had received instruction in our flander exhapt.

by black people, who had received instruction in our Sunday school:

19. Col. Mc Kinne of Augusta, travelling westward, called and spent an hour in the school. He expressed great satisfaction in the appearance of the children; thought those who believe Indian reform impracticable, would change their opinion were they to witness the change already wrought in these pupils,

and manifested his good will by a donation of fifty dollars.

20. Brother and sister Hall returned from an agreeable visit to our dear friends at Spring place; and, on their way home, had an interesting interview with a number of the chiefs and warriors. They paid great respect to brother Hall as a missionary; spoke highly of the school as beneficial to their nation; and expressed many thanks to the good people, who were thus providing for the instruction of their people. One of them, who had been to Washington, and seen the President, said the President told him, the missionaries were good people, and they must treat them kindly. The Cherokee added with emphasis, "and we shall." Sister Hall has received little or no benefit from this ride, which was taken solely for her health.

25. One of our female scholars, a late hopeful convert, who had been home with her sister on a visit, returned. The joy she manifested on getting back, evinced that she felt the Lord's people to be her people, and considered that she had returned to her kindred and her friends. She left her sister to stay out the time assigned for her visit; but she could not be contented to stay any longer where they had no prayers. She had seen a great many kind relatives and friends, but could find no happiness there. She wanted to get back where she could attend prayer-meetings, and hear and talk about good things. "Is not this a brand plucked

out of the burning?"

28. Brother Chamberlain went out for the purpose of visiting some families in Mr. Hicks's neighborhood, and trying to collect the people in that quarter for meeting on the Sabbath. The place thought of for preaching is about 20 miles

from Brainerd. Sister C. also went with him.

Sept. 4. Brother and sister Chamberlain returned. They were affectionately received in all the families they visited. Between 40 and 50 chiefly half breeds, who understand English, attended preaching on the Sabbath. All were attentive, and by request an appointment was made, for one of us to preach there again in two weeks. After sermon, Mr. Hicks repeated the substance of the discourse in Cherokee.

We have had some trouble from one parent bringing a child, and the other taking it away, where the father and mother do not now live together. We have now three children, who were brought here by their father, (a half-breed of some education,) who have two mothers, and neither of them has for some time lived with the father. He has another wife, and they have other husbands. The mother of two of them came for the purpose of taking them from the school, and told us the mother of the other was coming for her's soon. The children were much grieved at the prospect of being taken from us; and we also were grieved on their account; for the mothers among this people, are considered as having a right to the children, in preference to the father. One of the two, a girl about 13, we hope, has found the Savior. As she wept, and asked what she should do, we told her to ask God to make her mother willing to let her and her brother stay. As soon as the idea was suggested, she appeared to receive comfort; went out, and no doubt complied with our advice. The next morning their mother said they might stay, she would only take the boy, who is about 9, **for** a fcw days on a visit.

12. Brother Butrick went out for the purpose of fulfilling an appointment, of preaching to-morrow at the place where brother Chamberlain preached two weeks ago. Brother Hall went with him, expecting to return on Monday. It is expected, that brother Butrick would go on to preach a function on account of the late death of a daughter of a chief called the Ridge. This is about

60 miles south by east from Brainerd.

Sabbath, 13. Several persons manifested their delight in the public worship of God, by coming from two to seven miles in a very heavy storm of rain.

some, who formerly attended in almost all weather, now seldom attend.

14th. Brother Hali returned. Notwithstanding the heavy rain, about 20 persons attended to hear brother B. and expressed a desire that preaching might be continued in that place. He therefore gave them encouragement, that one of the missionaries would attend every two weeks.

We were this day refreshed by a letter from brother Kingsbury. He and brother and sister Williams have been preserved in good health, though many around them are sick. On the 12th of August the first tree was cut on the

place designed for their establishment.

28th. This afternoon word was sent, that the little Osage captive was at a neighbor's, 4 miles distant, and would be sent to us the first opportunity. Fa-

ther Hoyt immediately went after her.

On seeing the dear orphan, who appears to be four or five years old, he directed here be told in Cherokee, (for she does not understand English,) that he would be her father. She fixed her eyes with great carnestness upon him, about half a minute; and then, with a smile, reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his b som, as if she had already found a father. She was very playful and talkative for a while, and then fell askeep, and slept most of the way to the mission house. When first introduced to the family, she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared to be quite at home. It is said she speaks the Cherokee language well, for one of her age, though it is but little more than a year since her captivity.

It was understood, when brother Cornelius was here, that if obtained, she should be called Lydia Carter, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan, may be more easily conceived than described. We feel ourselves bound, not only in duty, but by the feelings

of our hearts, to train her as an own child.

ARD HOYT, D.S. Butrick, WM. CHAMBERLAIN.

# DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS RECEIVED DURING THE MONTH OF NOVEMBER, 18.8.

Our readers will see, that we now enter upon a new plan of publishing donations. Though we have always given a complete list, down to within a short time of the publication of cash number of the Panoplist, complaints have been made by sonors, in some instances, that they bad not seen their remittances noticed in our pages. These complaints have commonly originsted from the fact, that the donors did not look for their remottances under the proper dutes. Some embarrassment arose also from the fact, that remittances were often divided, according to the directions of donors, and a part put into the general fund and a part into the school fund. Sometimes donstions have been delayed in the hunds of persons to whom they were committed for conveyance to the Treasury. This has arisen from the want of a proper opportunity to transmit money. We wish it to be distinctly understood, that all donations have been published at least as soon as in the Panoplist of the month after they were received. We are not aware of a single donation having been received, from the first organization of the Board till the period of the following list, which has not been acknowledged in our pages. The very few errors, which the atmost care will never exclude from periodical works, have always been corrected as some as discovered.

Our present plan is, to arrange donations, so for as practicable, in an alphabetical list of the names of places, from which the dopations are received. Each number of the Panoplist will contain the list for the preceding month. When the places, from which donations are received, are not communicated, such donations will be classed together, at the close of the list, under

the dates when they were received.

It is respectfully requested, that a memorandum may accompany every donation, specifying the place from which the donation is sent, and the name of the person he when VOL. AIV.

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Longmendew, Ms. Fem. Cent. Soc. for the Cherokee mission, by Hannah Ely,	er al
Secretary, 50 00	
	-59 DU
Marklehead, Ms. Monthly concert in the Rev. Mr. Dana's society, \$ 00	:
Hev. John Bartlett, an angual payment,	<b>30</b>
Marlborough, Ver. From a revolutionary pensioner, by the Rev. E.H. Newton, S 00	1'90
Mrs. Smith's school, District No. 7, for the Por. Mls. School, 1 00— Muldlebury, Ver. Two little boys, for the ed. of hea. child. by Mr. R. H. Patton,	- 5 00
Menson, Ms. (and neighboring towns,) Union Char. Soc. by George Bliss, jun.	in the state
Esq. Treas.	64 30
Montague, Ms. A contribution, by the Rev. Pliny Fisk,	F 430
Veroburypart, Ms. An ankagun person, for missions to the American Indians, by	_
Mr. S. Tenney, 50 00	-
Three ladies in do. for the chapel at Bombay,	
A young female in indigent circumstantes, a ten-dollar bill, half of which is	· )
for the Mass. Miss. Society, by Capt John Pearson, 5 06-	-61.90
Newport, N. H. Three individuals, by Judith Chase.	3_14
Verwich, Con. A little girl, saved from presents, &c. by the Rev. Miron	1 <b>1 4 4 4</b>
Winslow, - 1 00	1_50
Susan Sophia Cleveland, of do. for hea. children, 50- Orleans, Ms. Fem. Vis. Soc. by Maria Johnson, Press	48 58
Pittafield, Ma. Mercy Partridge, for school fund, by J. Brewer, -	2.00
Pomfret, Ver. An aged semale friend of missions, by Mr. Tenney,	5 00
Potedow, St. Lawrence county, N. Y. Fem. For. Mis. Soc	10 00
Richmond, Ms. A lady,	50
Rochester, Ms. Moulhly concert in the Rev. Oliver Cobb's society, by Descon	•
Haskell, 8 90'	
. The Heathen's Friend Soc. by Hope Haskell, Treas 700-	15 70
Rockingham, (Co.) N. H. Char. Soc. by J. Burley Hill, Tress. for a child to be	
named Ishari. W. Putnam, the second semi-annual payment, 15 00	-50.00
For Foreign Missions, 35 00-	-30.00
Case Ma Prom Matilda Camell and Oliva Hampi	
Saco, Me. From Matikla Sewall and Olive Sewall,  Salam Me. Collection in the Tubernaely church at the ordination of the missionsries.	179 47
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A box, containing clothing and articles of domestic use, has been forwarded by laffer in Otsego, Hartwick, Middlefield, New-Ferlin, Columbus, and Burlington, Otsego County, N. Y., for the mission among the Cherokees. The value of these articles was estimated at more than \$90.

Amount of donations in Movember,

# ORDINATION OF MISSIONARIES.

On the 4th of November last, the Rev. Messrs. Plint Fisk, Levi Spanished, Miron Winslow, and Henry Woodward, were ordained to the sacred office of missionaries to the heathen. The services were performed at the Tuberton.

cle Church, in Salem, in the presence of a crowded audience. The service was preached by the Rev. Professor Stuart, of Andover; the consecrating prayer was made by the Rev. Professor Porter; the address to the missionaries was delivered by the Rev. Dr. Worcester, and the right hand of fellowship by the Rev. Mr. Fiuntington of Boston. The introductory prayer was made by the Rev. Mr. Of-phant, of Beverly, and the concloding prayer by the Rev. Mr. Emerson, of Saless. At the close of the exercises, the Lord's supper was administered to a great mamber of cummunicants, who had convened on the becaused from many churchca. The whole scene was deeply impressive, and solemn; nor were there wanting considerations to make it joyful also. The sermon, address, and right hand of fellowship, were heard with great and unsufngled pleasure; and will be 'read with' profit, as they have been published. The three first named mission aries faished their theological course at Andover in September last. Mr. Waq ward studied theology in the Seminary at Princeton. They had all previously acceived a collegiate education. The Rev. ALTRED FINNEY, baving been pro-Woosly ordained, was set apart as a missionary, and participated in the address. And the right hand of fellowship.

## HAMPSHIES MISSIONARY SOCIETY.

Tuk 17th annual meeting of the Hampshire Missionary Seciety, was held at Northampton, Aug. 20, 1818. On this occasion a sermon was prouched by the Rev. James Taylor, of Sunderland, from Jude 6, and a collection was taken in aid of the funds of the Society.

From the Report of the Trustees made at this assiversary, it appears, that the active exertions of this excellent institution, have not diminished; not has their success been less encouraging than in former years. We give one or two brief extracts from the report, and must content ourselves with a short compendient

of the facts it contains.

"The missionary year, new brought to a close, is a renewed witness to God's mercy and faithfulness to his waiting servants. With an eye of paternal regard. he has looked upon our labors of love to the souls of men. He has heard our prayers; directed our operations; owned and accepted the liberalities of his people; and sent an answer of peace. He has given fresh assurances that we shall never suck his face in vain; that our faith in his promises shall be confirmed and not return empty.

"By the unwearled liberalities of the members and patrons of the Society, the Trustees have been enabled to continue and extend their missionary operations, and to furnish the rich blessing of a preached Gospel to their destitute brothren of the new settlements. Through the munificent aids of pious females, the Holy Scriptures, and other Christian writings have been copiously furnished to sur needy and destitute fellow-sinners, through the various fields of our missionerylabor. How consoling the reflection to the daughters of Zion, that they have, had the blemed opportunity of imparting moral instruction and saving knowled

The Society, since the last Annual Report, has furnished one hundred and eighty-eight weeks of missionary labor. One hundred and twenty clight weeks of additional service have been appointed, some of which have been already rendered; and the remainder is now to be performed. Its missionaries have preached Seven hundred and eighty one sermons; baptised twenty two adults, . and one aundred and our children; have admitted strip-one to a public profeasion of religion, administered the holy sacrament of the ford's support twenty-six times, and instituted twenty libraries. In addition to these labors, they have attended funerals, visited the sick, instructed and carechised the children. in schools, attended many conferences, church-meetings, and meetings for prayer, taught from house to house, and have with care said attention distributed the many valuable books committed to their trum."

These labors have been performed in the District of Maine, is the counties, a of Virginia, which are situated west of the Allegany mountains, in the counties, . of Trumbull, Warren, and others in Ohio; in the northern settlements of Pennsylvania; in the destitute parts of New York, particularly St., Lawrence, and Warren counties; and in various part of Vermont,

report.

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The number of books, tracts, and other pumplets, distributed since the preceding amount report, is 4,094; of which 617 were bound volumes.

Received after the preceding annual audit, but published in the preceding

#### MESSION AT BOMBAY.

Her the ship Cloere, Capt. Edes, letters have been received from the missionaries, at Bombay, down to about the middle of July last. The various plans of the entablishment were advancing, in a regular manner, and nothing of particular interest had transpired since our last intelligence. Mr. Newell's health had suffered from an attack of the liver-complaint, the common disease of hot climaters, but was in a state of improvement. The missionaries were generally well; and there was nothing particularly alarming in the case of Mr. Newell.

Mr. Nichols states, in w letter to the Corresponding Secretary, that he had: dese considerable at the book-binding business, since his arrival; and that, with the assistance of workmen, a sufficient number of copies of Matthew's Gospel, and of Scripture tracts, had been done up for distribution.

Extracts of a Letter from the Rev. Allen Graves, to the Treasurer of the .. A. B. C. P. M.

Mahim, July 10, 1818. To the present date our circumstances have borne testimony to the abundant goodness of God in our behalf. We have both lately experienced a temporary illness, such as has been almost universal among the natives around us, since the commencement of the rains. But we are mercifully restored; and, on the whole, have enjoyed a much greater share of health, than we had anticipated.

"I cannot gladden your heart by recounting conversions to Christ, or describing one case of conviction, or careful inquiry after the truth. It is still cheering, however, to consider, that no faithful labour or prayers can be lost;—that God has the residue of the spirit, and all things will be ordered in infinite wisdom. As to myself, it will not be expected that I have begun regularly to preach the Gospek. I am able, however, as occasion offers, to present some truths to the minus of the heathen, and sometimes to confude some shadowy arguments in favor of idolatry. I make such attempts with the Brahmia, who instructs us; with the young men and boys, who are so friendly as to call upon us, and bring us little" presents; with those to whom I give copies of the tracts, and portions of Scripture which are printed; with those whom I see gathering their flowery offerings, etc. But at present, it is by no means expedient to devote time purposely from the study of the language. Mrs. G. has closed her school for the present, because

"If will be resulteded, that Makim in about six spiles from the residence of the other missionaries, and on the northern part of the island of Bounday It seemed to interfere too much with her health, and the attainment of the language; both of which are indispensable in order to enjoy a prospect of much usefulness.

of them are volently opposed to randing the Scriptures, and to having them all diffused among the Hindoos. The priests capressly prohibit the Catholics from reading the Scriptures, especially the only Portuguese translation which san be had. Yet some will receive and read them, and some will ask for copies of their own accord; so that I have distributed about twenty, having received them from the Bombay Bible Society, and they from the British and Foreign Rible Society.

"Servants are so plenty here, that English people seem willing that everything should be done by the hardest. Hence mortary are used for coffee mills, and banch of wreathed leaves, a foot and a half in length, for brooms drawn from deep wells and conks, (if not by the Persian wheel, a valuable, though ancient invention.) by hand, with a simple bucket and rope, which doubtless constitute the Antiena of the New Testament. Grinding is performed by one or two women at a hand-mill. Numerous and heavy articles are often transported to a considerable distance on the heads or shoulders of even female costics. \* Graip is cleaned by means of little fans eighteen mother square. Ground is often wronght with the mattock, or, if plowed, with a piece of plated wood, amounting to writeple tooth. Many carpenters are yet without the use of a handsaw on an augur; and most artisans, notwithstanding what has been said of hereditary perfection. are mere hunglers. But probably you know more of these things than I could tell you. As to the questions you proposed in Charlestown, I must still request a further delay, till I am better prepared to answer them. I hope you will ever pray, that I may be more attentive and concerned for the neuls of the heathest then any thing elec; and far more then I ever yet have been,

Extract of a letter from Mrs. Newell to a female friend.

After regretting, that she had so little time for writing letters, Mrs. N. thus alludes to a topic, on which she would gladly have expanded at length.

I would say much on the subject of active exertion for perishing immortals; I would speak the sentiments of my heart, and say all in my power to encourage it. You much carnestly do I say, go on, go on. You have every pussible facility for doing much; every thing weighty and important to wrgo you forward; and the sure promise of Jehovah to give you confidence. You may do much for pour dying heathers; many may rise up at the judgment, and call you blessed, though you never see their faces in the flesh. And could you witness those idolatrous scenes, which have caused my spirit almost to faint within me, I am some you would return to the chamber of social devotion, with the wreatling spirit of Jacob; you would plead with God; you would plead with those who profess to love the Lord; you would plead with the unthinking multitude; you would indeed, the grace of God enabling you, do with your might. No excuse for neglecting these immortals would be thought of, and no exception considered as too treat.

"We are here with those moving somes before our eyes; but alast we want more of the spirit of the Gougel. Though we daily witness that which is calculated to arouse every Christian sombility, this, bayron land is a set unfriendly to the progress of vital piety. It is impossible to describe how such I feel the loss of Gospel privileges. There is, I know, an holy Sabasth; but we see no traces of it without the limits of our own dwelling. Instead of the sound of "the churchgoing bell," and instead of the devous a-sembly, the horrid din of kiel music, pains the car, and a crowd of unorant deluded beings, going their daily rounds of service drudgery, and degraded worship, is all that meets the eye. These are depressing scenes. We can only look to God for strength to endure; and to heaven as our home. Suce it will be joyful indeed to go from these observations, that I am now unhappy; far from it. Pray much for us, my friend. You may greatly comfort and assist us by your prayers and common calcass. Pray would for these poor heathens. We may be fellow-laborated this great cases. Onese, apparated by the wide octas."

Recently a letter has been received from these pre hren, by the Corresponding Secretary, dated at the Cape on the 17th of July. In the former part of the voyage, the symptom of both had very materially improved; but after their came in sight of laid, they were repeatedly diversoit to sell, by cold and severe winds, and kept out of port 14 days, from the time they were ab ut to enter its mouth. The sesson and climate probable very much resembled that of the capes of Virginia about the first of January. They wrote with the utmost calmness and composure; but declined saying any thing as to the probability of their recovery; leaving that subject to the discretion of the Rev. Mr. Thorn, with whose character, as a missionary in South Africa, our readers are acquainted. This excellent friend of missions and of good men, wrote an accompanying letter, in which he speaks in high terms of the piety and resignation of Messis W. and R.; states that every thing would be done to render them comfortable; but gives us no reason to hope for their recovery. Three physicians had met to consult on their case, the day after their arrival. They appeared to think the recovery of Mr. Richard's barely possible; but of Mr. Warren's restoration they gave not the slightest encouragement. Though this intelligence is melancholy, it is attended with precious consolations. The character which these missionaries sustained at Andover, while pursuing their theological course; at Philadelphis while attending medical lectures; on their voyage to the east; and while resident at Columbo and in Jaffnapatam, is such as to give unmingled delight to the friends of missions. "They were lovely in their lives;" and, it will probably be added, "in their deaths they were not divided."

Extracts of a Letter from the Rev. B. C. Meigs to the Treasurer.

"As we have so lately written to Dr. Worcester, I have not much to add that is new, respecting the state of the mission. I am very happy to inform you, that the letters sent out for us by the Cicero, arrived here last Monday evening the 15 h. We were highly gratified with the perusal of Dr. Worcester's letter; but ditressed by the news, that he cannot inform us how soon any more missionaries will be sent out to our assistance. Surely we are dependent on the Lord of the harvest to send forth laborers. I trust that this news causes me to feel my dependence more than ever, and the great need of fervent persevering prayer on this subject. Truly the harvest here is great, and the laborers few. Are there not pious young men who will listen to our call, and to the call of the destitute around us, and come over immediately to help us?

"Thave been much encouraged of late by the prosperous condition of the schools under my superintendence. In these schools, two of which have been lately established, there are now 165 boys, most of whom are making very good progress in their studies, both in Tamul and English. Mrs. Meigs has the principal care of the school at our house, as it respects their English studies. Sister Richards also visits the new school; which we have established in another part of Batricotta, and instructs them in English, and hears them repeat Dr. Watts's extechism in Tamul. I should establish two more schools immediately, but I do not know how to superintend so many: I very much need a brother to assist me.

"I have just received a letter from the venerable Arch-deacon of Columbo," who, among other things, writes: "I have eccived a letter from the bishop of Calcutta, who states that he cannot come here during the present rear. I have an official letter announcing the approach of four missionaries from the Church Missionary Society. One is for Jaffina, another for Trincomale, a third for Galle, and the fourth for Columbo, to have the mastership of the native college. Their names are Lambrick, Mayon, Ward, and Knight." I sincerely rejoice in the approach of these men. If one comes to Jaffina, he will undoubtedly be stationed in Jaffinapatan, and not in the country.

"The unhappy war still rages in the interior. The nature of the wariare is very much like that with the Indians in America. There are no regular backs

no forts to be taken; an enemy that runs into almost impenetrable forests when

an army approaches.

"Sabbath evening, June 21st. In the morning of this day, most of the boys belonging to the two schools in Batticotta were present at family prayers. Soon after this the third school at Changane came, some of the boys from a distance of three miles. The time between our morning prayer, and public worship in the forenoon, was spent in catech sing the boys and hearing them read in the New Testament. When they were called into our large room for public worship, I had the curiosity to count them, as there were more than had ever attended at one time before. There were one hundred and thirty-five boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youths from among the heathen assembled for Christian instruction, and to unite in Christian worship. The thought occurred to me, that perhaps some of them would yet be employed in preaching Christ to their ignorant countrymen. I endeavored to preach to them in the most simple manner, explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, and from their answers would take occasion still further to impress the truth upon their minds. In this way I gain and secure their attention; whereas, they will not listen to a regular sermon; and if they do, they cannot understand it. In preaching to them, one of my greatest difficulties is to bring my language to a level with their capacities. We can, however, already see a visible improvement in many of them in unders anding divine things. In the audience, besides our own family and the school, I had about thirty of our neighbors.

"In the afternoon, I preached as usual, in another part of Batticotta, to a much smaller audience than I had in the morning. This evening, after family worship, I spent an hour in religious conversation and prayer with my interpreter, schoolmaster, and a few large boys, who belong to the school. From this statement you will have a tolerably correct idea of my duties on every Sabbath.

"Yesterday I visited the school at Changane, and in the course of my remarks, I asked one of the boys "if he knew where people would go, when they died?" He said, "to heaven." 'Will all men go to heaven? "No; bad men will go to hell, and good men to heaven." 'Are all men sinners?' "No." 'Have all these boys, your schoolmates, committed sin?'---"No." 'Well, which boy never committed any sin? show him to me, I should like to see him.' He looked round upon them all but did not attempt to select any. He then confessed, upon being asked, that they had all been angry, had disobeyed their parents, and done many other wicked things, which I enumerated. I then endeavored to discover if he had any idea of a way in which God could forgive sin, and found that he had not. I then endeavored to preach to them Jesus Christ as the way, the truth, and the life. You will recollect, dear Sir, that these schools are yet in their infancy. I hope to be able to give you a better account of them before long."

# MISSIONARY NOTICE.

THE Directors of the Domestic Missionary Society of Massachusetts Proper met at Northampton, Oct. 21, 1818. An appropriate sermon was preached, and a generous sum contributed for the benefit of the Society. The Directors generally attended, and acted with great harmony of feeling and sentiment, and discovered a deep and lively interest in the business on which they were convened. They were animated by the auspicious circumstances under which they met, and were excited to action with only ged expectations of the benefits, which will probably arise from this benevolent institution.

They appointed an Executive Committee to whom they entrusted the immediate management of their concerns. The Committee have taken some measures to carry into effect the designs of their appointment, and they hope soon to be able to favor feeble churches and destitute parishes with the labors of a Missionary. They will be thankful to any gentlemen, who will communicate to them information, which may direct and assist them in the discharge of the duties incumbent on them. The Committee would invite the earnest attention of the friends of religion and of man to the objects which are contemplated and pursued by the Society.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The people of God will be sensible of the importance of ferrent and persevering prayer, the He will accompany the efforts of the Society with His special threeing.

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